



### CHURCH OF SAINT MARY

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### MOUNT SAINT JOSEPH CHURCH

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Dear Parish Family,

October 2, 2010

Please welcome Marcia Huntoon to our parish as the new Parish Business Manager. Marcia is a long-time parishioner and has been part of parish committees in the past. She brings almost 30 years of business and office experience to the position.

Last week some of our parish staff took part in planning for this year's Our Lady of Guadalupe Novena planning. St. Paul the Apostle in Ithaca will be our host this year. If you have any past experience in helping with the Novena and the events surrounding it, please contact our parish office or St. Paul the Apostle parish in Ithaca.

In the same vein, the chapel in the back of St. Mary Church is dedicated to Our Lady of Guadalupe. She is Our Lady of the Americas, as well as Our Lady of Miracles. Please stop by before or after Mass; or during the day, to pray for her powerful intercession.

Next Saturday, October 9 after the 4:30 pm Mass at St. Mary will be Sabina's retirement party. Pulled pork and hot dogs are provided. Please bring a dish to pass.

This weekend begins the October count of Mass attendance. During this time, we will also be updating parish records. Please take the time to fill out one of the parish re-registration cards and return it in the collection basket.

October is the month of the Holy Rosary. In our parishes, we already pray the Rosary 25 minutes before every Mass. If aren't already praying the Rosary as a family, I would strongly encourage you to do so in your homes during the month of October.

Thank you to Fr. Brian Van Hove, who offered the Saturday 4:30 pm Mass while I was downstate for my nephew's wedding.

A few months ago, I found a prayer of exorcism for vermin on the internet. With this prayer as well as hiring the "Bat Man" out of Stanton in late July; I'm pleased to announce that St. Mary's Church has been 100% bat-free for the past 3 weeks.

There will be a live Praise and Worship concert on October 22 at 7:00 pm led by Jim and Mary Cowan from Steubenville, Ohio. A free-will offering will be taken at the end.

Thank you for your continued prayers during the week. Five times a day, a priest prays the Liturgy of the Order for the people in the local parishes. See you around town, at church, at school, on the bike path, or on the playground. God bless you.

*Fr. David*

## *The Faith Explained* **THE ROSARY OF OUR LADY**

The Rosary probably began as a practice to imitate the prayers of monks who, during the course of the day prayed all 150 Psalms. Since most people could not read, they substituted 50, or even 150, Hail Mary's for the Psalms. This prayer, at least the first half of it comes directly from Luke's Gospel, seems to date from as early as the 2nd century, as ancient graffiti at Christian sites has suggested. Sometimes a cord with knots on it was used to keep an accurate count of the prayers.

The first clear historical reference to the Rosary, however, is from the life of St. Dominic (d. 1221), the founder of the Order of Preachers or Dominicans. He preached the Rosary in France at the time that the Albigensian heresy was devastating the Faith there. Tradition has it that Mary herself in a vision asked for the practice to combat heresy and sin. Over the centuries the saints and popes have highly recommended the Rosary as the greatest prayer in the Church after the Mass and Liturgy of the Hours.

Rosary means 'a crown of roses.' It is a spiritual bouquet handed to our Blessed Mother to be given to her Son, Jesus. It has often been called "Our Lady's Psalter." The Rosary has also been called 'the preparation for contemplation' and 'the prayer of saints.' With our hands and lips occupied, our minds meditate on the mysteries of the life of Jesus Christ. Meditation is the form of prayer by which the one who prays uses the mind and imagination to consider a truth and uses the will to love it and form resolutions to live it. In this way the heart, mind, and soul are formed according to the Gospel examples of Jesus Christ and His very first disciple in this world, namely, His Blessed Mother, Mary.

*the*  
**Psalm**  
Psalm 95

**"If today you hear His voice,  
harden not your hearts."**



# Saint Theresese of Lisieux

Thérèse of Lisieux (2 Jan 1873 – 30 Sep 1897), or as she was known in religion, Sister Thérèse of the Child Jesus and the Holy Face, was born Marie-Françoise-Thérèse Martin, and lived her last years of life as a French Carmelite nun. She is also known as “The Little Flower of Jesus.”

