

St. Mary Catholic Church

214 Church Street, Algoma, WI 54201

... since 1860

Pastor

Fr. Alvan Amadi

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Chairpersons

Pastoral Council

Mark LeBotte.....(920)487-5647

Jamie Stangel(920)217-0124

Finance Council

Mary Kay Bennett.....(920)255-2944

Buildings & Grounds

Dan Vertz.....487-2091

Cemetery Association

Earl Krueger.....487-3861

Larry Feuerstein.....487-3956

Board of Education

Jamie Dachelet487-5374

Stewardship

Linda Andre487-2542

Jan Guilette.....856-6979

Worship

Karen Wautlet487-3754

VISION:

Love God, Love others, and form disciples for Jesus.

MISSION:

To build a Catholic Community that discovers Jesus, follows Jesus, worships Jesus, and shares Jesus with others.



27th SUNDAY IN ORDINARY TIME

“When you have done all you have been commanded, say,
‘We are unprofitable servants; we have done what we were
obliged to do.’” - Lk 17:10b

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October 6, 2019

Call Parish Office For Sacramental Prep

Baptism • Marriage • RCIA

(920) 487-5005 Ext #100

Confessions according to schedule

and Confessions and Sacrament of Anointing
anytime by request.

Contact Father Amadi (920) 487-5005 Ext #3

Check out
Formed.org

Parish Access
Code:

C3F6DM

Parish Website:

[https://
stmaryalgoma.com](https://stmaryalgoma.com)

St. Mary Mass Schedule



Saturday, October 5

7:00 am **Adoration**
 8:05 am For the People of the Parish
 8:45 am **Confessions**
 4:00 pm † Judi Blahnik

Sunday, October 6

8:15 am For the People of the Parish

Tuesday, October 8

**No Mass

Wednesday, October 9

8:05 am **Mass at Holy Rosary, Kewaunee**

Thursday, October 10

7:00 am **Adoration**
 7:40 am Pray the Rosary
 8:05 am † Sister Rosemarie
 3:00 pm - 4:00 pm Adoration & Confessions

Friday, October 11

7:00 am **Adoration**
 8:05 am Erwin LaLuzerne

Saturday, October 12

7:00 am **Adoration**
 8:05 am † Loretta Annoye
 8:45 am **Confessions**
 4:00 pm † Earl & Grace Vanness

Sunday, October 13

8:15 am For the People of the Parish

**We are accepting donations for our new security system for the church.



Readings for the Week of October 6, 2019

Sunday: Hb 1:2-3; 2:2-4/Ps 95:1-2, 6-7, 8-9 [8]/2 Tm 1:6-8, 13-14/Lk 17:5-10
 Monday: Jon 1:1-2:2, 11/Jon 2:3, 4, 5, 8/Lk 10:25-37
 Tuesday: Jon 3:1-10/Ps 130:1b-2, 3-4ab, 7-8 [3]/Lk 10:38-42
 Wednesday: Jon 4:1-11/Ps 86:3-4, 5-6, 9-10 [15]/Lk 11:1-4
 Thursday: Mal 3:13-20b/Ps 1:1-2, 3, 4 and 6 [Ps 40:5a]/Lk 11:5-13
 Friday: Jl 1:13-15; 2:1-2/Ps 9:2-3, 6 and 16, 8-9 [9]/Lk 11:15-26
 Saturday: Jl 4:12-21/Ps 97:1-2, 5-6, 11-12 [12a]/Lk 11:27-28
 Next Sunday: 2 Kgs 5:14-17/Ps 98:1, 2-3, 3-4 [cf. 2b]/2 Tm 2:8-13/Lk 17:11-19



Saint Mary Parish Lights Oct 6 - 12

Steeple, Tabernacle and Grotto lights will burn in memory of **Tom Meyers**

This Week at St. Mary

Tuesday, Oct. 8

5:15 pm - Finance Council Meeting

Wednesday, Oct 9

6:35 pm—5:00 pm
 K—6th grade Faith Formation Classes
6:45 pm—8:30 pm
 7th—11th grade Faith Formation Classes
 Meet in the Religious Education/Social Hall
6:45 pm—8:15 pm
 Confirmation Class
6:00 pm - Knights of Columbus Meeting.



