

HOLY REDEEMER



GRACE NOTES

January Newsletter – 2023

Introduction...

Pope Francis has asked that 2023 be a year of preparation for the Church's Jubilee Year of 2025 and indicated that the preparation should include studying the documents of the Second Vatican Council. Held every 25 years since 1470, a holy year or jubilee is a time of pilgrimage, prayer, repentance, and acts of mercy, based on the Old Testament tradition of a jubilee year of rest, forgiveness, and renewal. The Vatican indicated that details about the year of prayer and spiritual preparation for the jubilee are still being worked out, and that to assist with the preparation the Vatican is developing a series of user-friendly resources, written in appealing language, to arouse curiosity in those who might not have any memory of the Second Vatican Council, which was held from 1962 to 1965.



Last year the Vatican announced a worldwide competition to design the logo for the Jubilee Year. Nearly 300 entries were received from 48 different countries, from individuals ranging in age from 6 to 83. Archbishop Rino Fisichella notes that “many hand-drawn designs were received from children all over the world, and it was really moving to go through these drawings which were the fruit of imagination and simple faith.”

A commission of “iconographers, graphic designers, art and brand experts, architects and some pastors” chose a design submitted by Giacomo Travisani, and Pope Francis approved it. “The logo shows four stylized figures to indicate all of humanity from the four corners of the earth,” Archbishop Fisichella said. “They are each embracing another, indicating the solidarity and brotherhood that must unite peoples. It should be noted that the first figure is clinging to the cross. The underlying waves are choppy to indicate that the pilgrimage of life is not always on calm waters.”



The four human figures are in different colors. According to Travisani, “the red is love, action and sharing; the yellow-orange is the color of human warmth; green evokes peace and equilibrium; blue is the color of security and protection.”

For anyone who would like to get a head-start on their preparation for the jubilee, the key documents from the Second Vatican Council include the Constitution on the Sacred Liturgy (“*Sacrosanctum Concilium*”); Dogmatic Constitution on the Church (“*Lumen Gentium*”); Dogmatic Constitution on Divine Revelation (“*Dei Verbum*”); and Pastoral Constitution on the Church in the Modern World (“*Gaudium et Spes*”).

On the Shoulders of Giants – Saint Jude

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 remember one of the giants upon whose shoulders the parishioners of Holy Redeemer are perched.

Saint Jude, also known as Saint Jude Thaddeus, is recognized and loved throughout the world as the “Patron Saint of Hopeless Causes.” He was one of the twelve Apostles and a cousin of Jesus Christ. Saint Jude is often shown carrying an image of Jesus, which recalls a miracle when a king, afflicted with leprosy, was cured of this horrible disease after Saint Jude gave him a cloth that had been pressed to the face of Christ. Saint Jude’s history is largely unknown following Jesus’ Ascension. Like St. Simon the Apostle, he seems to have come from the Zealots, the Jewish nationalistic party. Legends first appearing in the 4th century credit Jude with missionary work and martyrdom in Persia.



Saint Jude is invoked in desperate situations because his New Testament letter stresses that the faithful should persevere in the environment of harsh, difficult circumstances. Over the ages many people in desperate need have turned to Saint Jude in prayer. Saint Bridget of Sweden said she was directed in a vision to pray with deep faith and confidence to Saint Jude. She stated that Christ told her, “In accordance with his surname, Thaddeus, the amiable or loving, Saint Jude will show himself most willing to help.”

While relatively little is known about the life of St. Jude, it is likely that much of his enduring legend and widespread appeal can be attributed to one man: actor and comedian Danny Thomas.

Early in his career when Danny Thomas was a struggling young entertainer with a baby on the way, he visited a Detroit church and was so moved during the Mass, he placed his last \$7 in the collection box. When he realized what he had done, he prayed for a way to pay the looming hospital bills. The next day, he was offered a small part that would pay what he owed. It was his first experience with the power of prayer.



Over the next two years Danny achieved moderate acting success in Detroit, but he was struggling to take his career to the next level. Once again, he turned to the church. Praying to St. Jude, the patron saint of hopeless causes, Danny asked the saint to “help me find my way in life, and I will build you a shrine.”

In the years that followed, Danny's career flourished through films and television, and he became an internationally known entertainer. As his stardom grew through television shows like *Make Room for Daddy* and *The Danny Thomas Show* he remembered his pledge to build a shrine to Saint Jude.

In 1955, Danny seized on the idea of creating a unique research hospital in Memphis, Tennessee devoted to curing catastrophic diseases in children. More than just a treatment facility, this would be a research center for the children of the world, regardless of race, religion, or financial status.

