

CHURCH OF SAINT MARY

510 N. Prospect Ave. • Alma, MI 48801
Office (989)463-5370 • Fax (989)463-1369

MOUNT SAINT JOSEPH CHURCH

605 S. Franklin St. • St. Louis, MI 48880
Office (989)681-5080 • Fax (989)681-2887



Dear Parish Family,

September 12, 2010

Thank you to everyone who participated in the Installation Mass at St. Joseph today! Thank you as well, to those who helped with the reception following Mass. I know that Bishop Cistone is always happy to meet with parishioners whenever he visits.

As mentioned last week, Sabina will be retiring at the end of this month. October 9, after the 4:30pm Mass at St. Mary, there will be a retirement party in the form of a potluck dinner. Pulled pork and hot dogs will be provided. Please plan on attending to congratulate Sabina on her retirement. Many applications for the position of Parish Business Manager have been received; the selection committee is reviewing them.

Thank you to those who have been involved in the Bread Baking Ministry, several of whom have been faithful to this for 10-15 years. We have received a generous discount on commercially produced communion breads; and for the immediate future will be using those at Mass. God bless our bread bakers for their hard work and perseverance!

You may have noticed the Infant of Prague statue near the main entrance of St. Mary. The base is from the 1906 church; and the statue and outfits were donated by a parishioner in memory of her mother. See below for information on this historic image.

A Praise and Worship concert led by Jim Cowan of Franciscan University of Steubenville will be held at St. Mary on Friday, October 22 at 7:00pm. The concert is free, however an offering will be taken up to help Jim and his family offset their costs.

This weekend begins the 4:30pm Sunday Mass at Alma College. I'm also considering introducing an additional Saturday evening Mass in Spanish. Stay tuned for details.

Thank you for your continued prayers for our parishes and for me. God bless you.

Fr. David

The Faith Explained **THE INFANT OF PRAGUE**

In 1628 a small, 19 inch high statue of the Infant Jesus was brought into Bohemia by the princess Polyxena von Lobkowitz, who had been given the statue as a wedding gift by her mother, Maria Manriquez de Lara of Spain, and the statue was given to the Carmelite friars in Prague. Upon presenting it, the princess said: "Venerable Fathers, I bring you my dearest possession. Honor this image and you shall never want." The statue was placed in the chapel of the monastery of Our Lady of Victory in Prague, where special devotions to the Infant Jesus were prayed twice a day. The Carmelite novices voluntarily became poor and professed their poverty fervently during devotions in the presence of the Divine Infant.

In 1630 the Carmelite novitiate was transferred to Munich. With the transfer of novices, Prague lost the most ardent devotees of the Infant. The 30 Years War brought an end to the special devotions, and on November 15, 1631, the army of the king of Sweden plundered the Carmelite friary and the image of the Infant of Prague was thrown into a pile of rubbish behind the altar. Here it lay forgotten, its hands broken off, for seven years until it was found again in 1637 by Father Cyrillus and placed in the church's oratory.

Father Cyrillus heard a voice from the statue say, "Have pity on me, and I will have pity on you. Give me my hands, and I will give you peace. The more you honor me, the more I will bless you." Since then, the statue has remained in Prague and has drawn many devotees worldwide.

The exact origin of the Infant Jesus statue is not exactly known, but historical sources point to a small 19 inch high sculpture of the Holy Child with a bird in his right hand carved in around the year 1340.

The qualities of child-like simplicity, trust, humility and dependency that characterize children need be contemplated, accepted and eventually adopted in our own lives as we live and struggle in a world of challenges and contradictions. Not so much 'childish' as child-like in nature. Through prayer we humbly ask Jesus to wean us of our need to control our family, friends and own lives as He teaches us to surrender all things to His will. With trust and faith in Him, we actively place our needs in His hands in the hope that He will continue to show us what it means to be more like Him.



the
Psalm
Psalm 130

**With the Lord there is mercy,
and fullness of redemption."**

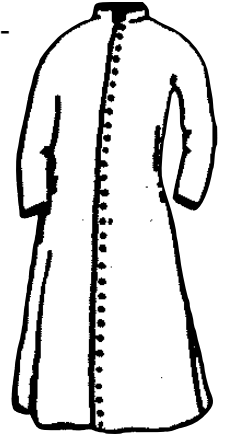


Word of the Week: CASSOCK

cas • sock[kas'-uhk] – *noun*: an ankle-length garment with a close-fitting waist and sleeves, worn by seminarians, deacons, priests, and bishops.

- The cassock or soutane comes in a number of styles or cuts, though no particular symbolism attaches to these. A Roman cassock often has a series of buttons down the front, sometimes thirty-three symbolic of the years of the life of Jesus. A French cassock also has buttons sewn to the sleeves like a suit. An Ambrosian cassock has a series of only five buttons under the neck, with a sash on the waist. A Jesuit cassock, has a fastener below the collar and is tied at the waist with a black cincture.
- The ordinary cassock is black except in tropical countries, where it is white. Colored piping and buttons are added to the specific cassock of monsignors (purple), bishops (amaranth red), and cardinals (scarlet red).

[French *casaque*, long coat, from Old French, perhaps from Italian *casacca*, from Persian *kazhāgand*, padded garment : *kazh*, raw silk + *āgand*, stuffed.]



The Precepts of the Church



The precepts of the Church are set in the context of a moral life bound to and nourished by liturgical life. The obligatory character of these positive laws decreed by the pastoral authorities is meant to guarantee to the faithful the very necessary minimum in the spirit of prayer and moral effort, in the growth in love of God and neighbor:



- **The first precept:** “*You shall attend Mass on Sundays and holy days of obligation and rest from servile labor*”; requires the faithful to sanctify the day commemorating the Resurrection of the Lord as well as the principal liturgical feasts honoring the mysteries of the Lord, the Blessed Virgin Mary, and the saints; in the first place, by participating in the Eucharistic celebration, in which the Christian community is gathered, and by resting from those works and activities which could impede such a sanctification of these days.
- **The second precept:** “*You shall confess your sins at least once a year*”; ensures preparation for the Eucharist by the reception of the sacrament of reconciliation, which continues Baptism's work of conversion and forgiveness.
- **The third precept:** “*You shall receive the sacrament of the Eucharist at least during the Easter season*”; guarantees as a minimum the reception of the Lord's Body and Blood in connection with the Paschal feasts, the origin and center of the Christian liturgy.
- **The fourth precept:** “*You shall observe the days of fasting and abstinence established by the Church*”; ensures the times of ascesis and penance which prepare us for the liturgical feasts and help us acquire mastery over our instincts and freedom of heart.
- **The fifth precept:** “*You shall help to provide for the needs of the Church*”; means that the faithful are obliged to assist with the material needs of the Church, each according to his own ability. The faithful also have the duty of providing for the material needs of the Church, each according to his own abilities.

The precepts of the Church concern the moral and Christian life united with the liturgy and nourished by it.

Source: *The Catechism of the Catholic Church, Second Edition, Paragraphs: 2041-2043, 2048.*