

HOLY REDEEMER



GRACE NOTES

November 2024

Introduction...

We're in the Halloween season, so we thought we would bookend this month's Grace Notes with a bit of "religious trick or treat." We'll introduce this month's issue with a bit of trickery from the Bible and conclude with a treat. For trickery, we're bypassing the story of Lot and his three daughters, which is a bit of a head spinner, and instead go with the story of Jacob and his brother Esau.

Rebecca and her husband Isaac had two fraternal twin sons, Esau and Jacob. Esau was the older of the two but only by seconds. The two sons could not be more different. Esau was a big, bearded, hairy man and perhaps a little dim. He loved farming and hunting and was his father's favorite. Jacob was quiet, intelligent, and thoughtful. He preferred to be at home and was his mother's favorite.

One evening, Esau returned home exhausted and ravenous from a day's hunting and found Jacob cooking stew. "Quick, give me some food," he shouted. "I'm starving!" Jacob thought for a moment, then replied, "If you give me your birthright, I'll give you some of the stew." Esau was only interested in food. "What good is my birthright when I'm dying of hunger? Let me eat!"



Rebekah overheard everything and remembered that before the twins were born, God told her that when the pair grew up, the older child would serve the younger.

Years went by and Isaac grew old, frail and blind. When it was time to give his blessing to his eldest son, Isaac told Esau to go hunt some wild game for him to eat. "Prepare me the kind of tasty food I like and bring it to me," he said, "so that I may give you my blessing before I die."

Rebekah overheard that, too, and quickly summoned Jacob. "Go and bring two young goats so that I can prepare a tasty stew. Then you can take it to your father. He will think you're Esau and bless you before he dies."

"But my brother, Esau, is a hairy man," Jacob replied. "If my father touches me, he will know I am tricking him, and he will curse me instead." Rebekah told Jacob to leave everything to her. When Rebekah finished preparing the stew, she dressed Jacob in Esau's clothes and covered his hands and the smooth part of his neck with goatskins so he would be hairy like Esau. Jacob took the food and went into his father's tent. "Who is it?" asked Isaac. "I am Esau, your firstborn," Jacob lied. "I have done as you told me and brought you the food you requested so you may give me your blessing."



Isaac asked Jacob to come close so that he could touch him. He felt Jacob's hands and neck, and they were hairy like those of Esau. But it seemed like Jacob's voice. "Are you really my son, Esau?" Isaac asked. "Yes," replied Jacob. "I am."

After he had eaten, Isaac asked Jacob to kiss him. As he came close, Isaac could smell Esau's clothes, and only then did he truly believe that it was his eldest son. So Isaac gave his blessing to Jacob. "May God give you everything. Be lord over your brothers, and may the sons of your mother bow down to you. May those who curse you be cursed and those who bless you be blessed."

So what happened to Jacob and Esau after Isaac died? Jacob went on to become one of the three dominant figures in the Old Testament (together with his grandfather Abraham and his father Isaac). Following a severe drought in his homeland of Canaan, Jacob and his descendants moved to Egypt with the help of his son Joseph, who had become a confidant of the pharaoh. He eventually died there, surrounded by his family. According to the Babylonian Talmud, Esau was killed by Hushim, the son of Dan, who was also a son of Jacob. Esau tried to prevent Jacob's burial in the cave of Machpelah, claiming he had the right to be buried there.

The moral of the story? Let God's will be done? The end justifies the means? Perhaps we should leave that to one of Holy Redeemer's Small Groups to determine.

On the Shoulders of Giants – Saint Marianne Cope

Isaac Newton said that all he had accomplished in life was due to "standing on the shoulders of the giants" who came before him. Each month we will remember one of the giants upon whose shoulders the parishioners of Holy Redeemer are perched.

There have been fourteen saints from the United States. To date, Grace Notes has presented the lives of three of them: Saint Damien de Veuster (also known as "Father Damien"), Saint Katherine Mary Drexel and Saint Kateri Tekakwitha. Over the next year we will present the lives of the remaining eleven, beginning with Saint Marianne Cope, also known as Saint Marianne of Molokai. Here is her story.