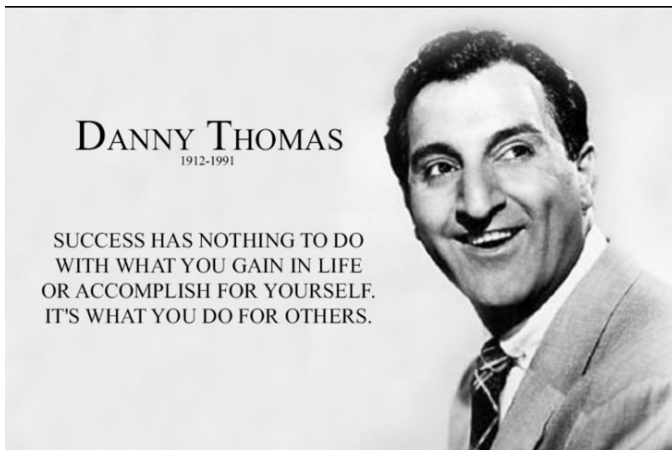
Often accompanied by his wife, Rose Marie, Danny crisscrossed the United States by car, sharing his dream and raising funds at meetings and benefits. The pace was so hectic that Danny Thomas and his wife once visited 28 cities in 32 days. Although Danny and his friends raised the money to build the hospital, they now faced the daunting task of funding its annual operation. To solve this problem, Danny, who was of Lebanese descent, turned to his fellow Americans of Arabic-speaking heritage. Danny's request struck a responsive chord. In 1957, 100 representatives of the Arab American community met in Chicago to form ALSAC® with a sole purpose of raising funds for the support of Danny's hospital.



Through striking improvements in the care of pediatric leukemias and numerous forms of solid tumors, St. Jude Children’s Research Center has brought about improved health care for children all over the world. Treatments developed at St. Jude have helped increase the overall survival of children with cancer from 20 percent when the hospital opened in 1962 to more than 80%, and for children with the most common childhood cancer, acute lymphoblastic leukemia (ALL), to more than 90%.



From a promise of “Help me find my way in life, and I will build you a shrine” to the fulfillment of his dream, Danny lived to see his little hospital become an international beacon of hope for the catastrophically ill children of the world. The founder of St. Jude Children’s Research Hospital and ALSAC died on February 6, 1991, just two days after joining patients, their parents, and employees to celebrate the hospital’s 29th anniversary.



Ministry Fair - Summary

One of issues frequently brought up during the Synod listening sessions conducted at Holy Redeemer last year was the desire of many parishioners to obtain more information about the church’s ministries and how to volunteer for them. Accordingly, Holy Redeemer held its first “Ministry Fair” following the weekend masses on November 12th and 13th. The event was a resounding success. Each of the parish’s ministries added at least one new member, and a volunteer came forth – Janet Holden – to serve as Leader for the newly created Hospitality Ministry. Indeed, the Hospitality Ministry now has seven members.



Going forward the Ministry Fair will now be conducted twice a year, in May and in September. Weather permitting, the event will be conducted outside, in the space between the church and the parking lot.

In case you missed the Fair, the ministries currently sponsored by Holy Redeemer are noted below.

- *Holy Redeemer Women's Club* – Please contact Sheila Nugent at snugent48@att.net if you would like more information about becoming a member of the Club
- *St. Vincent DePaul Society* – Please contact Judy McDonald at chatham158@aol.com if you would like more information about the Society
- *Hospitality Ministry* -- Please contact Janet Holden at jlholden@sbcglobal.net if you would like more information about the Society
- *Knights of Columbus* – Please contact Ray Tallia at capemanray@aol.com if you would like more information about the Knights
- *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 email Cheryl Duerr at cduerr@holyredeemerchatham.org or clduerr@gmail.com or call her at 617-852-3533 if you would like more information about joining the Choir
- *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 the Ministry
- *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 the Ministry
- *Holy Launderers Ministry* - Please contact Thea Lane at aglane003@gmail.com if you would like more information about the Ministry
- *Liberty Commons Ministry* – Please call the rectory at 508-945-0677 or send us an email parish@holyredeemerchatham.org if you would like more information about the Ministry

Coffee and Donuts After Mass Is Here To Stay

The return of Coffee and Donuts following weekend mass has been a tremendous success, at least judging by the dozens of donuts and rivers of coffee that participants have consumed. However, thus far the event has only be held following the 10 am mass on Sundays, leading to some grumbling by folks who regularly attend the other two weekend masses. Going forward, the event will be held on the second weekend of every month and will be conducted following all three masses on that weekend. Whenever possible, the Coffee and Donuts will be served outside in the space between the church and the parking lot.

COFFEE & DONUTS ARE HERE TO STAY

Second weekend of every month
– following all three masses



Pick me! Pick me!!

Revelations About The Book of Revelation

The Four Horsemen of the Apocalypse. The Battle of Armageddon. The Anti-Christ. 666. You don't have to be a student of religion to recognize references from the Book of Revelation. Indeed, Revelation's description of "The Rapture" inspired 12 books in what became known as "The Left Behind" series, as well as four movies. Even before Hollywood discovered Revelation the last book in the Bible fascinated readers for centuries. And why not? No other New Testament book reads like Revelation, with its vibrant descriptions of good versus evil and heaping doses of fire and brimstone.

But who wrote it? And for what purpose? Any why was the decision made to include Revelation with the other books of the New Testament?