She felt an early call to religious life, and, overcoming various obstacles, in 1888 at the early age of 15, became a nun and joined two of her older sisters in the enclosed Carmelite community of Lisieux, Normandy. After nine years as a Carmelite religious, having fulfilled various offices, such as sacristan and novice mistress, and having spent the last eighteen months in Carmel in a night of faith, she died of tuberculosis at the age of 24. The impact of her posthumous publications, including her memoir *The Story of a Soul*, made her one of the greatest saints of the 20th century. Pope Pius XI called her the Star of his pontificate; she was beatified in 1923, and canonized in 1925. The speed of this process may be seen by comparison with that applied to a great heroine of Thérèse, Joan of Arc, who died in 1431 but was not canonized until 1920. Thérèse was declared co-patron of the missions with Francis Xavier in 1927, and named co-patron of France with St. Joan of Arc in 1944. On 19 October 1997 Pope John Paul II declared her the thirty-third Doctor of the Church, the only Doctor of his long pontificate, the youngest of all Doctors of the Church, only the third woman Doctor. Devotion to Saint Thérèse has developed around the world.

The depth and novelty of her spirituality, of which she said “*my way is all confidence and love*,” has inspired many believers. In the face of her littleness and nothingness, she trusted in God to be her sanctity. She wanted to go to Heaven by an entirely new little way. “*I wanted to find an elevator that would raise me to Jesus*.” The elevator, she

wrote, would be the arms of Jesus lifting her in all her littleness. The Basilica of Lisieux is the second greatest place of pilgrimage in France after Lourdes.

In her quest for sanctity, she believed that it was not necessary to accomplish heroic acts, or “great deeds”, in order to attain holiness and to express her love of God. She wrote, “*Love proves itself by deeds, so how am I to show my love? Great deeds are forbidden me. The only way I can prove my love is by scattering flowers and these flowers are every little sacrifice, every glance and word, and the doing of the least actions for love*.” This little way of Theresese is the foundation of her spirituality. Within the Church Thérèse's way was known for some time as “the little way of spiritual childhood,” but Thérèse actually wrote “little way” only once, and she never wrote the phrase “spiritual childhood.” It was her sister Pauline who, after Thérèse's death, adopted the phrase “the little way of spiritual childhood” to interpret Thérèse's path. In May 1897, Thérèse wrote to Father Adolphe Roulland, “*My way is all confidence and love*.” To Maurice Bellière she wrote “*and I, with my way, will do more than you, so I hope that one day Jesus will make you walk by the same way as me*.”



“*Sometimes, when I read spiritual treatises in which perfection is shown with a thousand obstacles, surrounded*

*by a crowd of illusions, my poor little mind quickly tires. I close the learned book which is breaking my head and drying up my heart, and I take up Holy Scripture. Then all seems luminous to me; a single word uncovers for my soul infinite horizons; perfection seems simple; I see that it is enough to recognize one's nothingness and to abandon oneself, like a child, into God's arms. Leaving to great souls, to great minds, the beautiful books I cannot understand, I rejoice to be little because ‘only children, and those who are like them, will be admitted to the heavenly banquet’.*”

Her approach to the spiritual life is one that people of every background can understand and adopt. This is evident in her approach to prayer: “*For me, prayer is a movement of the heart; it is a simple glance toward Heaven; it is a cry of gratitude and love in times of trial as well as in times of joy; finally, it is something great, supernatural, which expands my soul and unites me to Jesus. . . . I have not the courage to look through books for beautiful prayers.... I do like a child who does not know how to read; I say very simply to God what I want to say, and He always understands me*.”

St. Thérèse is known today because of her spiritual memoir, “*The Story of a Soul*”, which she wrote upon the orders of two prioresses of her monastery, and because of the many miracles worked at her intercession. She began to write “*The Story of a Soul*” in 1895 as a memoir of her childhood, under instructions from Mother Agnes of Jesus (her sister Pauline). Mother Agnes gave the order after being prompted by their eldest sister, Sister Marie of the Sacred Heart. In June 1897, Mother Agnes became aware of the seriousness of Thérèse's illness; she asked Mother Marie de Gonzague, the new prioress, to allow Thérèse to add details of her religious life. With selections from letters and poems, it was published after her death.