Barbara Cope was born in 1838 in West Germany. She was one of 10 children, and the year after her birth, the family immigrated to the United States, eventually settling in Utica, New York. Although Barbara felt called to a religious life at an early age, her vocation was delayed for nine years because of family obligations. As the oldest child at home, she was forced to drop out of school after the eighth grade to work in a textile mill to support her family when her father became ill.

Finally, at the age of 24, Barbara joined the Sisters of St. Francis in Syracuse, New York. After completing her studies she received the name "Sister Marianne," with the intention of teaching, but her life soon became a series of administrative appointments. As a member of the governing boards of her Religious Community in the 1860s, she participated in the establishment of two of the first hospitals in the central New York area. Although she was often criticized for accepting "outcast" patients such as alcoholics, she became well-known and loved throughout the region for her kindness, wisdom, and down-to-earth practicality.



While serving as the Provincial Mother in Syracuse, she received a letter from a Catholic priest asking for help in managing hospitals and schools on the Hawaiian Islands and to work with patients afflicted with leprosy (now known as "Hansen's disease.") The letter touched Mother Marianne's heart and she enthusiastically responded: "I am hungry for the work and I wish with all my heart to be one of the chosen ones, whose privilege it will be to sacrifice themselves for the salvation of the souls of the poor Islanders. I am not afraid of any disease; hence, it would be my greatest delight even to minister to the abandoned 'lepers'."



She and six other Sisters of St. Francis arrived in Honolulu in November 1883. Their main task was to manage the Kaka'ako Branch Hospital on Oahu, which served as a receiving station for patients with leprosy gathered from all over the islands. The Sisters quickly set to work cleaning the hospital and tending to its 200 patients. They quickly made major improvements to the living conditions and treatment of the patients.

Mother Marianne met Father Damien de Veuster (today known as the "Apostle to Lepers") for the first time in January 1884, when he was in apparent good health. Two years later, in 1886, after he had been diagnosed with leprosy, she alone gave hospitality to the outcast priest upon hearing that his illness made him an unwelcome visitor to Church and Government leaders in Honolulu.

In 1887, when a new Government took charge in Hawaii, its officials abruptly changed the policy regarding individuals with leprosy, deciding to close the Oahu Hospital and reinforce the former

alienation policy. The unanswered question: Who would care for the sick, who once again would be sent to a settlement for exiles on the island of Molokai?

In 1888, Mother Marianne again responded to the plea for help and said: "We will cheerfully accept the work." She also assured Father Damien – then dying from leprosy -- that she would provide care for the patients at the Boys' Home at Kalawao that he had founded.

Mother Marianne never returned to Syracuse. She died in 1918 at the age of 80, and despite direct contact with numerous patients afflicted with leprosy, she never contracted the disease. Upon her death the Honolulu newspaper wrote, "Throughout the Islands, the memory of Mother Marianne is revered, particularly among the Hawaiians in whose cause she was shown such martyr-like devotion. She impressed everyone as a real 'mother' to those who stood so sorely in need of 'mothering'."



Mother Marianne Cope, in her wheelchair, gathers with her fellow Franciscan Sisters and patients of Bishop Home in Kalaupapa for a photo taken on Aug. 5, 1918, less than two weeks before her death. (BCH file photo)

In 2005, Marianne was beatified by Pope Benedict XVI, who also canonized her in 2012.

Ministry Fair

Just a reminder that Holy Redeemer will conduct a "Ministry Fair" following each of the three masses on the weekend of November 2nd and 3rd. Last year's Ministry Fair was very successful, and each of the church's ministries recruited at least one new member. We're hoping to replicate last year's success and make the Ministry Fair an annual event.



As we did last year, participants at each of the three masses will be requested to come downstairs to the church hall to meet with representatives of Holy Redeemer's ministries and perhaps sign up if they wish. Handouts will also be available in the pews for those individuals who do not wish to come down to the Ministry Fair but would still like more information about a particular ministry.