Thursday, Oct. 10

9:15 am - Bible Study "The Sunday Scriptures" in the Rosary Society Room.
 All are invited, come join us every Thursday!



2-4 pm—Grief Ministry in the Faith Formation office. Contact Donna Moran (920) 723-1948 or June Harmann (920)487-5507 for details.



4:15 pm - **Worship Committee** meeting.

6:15 pm - **ALPHA** meeting in the Cafeteria.

SAVE THE DATE!!



Jake Rabas is scheduled to make a presentation on financial Planning and Legacies on Tuesday, Oct. 15 & Tuesday Oct. 29th here at St. Mary.

The Algoma Library Friends are holding a bake sale Oct. 11th at the Algoma Visitors Center from 9 am to 3 pm. Donations of baking, home canned veggies, and monetary gifts are greatly appreciated. All proceeds are used to fund unbudgeted items for the Algoma Public Library.

St. Louis Parish of Dyckesville is sponsoring a shopping trip to Gurnee Mills on Saturday, November 2nd. The cost is \$40, which includes coach transportation, movies, refreshments and door prizes. There are over 200 outlet stores in the mall. Bus pickups in Green Bay and Luxemburg. Contact Karen at 920-845-2052 for reservations.



St. John's homeless shelter in Green Bay is in urgent need of twin blankets and Backpacks. These items can be dropped off at the parish office. We thank you kindly.



Sept. 28 & 29

Stewardship & Loose Collection	\$ 3,129.98
School Operating Support	\$ 40.00
Building & Grounds Maintenance	\$ 25.00



Parish Office

You are welcome:
Monday thru Friday
8:00 am – 4:00 pm

Phone: (920) 487-5005 Ext# 1

Parish Website: stmarysalgoma.com

Continuation of: Pilgrims on a Journey

Pilgrimage to Places of Beauty

The beauty of the Church is no trivial matter. It is regarded as a matter of the utmost significance as well as of great theological import. We see this in the great medieval cathedrals of the world. For the medieval world, the beautiful, along with the good and the true, was seen as a transcendental property of being, that is to say, as one of the essential characteristics of existence. What is, they thought, is good (because it is desirable), true (because it is knowable), and beautiful (because it captivates). Therefore, all earthly beauty is a sign of the fullness of beauty, which belongs to God, the source and perfection of being.

Surrounded by this beauty (which is but a sign of the fullness of beauty found only in God), the sacred liturgy (which is but a foretaste of the heavenly liturgy) is celebrated. The point is to emphasize that the worship, adoration and praise of the Triune God that is offered here on earth is but a preparation for the beatific vision of heaven, in other words, the eternal liturgy of heaven. The purpose of this encounter with beauty in the sacred liturgy is to transform and to divinize us.

Catholic theologian Scott Hahn tells a fascinating story in his book, *The Lamb's Supper*, which underscores this reality.

In 988, Prince Vladimir of Kiev, upon converting to the Gospel, sent emissaries to Constantinople, the capital city of Eastern Christendom. There they witnessed the Byzantine liturgy in the Cathedral of Holy Wisdom, the grandest Church of the East.

After experiencing the chant, the incense, the icons—but above all, *the Presence*—the emissaries sent word to the prince:

“We did not know whether we were in heaven or on earth. Never have we seen such beauty.... We cannot describe it, but this much we can say: there God dwells among mankind.

Jerusalem and the Labyrinth

As we have noted earlier, the archetypal place of pilgrimage is Jerusalem “the city in Palestine that attracted pilgrims on this earth, and the city in heaven that is the final destination of all journeys of body and spirit.” But if one could not make this pilgrimage either because it is too expensive or too dangerous, other sacred places provided a substitute in the form of Labyrinths appropriately named “Jeruselems.” In the Middle Ages, the Chartres Labyrinth was considered a veritable substitute provided one made the journey on one’s knees. “Thus the Labyrinth, all twists and turns and convolutions leading to the secure destination of Jerusalem, was a microcosm of the pilgrimage of life.” Today, walking the Labyrinth is still considered a deeply religious experience evoking in those who undertake the journey deeply personal and emotionally charged experiences.

