



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 19, 2010

Fall is upon us! It is hard to believe that July was practically twelve weeks ago. As we move into the 'stability' of the school year, we begin religious education this week; and children's liturgy of the Word begins as well. To those of you who have been helping with the gardens and various landscaping projects: THANK YOU! To the catechists and helpers for RE and CLoTW: THANK YOU!

Please pray for the repose of the soul of Bob Mathers and the consolation of his family. MAY HIS SOUL AND THE SOULS OF ALL THE FAITHFUL DEPARTED REST IN PEACE.

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

On the 2nd, 3rd, and 4th Thursdays at 2:00 pm, there is Mass at a local nursing home. The schedule is 2nd: Schnepf, 3rd: Masonic Pathways, 4th: Pine River. Students from St. Mary School are participating in the Masses at Schnepf and Pathways. Also, parishioners have been known to also drop in. I want to encourage all of you to consider making daily Mass a part of your week.

Jim Cowan of Franciscan University of Steubenville will lead a Praise and Worship concert at St. Mary on Friday, October 22 at 7:00 pm.

Please continue daily prayers for our parishes and for me. It has been good to have names starting to solidify after three months. If I'm still missing your name, please forgive me - and remind me! See you in town, at church, at school. Also, please join me in welcoming the Alma College students who join us for Mass. God bless you.

Fr. David

The Faith Explained **ST. PIO OF PIETRELCINA**

Saint Pio of Pietrelcina was baptized Francesco, in honor of St. Francis of Assisi, and was the son of Giuseppa and Grazio Forgione, peasant farmers, in the small Italian village of Pietrelcina on May 25, 1887. From his childhood, it was evident that he was a special child of God. Francesco was very devout even as a child, and at an early age felt drawn to the priesthood. He became a Capuchin novice at the age of sixteen and received the habit in 1902. Francesco was ordained to the priesthood in 1910 after seven years of study and became known as Padre Pio.

On September 20, 1918, Padre Pio was kneeling in front of a large crucifix when he received the visible marks of the crucifixion, making him the first stigmatized priest in the history of Church. The doctor who examined Padre Pio could not find any natural cause for the wounds. Upon his death in 1968, the wounds were no longer visible. In fact, there was no scarring and the skin was completely renewed. He had predicted 50 years prior that upon his death the wounds would heal. The wounds of the stigmata were not the only mystical phenomenon experienced by Padre Pio.



The blood from the stigmata had an odor described by many as similar to that of perfume or flowers, and the gift of bilocation was attributed to him. Padre Pio had the ability to read the hearts of the penitents who flocked to him for confession which he heard for ten or twelve hours per day. Padre Pio used the confessional to bring both sinners and devout souls closer to God; he would know just the right word of counsel or encouragement that was needed. Even before his death, people spoke to Padre Pio about his possible canonization. He died on September 23, 1968 at the age of eighty-one. His funeral was attended by about 100,000 people.

On June 16, 2002, over 500,000 Padre Pio devotees gathered in Rome to witness Pope John Paul II proclaim Padre Pio, Saint Pio of Pietrelcina. The Padre Pio Foundation and many benefactors traveled to Rome, San Giovanni Rotondo, Pietrelcina, Piana Romana and many other holy places to celebrate Padre Pio's Canonization. St. Pio's feast day is September 23rd.

the
Psalm
Psalm 113

**Praise the Lord who
lifts up the poor.**



Word of the Week: TRANSUBSTANTIATION

In Dogmatic Theology, “transubstantiation” means the change of the substance of bread and wine into the substance of the Body and Blood of Jesus Christ in the Eucharist, while all that is accessible to the senses (*accidents*) remains as before.

The earliest known use of the term “transubstantiation” to describe the change from bread and wine to Body and Blood of Christ was by the Archbishop of Tours (died 1133), in the eleventh century and by the end of the twelfth century the term was in widespread use. In 1215, the Fourth Council of the Lateran spoke of the bread and wine as “transubstantiated” into the Body and Blood of Christ: “His Body and Blood are truly contained in the sacrament of the altar under the forms of bread and wine, the bread and wine having been transubstantiated, by God's power, into His Body and Blood.”

The Council of Trent in 1551, defined transubstantiation as “that wonderful and singular conversion of the whole substance of the bread into the Body, and of the whole substance of the wine into the Blood – the species only of the bread and wine remaining – which conversion indeed the Church most aptly calls Transubstantiation”. This council thus officially approved use of the term “transubstantiation” to express the Church's teaching on the subject of the conversion of the bread and wine into the Body and Blood of Christ in the Eucharist, with the aim of safeguarding Christ's Presence as a literal truth, while emphasizing the fact that there is no change in the appearances of the bread and wine.

Where may the Blessed Sacrament be reserved?



The Blessed Sacrament must be reserved in certain locations:

- In the cathedral church of a diocese,
- In every parish church,
- In the church or oratory attached to a house of a religious institute or house of apostolic life.

The Blessed Sacrament may be reserved in one additional location:

- In the private chapel of the bishop.

The permission of the bishop is required for reservation of the Blessed Sacrament in other other churches, oratories, and chapels.

It is not permitted to reserve the Blessed Sacrament outside of sacred places consecrated for divine worship. This includes keeping the Blessed Sacrament in personal custody except when it is carried for an urgent need such as the communion of the sick.



Reverence is shown to the Blessed Sacrament by our posture and gesture in the course of the Mass, and in countless other ways outside of Mass: genuflecting toward the Tabernacle in which the Blessed Sacrament is kept upon entering a Church; kneeling in the presence of the exposed Sacrament; making the Sign of the Cross when passing by a church to honor the Blessed Sacrament inside.

A partial indulgence is granted to the faithful, under the usual conditions (sacramental confession, Eucharistic communion, praying for the intentions of the Pope) who visit the Blessed Sacrament to adore it. A plenary indulgence is granted, under the usual conditions (as listed above, plus the exclusion of all attachment to any sin), if the visit lasts for at least thirty minutes.