If you are unable to attend mass on November 2nd and 3rd and would like more information about Holy Redeemer's ministries, contact information for the leaders of each ministry is provided below.

We hope that if you have not already done so you will be considered volunteering for one of Holy Redeemer's ministries. You will be helping others and yourself as well.

- *St. Vincent DePaul Society* – Please contact Michelle Welch (gramichelle@outlook.com) if you would like more information about joining the Society.
- *Knights of Columbus* – Please contact Ray Tallia at capemanray@aol.com if you would like more information about the Knights.
- *Hospitality Ministry* – Please contact Janet Holden at jtholden@sbcglobal.net if you would like more information about the Ministry.
- *Bereavement Ministry* – Please contact Marilyn Whelden at mawhelden@comcast.net if you would like more information about the Ministry.
- *Pro Life Ministry* – Please contact Rosemary O'Reilly at poreilly23@comcast.net if you would like more information about the Ministry.
- *Choir* – Please call the rectory at 508-945-0677 or send us an email parish@holyredeemerchatham.org if you would like more information about joining the Choir.
- *Holy Redeemer Women's Club* – Please contact Rosemary O'Reilly at poreilly23@comcast.net or Tina Tullberg at (tmvallberg@gmail.com) if you would like more information about joining the Club.
- *Church Flowers Ministry* – Please contact Mary Weishaar at maryweishaar1976@gmail.com if you would like more information about the Ministry.
- *Altar Cloth Ministry* - Please contact Thea Lane at aqlane003@gmail.com if you would like more information about the Ministry.
- *Handyman Ministry* – If you are handy with tools and who like to help maintain Holy Redeemer's infrastructure, please call the rectory at 508-945-0677 or send us an email at parish@holyredeemerchatham.org
- *Eucharistic Ministers* – Please call the rectory at 508-945-0677 or send us an email parish@holyredeemerchatham.org if you would like more information about becoming a Eucharistic Minister
- *Altar Server Ministry* – Please give us a call at the rectory at 508-945-0677 or parish@holyredeemerchatham.org if you would like more information about becoming an altar server.
- *Lector Ministry* - Please call the rectory at 508-945-0677 or send us an email parish@holyredeemerchatham.org if you would like more information about becoming a Lector.
- *Gardening Ministry* – Please contact Ron or Mary Weishaar at ronaldweishaar1983@gmail.com or call 508-237-2053 if you would like more information about the Ministry.
- *Long-Term Care Support Ministry* – Please contact Monica Wieting at monicacolettew@gmail.com if you would like more information about the Ministry.
- *Home Visit Ministry* – Please contact Liz McCarte at emccarte@comcast.net or call 860-205-4931 if you would like more information about the Ministry.
- *Small Faith Sharing Groups Ministry* -- Please contact George Lane at gmlane005@gmail.com or call 774-840-4159 if you would like more information about joining a small group.

Calling All Painters

In conjunction with its annual Christmas Greens Sale, which will be held after the weekend masses of December 14th and 15th, the Holy Redeemer Women's Club will also be holding an Art Sale on the same dates. A highlight of the Art Sale will be the inclusion of some watercolors by two of Holy Redeemer's resident artists, Deacon Art LaChance and Ron Weishaar, which will be raffled off. If

you are a painter who works in watercolor, oil paint, acrylic paint, or pastels and would like to donate some of your work to the Art Sale, please leave your paintings at the back of the church. We will take very good care of them. If possible, please frame your work before you drop it off.

The sale will also feature works by several members of the Guild of Chatham Painters.

Last year's Art Sale raised over \$1,200 for the Women's Club's charitable efforts.

The Women's Club provides financial support to a variety of worthy causes, including the Chatham Angel Fund, which was established to ensure that all Chatham children have a warm and merry Christmas.



Black Catholic History Month

On July 24, 1990, the National Black Catholic Clergy Caucus of the United States designated November as Black Catholic History Month to celebrate the long history and proud heritage of Black Catholics.