Here is how a contemporary theologian describes the powerful experience of walking the labyrinth at the medieval Cathedral of Chartres, France.

One walks the labyrinth, carefully following its direction from beginning to end as a sort of spiritual practice. Indeed in the medieval period the pilgrims probably walked the path on their knees, much as today visitors to the basilica of Our Lady of Guadalupe approach the sacred image on their knees. A young man walked the labyrinth with me that summer evening and, when he came to each of the cardinal points of the circle, he stopped, closed his eyes, and stretched out his arms like Jesus on the cross. A woman, upon arriving at the end of her journey, stood very still in the center and wept. As I made my way around it, a sense of peace and purpose overcame me; I felt that somehow, despite all obstacles, *I would get there*. The labyrinth has this uncanny tendency to produce such spiritual and emotional reactions.

What is the Labyrinth? It is a large circle imprinted on the very stones of the cathedral floor a third of the way up from the main entrance. As Barron explains,

At the center of the labyrinth is a smaller circle from which radiate six petals, forming that familiar medieval image of the rose. And then, surrounding the inner flower are a series of rows folding intestine-like one upon the other, making up an elaborate twisting and turning path that runs from the bottom-point of the circumference to the center. It is believed that in the Middle Ages there was a bronze depiction of Jerusalem, the celestial city, placed in the very center of the labyrinth.

One walks the labyrinth by twisting and turning and deliberately going very slowly. Thus, the labyrinth serves as a centering exercise, “a way of focusing the soul on its root and anchor, a looking to Christ within.... The one who walks it must slow down, the very density of the path and the tightness of its curves preventing anything like a race to the center.” Why the emphasis on slowing down? It is in order to pay attention to the deep stirrings of the soul, to focus our attention on the profound yearnings of the spirit. Spiritual teachers throughout the centuries of the Church’s history have taught this basic principle, namely that the “deepest part of the soul likes to go *slow*, since it seeks to savor rather than to accomplish, it wants to rest in and contemplate the good rather than to hurry off to another place.” The repetitive prayers of our Catholic spiritual tradition for example, *the Hail Marys*, *the Jesus Prayer*, *the Divine Mercy Invocations*, are meant to achieve the same purpose: to slow us down to contemplate, rest in and savor the beauty and mystery of God’s love revealed in Christ Jesus. Walking the Labyrinth provides a privileged space to “still the inner chatter. In the Buddhist phrase, we ‘calm the monkey mind.’ This perhaps, accounts for the labyrinth’s tendency to evoke strong emotional and spiritual reactions in those who walk it.

Conclusion

It is remarkable how many times the word “pilgrim” as in pilgrim church and the noun “pilgrimage” appear in the sacred Liturgy. The 3rd Eucharistic Prayer, for example, addresses these words to God, “Be pleased to confirm in faith and charity your pilgrim Church on earth...” The 1st, 2nd, 3rd & 4th **Eucharistic Prayer for Use in Masses for Various Needs**, contain these words, “Grant also to us, when our earthly Pilgrimage is done, that we may come to an eternal dwelling place and live with you forever....”

As the Constitution on the Sacred Liturgy of the Second Vatican Council states, “In the earthly liturgy we take part in a foretaste of that heavenly liturgy which is celebrated in the holy city of Jerusalem toward which we journey as pilgrims, where Christ is sitting at the right hand of God.”

At every Eucharistic liturgy, we get a foretaste of our journey’s end, the destination of our pilgrimage: The Father’s house in heaven. This beautiful prayer written by St. Thomas Aquinas encapsulates brilliantly the ebb and flow of journeys and pilgrimages and our need of God’s provident support on the way.

Fount of mercy, call back the one who flees from you.

Draw towards you the one who attempts to escape.

Lift up the one who has fallen.

Support the one who is standing. Guide the one who is on a journey.

Fr. Alvan Amadi