



CHURCH OF SAINT MARY

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Dear Parish Family,

August 22, 2010

Starting with this letter, at the bottom of the page you can find the words to the Psalm Response. Since our songbooks don't have the Sunday psalms in them and we don't have missalettes, I thought we'd try this. We are looking into getting several copies of the *2011 Saint Joseph Sunday Missal*. These run about \$2.00 - \$2.50, and are good for an entire years (November 2010 to November 2011.) This would be a great Christmas present for someone or even for yourself.

Thank you to everyone who helped out when the bishop was at St. Mary last weekend. The Mass went very well, and the reception was wonderful! My family members and friends were all very impressed.

On September 10, we will have a presentation at St. Mary in the church by Sandra Timco, who will speak about her father's war diary from his time in a POW camp. This is a stirring talk about a young man's faith in the midst of great trials and difficulties. Copies of the book, *Beaten but not Broken*, will be available for sale.

Thank you to those who have been dropping off school supplies. Your generosity is very much appreciated! Also, the school offices at St. Mary are now open daily. Not to spoil what's left of the summer ... but school will be in session soon!

God bless you! Let us continue to pray for each other!

Fr. David

The Faith Explained **EMBER DAYS**

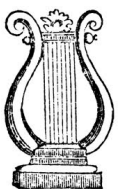
Ember Days (from Latin *jejunia quattuor temporum*, 'fasts of the four seasons') are the days at the beginning of the seasons ordered by the Church as days of fast and abstinence. They were arranged and prescribed for the entire Church by Pope Gregory VII for the Wednesday, Friday, and Saturday after 13 December (St. Lucy), after Ash Wednesday, after Pentecost, and after 14 September (Exaltation of the Cross). The purpose of their introduction was to thank God for the gifts of nature, to teach us to make use of them in moderation, and to assist the needy.

Their origin comes from pagan Rome. At the beginning of the time for seeding and harvesting religious ceremonies were performed to implore the help of the Roman gods: in June for a bountiful harvest, in September for a rich vintage, and in December for the seeding. The Church has always tried to sanctify any practices which could be used for a good purpose.

The revision of the liturgical calendar in 1969 allowed adaptations by the local conferences of bishops to extend such celebrations over one or several days and repeating them during the year. They appear in some calendars as "days of prayer for peace." The Ember Days for September 2010 are the 15th, 17th, and 18th.

the
Psalm
Mk 16:15

**"Go out to all the world
and tell the Good News."**



“I Confess to Almighty God”

The *Confiteor* (so named from its first word in Latin) is a general confession of sin recited at the beginning of Mass. It is started by the Priest and ended by the people.

I confess to almighty God,
and to you, my brothers and sisters,
that I have sinned through my own fault,
in my thoughts and in my words,
in what I have done, and in what I have failed to do;
and I ask Blessed Mary, ever virgin,
all the angels and saints,
and you, my brothers and sisters, to pray for me
to the Lord our God.

HISTORY

While the original Eastern liturgies begin with a confession of sin made by the celebrant, the earliest records of the Roman Rite all describe the Mass as beginning at the Introit, but the celebrant may have used a confession of sinfulness as one of the private prayers he said in the sacristy before he began Mass. Only in the tenth or eleventh century is there any evidence of the preparation being made at the altar. Outside of Mass some prayers similar to the *Confiteor* appear earlier. The “Canonical Rul” of Chrodegang of Metz (d. 743) recommends:

First of all prostrate yourself humbly in the sight of God ...
and pray Blessed Mary with the holy Apostles and Martyrs and Confessors to pray to the Lord for you.

And Egbert of York (d. 766) gives a short form that is the germ of our present prayer:

Say to him to whom you wish to confess your sins:
through my fault that I have sinned exceedingly in
thought, word, and deed.

In answer the confessor says almost exactly the prayer, “*May almighty God have mercy on you...*” known as the *Miserere*. The *Confiteor* is first found quoted as part of the in-

troduction of the Mass in Bernold of Constance (d. 1100) in the form:

I confess to Almighty God, your saints and all the saints,
and you my brothers and sisters that I have sinned in
thought, speech, deed, and in corruption of mind and
body. Therefore, pray for me.

The 1962 form of the *Confiteor* is found in a fourteenth-century text with only a slight modification: “*I have sinned in thought, amusement, sympathy, word and deed*”, and is found word for word in a decree of the Third Council of Ravenna (1314). However, the form, and especially the list of saints invoked, varied considerably in the Middle Ages. In many Missals it is shorter: “*I confess to God, to blessed Mary, all the saints, and all of you.*” In the Missal of Paul III (1534-1549) it is: “*I confess to Almighty God, to blessed Mary ever-virgin, blessed Peter and all the saints, and you my brothers and sisters, that I have sinned through my own fault: and I beg you to pray for me.*” The form chosen for the Missal of Pope Pius V (1570) was the only prayer used in the Roman Rite until 1969.

USAGE

In the Roman Missal as revised in 1969 the *Confiteor* is said only once, by priest, ministers and people jointly, at the beginning of Mass. It may be replaced by one or other of two other forms of introductory penitential rite.

Accompanying prayers and gestures

Editions of the Roman Missal issued before 1970 prescribed that, at the words “*mea culpa, mea culpa, mea maxima culpa*”, those reciting the *Confiteor* should strike their breast three times. This has been preserved in later editions but without specifying the number of times. This gesture of sorrow for sin can be found in Scripture, as for instance in *Luke 18:13* and *Jeremiah 31:19*.

“O My Jesus, Forgive Us ...”

The Fatima Prayer is a common version of the Jesus Prayer used by Catholics. This prayer is usually added at the end of each decade of the Rosary.

While not part of the original tradition of the Rosary many people choose to add it after the Glory Be to the Father after the Blessed Virgin Mary was said to have requested its use during her alleged apparition at Fatima, a miracle deemed “worthy of belief” by the Church. The following is the text of the prayer:

O my Jesus, forgive us our sins, save us from the fires of hell, lead all souls to Heaven, especially those in most need of Thy mercy. Amen.

The name of the town of Fatima comes from the Arabic name Fatima. According to popular belief, it was originally named after a Muslim princess who converted to Catholicism after marrying a local nobleman.

Fátima is famous for the shrine called the *Basilica of Our Lady of the Rosary*, built to commemorate the events of 1917 when three peasant children claimed to have seen the “Virgin of the Rosary” also known as “Our Lady of Fátima.” When the children asked for her name, she said “I am The Lady of The Rosary”. The children experienced the purported Marian apparitions in a pasture called the *Cova da Iria*.