Many people forget that Christianity did not originate in Europe and even express surprise when they learn that Black Catholic history began in the Acts of the Apostles with the conversion of an Ethiopian by Philip the Deacon. The convert was a wealthy, literate, and powerful emissary of the Nubian Queen. The event is also important because it predates the conversions of Saints Paul and Cornelius. Finally, many cite this conversion as the very moment when the church changed from a Hebrew and Hellenist community to a truly Universal and Catholic Church.



Christian Africa was indeed a leading light in early Christendom. Black Catholics point to three popes who were born in Africa: Victor I, Melchior and Gelasius I. All three shepherded the early church through tough and tumultuous times in history. Black Catholics can also claim numerous black saints, the most famous of whom is St. Martin de Porres, a Peruvian friar noted for his kindness, nursing of the sick, obedience, and charity. He is the patron saint of social justice, racial harmony, and mixed-race people.

Notwithstanding the moral crimes of slavery, French and Spanish missionaries ministered to their free and enslaved African populations within their respective colonies. This ministry laid the foundation for large Black Catholic communities within the United States, particularly in more populous southern cities like New Orleans, Louisiana, Mobile, Alabama, and Saint Augustine, Florida.

Unfortunately, many Catholics are not well-versed in the remarkable stories of their Black Catholic brethren. But consider the following:

- Jean-Baptiste Pointe du Sable was a black trader in the early nineteenth century who insisted on having his marriage to a Native American woman in 1818 blessed by a priest. He established a trading post on the site of the future city of Chicago, and therefore, with some justification, black Catholics can boast that the largest of the Midwestern cities has a black and a Catholic intimately involved with its founding.



- One of the most noteworthy phenomena of Black Catholicism is the emergence of Black Catholic sisterhoods. In 1829 four black women under the leadership of Mother Mary Elizabeth Lange formed the Oblate Sisters of Providence in Baltimore. At a time when the majority of blacks were slaves and when schooling for black children was practically nonexistent, these courageous women fought for the instruction of black children in Baltimore.



- The work of the Oblate Sisters and also the work of a second group of black sisters in Louisiana, the Sisters of the Holy Family, founded in 1842, are a reminder that even during the period of slavery, the Black Catholic community took a leading role in its own evangelization and education.

The celebration of Black Catholic History Month is important because it provides a dedicated time to acknowledge the rich history and legacy of Black Catholics, which has often been marginalized within the broader Catholic narrative.

Jeopardy for Catholics – Here’s the way this works. We will give you an important aspect of Catholicism as noted in the “The Mary Knoll Catholic Dictionary,” and ask you to name it. As always, your answer must worded in the form of a question.

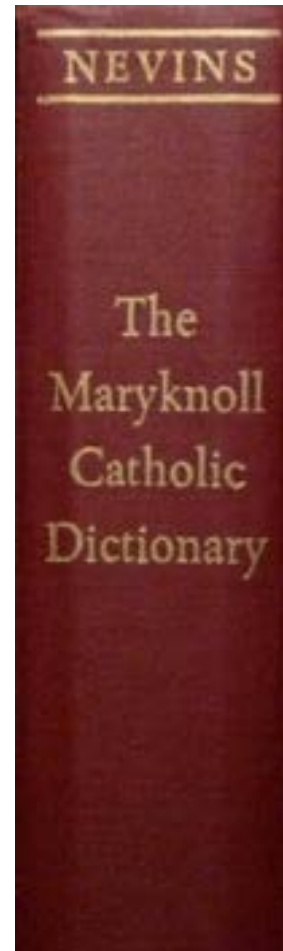
This month Catholics around the globe celebrate All Souls Day, a day for commemoration of all the faithful departed, specifically those Christians who are believed to be in purgatory because they died with the guilt of lesser sins on their souls. For this month’s Jeopardy for Catholics, we’re focusing on questions related to life after death. Here goes.

Number 1: In Mexico, this holiday is celebrated around the same time as All Souls Day.

Number 2: In medieval times, this was believed to be the border between heaven and hell where souls who died without being baptized reside.

Number 3: It’s the collective term for the three-day period spanning Halloween, All Saints’ Day, and All Souls’ Day. (Extra credit for getting this one correct.)

The answers are provided on the final page of Grace Notes.



Snippets from the Bible – Some Familiar Words That We Often Take For Granted

A couple of months ago, we launched a series entitled “Snippets from the Bible,” the goal of which was to explain key phrases from the Bible that have become cliches to the point that we are perhaps no longer familiar with their original meaning. This month’s example: “Casting pearls before swine.”



The phrase was originally mentioned in Matthew 7:6. However, the expression “pearls before swine” has subsequently been used as the title of a comic strip by Stephan Pastis, the title of novels by Albert Campion and Kurt Vonnegut, the name of an American psychedelic folk band, and the title of songs by Coldcut and Prince. The phrase also appears in Tennessee Williams's play "A Streetcar Named Desire" and in the 1954 musical "Seven Brides for Seven Brothers."



Perhaps at this point, it would be worthwhile to provide the entire quote from Matthew 7:6. *“Do not give what is holy to the dogs; nor cast your pearls before swine, lest they trample them under their feet, and turn and tear you in pieces.”*



The verse is actually taken from the Sermon on the Mount, and to understand its meaning, we have first to understand its context and placement within the sermon. Christ had just finished instructing the crowd on judgment and reproof: “Do not judge, or you too will be judged. For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you” (Matthew 7:1–2), which was followed by “You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother’s eye” (Matthew 7:5).

Then in verse 6, Christ tempers these admonitions and shows us the difference between “judgment” and “discernment,” by stating “We are not to be hypocritical judges, yet we must be able to discern the swine, lest we cast our pearls before them.”

The command to not cast your pearls before swine does not mean we refrain from preaching the gospel to those who might not welcome it. Jesus Himself ate with and taught sinners and tax collectors (Matthew 9:10). The instruction in Matthew 7:6 is the same that Jesus gave to His apostles when He said, “If anyone will not welcome you or listen to your words, shake the dust off your feet when you leave that home or town” (Matthew 10:14). In other words, we are to share the gospel, but, when it becomes apparent that the gospel is not welcome, we are to move on. We are responsible for sharing the good news; we are not responsible for people’s response to the good news.

Getting to Know the Members of the Parish – Evemarie McNeil

We are all looking for a path forward to some meaningful destination. Career. Family. Fame. And even if we manage to identify a nice, clear, straight route to begin our life's journey, eventually things get murky. Then what? Do we shoulder on, repeating the same mistakes over and over, or do we reassess. Perhaps the best example is the journey Lewis and Clark began in 1804 to find a route that would connect the eastern half of the newly emerging United States with the Pacific Ocean. The path they chose was the wide and seemingly limitless expanse of the Missouri River. But then the river abruptly ended in southern Montana. And they needed to take stock, find a different path forward or die.



Evemarie McNeil's journey might not be as near fatal as Lewis and Clark's but it certainly shares many similarities.

First some background information. Evemarie grew up in Leicester, Massachusetts, just west of Worcester. Her mother was an RN and taught CCD and her father served as a select board member and coordinated the youth soccer program. Pretty idyllic. She even grew up playing with her future husband – Rob – who was one of three brothers who palled around with Evemarie's three brothers.



After high school, she attended Boston College. "I wanted to go to a Catholic College. The courses were secular, but when you went to mass, all your classmates were there, even the hockey players. You knew you were part of a real community."

And Evemarie's pathway was clear. "I was called to be a teacher. My Uncle Dennis had Down Syndrome, and reading with him fueled my desire to become a special education teacher." So she earned special education and elementary education degrees and embarked on what she describes as a "beautiful, rewarding and demanding career." A career that ended in 2023. More about that later.

Along the way, Evemarie rekindled her relationship with her childhood playmate Rob, and the pair went on to have three children: Liam, who is an Army captain stationed in Vicenza, Italy; Grace, who is working in public health; and Andrew, who is a campus minister/religion teacher in Shrewsbury, Massachusetts.



Evemarie’s career path led to numerous successes, eventually taking her to the top of the pyramid, as it were: school principal on Nantucket Island. “We were very lucky. Rob had applied to be the Director of Public Works for Nantucket at the same time that I was looking to make a change. It turned out that there was also an opening on Nantucket for a school principal. So off we went.”

But just like the crisis Lewis and Clark faced when they reached the headwaters of the Missouri River and saw before them the towering and seemingly impenetrable Rocky Mountains, Evemarie began to realize that working the way she did – giving 110% to every task that came across her desk -- was taking a toll on her wellbeing and her personal relationships. “Slowly but surely, I had lost my way with God, family, and true friends. I had to come to a point in my life where I felt that strong pull to change. I became ready to truly surrender and open myself up to God’s love and all he wanted for me. “

So Evemarie decided to take a “gap year”: a time when she could reassess her priorities, renew her relationship with God, family, and friends, and reflect on the next direction that her path forward should take. In 2024 Evemarie’s path led her and Rob to Chatham and Holy Redeemer. Rob had started his own company and could work from home. And Evemarie also found a new job. “I’m a ‘Principal Coach.’ I mentor principal’s from different schools, listening to their challenges, offering suggestions where appropriate.” And in something of a “bait and switch,” she was recently recruited by Deacon Art to be a lector. “I was under the impression that Deacon Art wanted me to be a Eucharistic Minister, which I was very excited about. But at the last minute he informed me that no, I was going to be a lector. And moreover, he informed me that I had to be a *passionate* lector to boot.” Which she no doubt will be.

Lewis and Clark’s journey finally ended on the west coast of Oregon, where the Columbia River empties into the Pacific Ocean. What about Evemarie’s? “I am a work in progress,” but “today, my relationships with myself, my family, my friends, and God are true and real. My calling today is to demonstrate a love, across all people and all settings. I am truly humbled by the consistency with which God shows me the next interaction, experience, or resource to learn his will for me.”



...Conclusion

We began Grace Notes with a “trick,” so we’ll end with a “treat.” An old and hopefully still funny joke.

Moses and Jesus go golfing. The first hole is a par three with a pond in front of the green. As they’re standing in the tee box the Starter approaches them and asks if they’re mind if a third player – and old man dressed in baggy clothes who looks like he might be homeless – joins them. Sure, they both reply.

Moses tees off first. His ball lands in the middle of the pond. No problem: he parts the water, takes another shot, and the ball lands next to the cup.

Jesus tees off next. His shot also lands in the middle of the pond. No problem: he walks out onto the water, takes another shot, and the ball lands even closer to the cup.



Finally, the old man tees off. His ball heads toward the middle of the pond. Suddenly a fish jumps out of the water and swallows the ball. Then an eagle swoops down from the sky and grabs the fish. As the eagle flies over the green, it is struck by a bolt of lightning, making it drop the fish. When the fish lands on the green, it spits out the ball, which rolls straight into the cup for a hole-in-one.

Moses turns to Jesus. "I hate playing golf with your dad."

Answers to Jeopardy for Catholics

Answer to Number 1: What is "The Day of the Dead"?





Answer to Number 2: What is Limbo?



Answer to Number 3: What is "Allhallowtide"?

The Triduum of Death:
ALLHALLOWTIDE

OCT 31	NOV 01	NOV 02
		
Hallows' Eve	All Saints' day	All Souls' day

All Hallows' Eve falls on 31st October each year, and is the day before All Hallows' Day, also known as All Saints' Day in the Christian calendar. The Church traditionally held a vigil on All Hallows' Eve when worshippers would prepare themselves with prayers and fasting prior to the feast day itself.

All Saints' Day is a solemn holy day of the Catholic Church celebrated annually on November 1. The day is dedicated to the saints of the Church, that is, all those who have attained heaven. All Saints' Day is a Catholic Holy Day of Obligation, requiring Catholics to attend the mass.

In Roman Catholicism, All Souls' Day is observed on November 2 to remember all the faithful departed who are believed to be in purgatory because they died with the guilt of lesser sins on their souls. The Roman Catholic doctrine says that the prayers of the faithful on earth will help cleanse these souls in order to be pure and fit for beatific vision.