First some background. The Book of Revelation was written around 95 A.D., by a man referring to himself simply as "John," who had been exiled on the small island of Patmos, not far from the coast of present-day Turkey. His writing was inspired by an angel sent from God: "I was in the spirit on the Lord's day, and I heard behind me a loud voice like a trumpet." The early Church Fathers alternatively referred to John as "John the Evangelist," "John of Patmos," "St. John the Divine" and "John the Elder," and believed he was one of Christ's original core of twelve disciples, who was also referred to as "the disciple whom Jesus loved." (As with many other aspects of the early Church, there is controversy as to who actually wrote the Book of Revelation.

History appears to have been a powerful influence on John's writing. He wrote Revelation not long after thousands of Roman soldiers had stormed Jerusalem in 70 A.D., burned down its great temple and left the city in ruins after putting down an armed Jewish revolt.



And while the all-out-assault on Christianity by emperors like Nero -- who executed numerous Christians including the Apostles Peter and Paul -- had recently concluded, ongoing Roman occupation meant that Christians continued to live marginalized lives and feared what might happen to them next. Would persecutions return, reminiscent of Nero? How long would their suffering go on? As disciples of Christ, what would the future hold as they followed him?

Regarding Revelation, Princeton University professor of religion Elaine Pagels (from whom the title for this article was taken) stated that "We can't understand this book, unless we know it is war literature." Given that context, it's easy to imagine that the Book of Revelation was written to comfort the beleaguered Christians of the day. Just as Genesis gives us a glimpse at the beginning of all things and lays a crucial foundation, Revelation gives a glimpse of the end and serves as a capstone on God's plan of the ages.

The prophetic nature of the Book of Revelation may be one reason the decision was made in the fourth century to add it to the 26 other books that comprise the New Testament. According to Pagel, the fact that it remains so appealing and influential could perhaps be attributed to John's writing technique, which shifted perspective from heaven to Earth and back again. Also, by providing God's perspective of events on Earth, John suggested that evil would not prevail and would be avenged. Putting aside the intense imagery, the triumph of good over evil depicted in Revelation would inspire hope to the early Christians at a time when their world seemed doomed, much like the way Winston Churchill's radio broadcasts raised the spirits of the British during the darkest days of World War II.

Addendum -- To give one example of the many vivid images that are included in the Book of Revelation, consider the members of the infamous "Four Horsemen of the Apocalypse," who appear with the opening of the first four of the seven seals that bring forth the cataclysm.

- The first horseman is a conqueror with a bow and crown, riding a white horse, which scholars sometimes interpret to symbolize the antichrist
- The second horseman is given a great sword and rides a red horse, symbolizing war
- The third carries a balance scale, rides a black horse, and symbolizes famine
- The fourth horseman rides a pale horse and symbolizes death



Getting to Know the Members of the Parish...Jean Zilliox

You can try, but you will never meet anyone with more energy or optimism than Jean Zilliox. Her husband Jack agrees, with the additional comment “She wears me out!” The standard definition of an optimist is someone “who sees the glass as half full rather than half empty. That definition falls woefully short when it comes to Jean who would say the water is really overflowing except you can’t tell because the glass is too big. That’s how much of a positive thinker Jean is.



Here's a test. If you also consider yourself an optimist, read the next three paragraphs about Jean's family and her early years and see whether you still feel as upbeat about things as you did before you began reading.

Jean's parents -- Jonas and Veronika -- were Lithuanian, and during World War II Lithuania was a tough place to be. The country was invaded three times: by the Soviet army in 1940 shortly after the war began, by the Nazi army in 1941, and finally by the Soviets again in 1944. And for those who don't follow world wars closely, both of those armies were high on the ruthless scale. When the war finally ended in 1945 Jean's parents were part of the 60 million European refugees who were left homeless, and Jean was born in a British military barracks shortly after the hostilities ceased.



In 1950 the family headed to the United States aboard the USS General M. B. Stewart, which between 1950 and 1955 sailed from Bremerhaven, Germany, to New York and Halifax, Nova Scotia, transporting thousands of refugees to the United States and Canada under the International Refugee Organization. Jean and her family were referred to as “Dievo Pauksteliai,” which means “God’s Little Doves.”

Jean's father was 42 at the time, spoke no English, and the only money he had was \$200 which was given to him by the refugee organization under the condition that it be repaid within six months. (Which it was.) After the family arrived in New York they were quickly relocated to Springfield, Massachusetts, where Jean's father found work in a restaurant kitchen and Jean's mother cleaned a movie theater between shows. Based on her mother's experience, Jean was never allowed to take popcorn into a movie theater.

Just so you know, Jean's optimism seemed to grow by leaps and bounds as she recalled the aforementioned story for this article. Suffice to say the woman is a marvel.

After six months in Springfield the family moved to East St. Louis, Missouri, and later to Chicago. Early on Jean discovered that she had an affinity for languages. She majored in telecommunication at the University of Illinois (focusing on Spanish) and later obtaining a Master's degree at Loyola of Chicago. She met Jack on a blind date while in Chicago, and marriage, four children (Michael, Matthew, Karen, and John), relocations to Danbury, Connecticut, Tulsa, Oklahoma, Cleveland, Ohio, Amherst, Massachusetts and eventually to Cape Cod followed, together with many years of teaching Spanish to high school students.

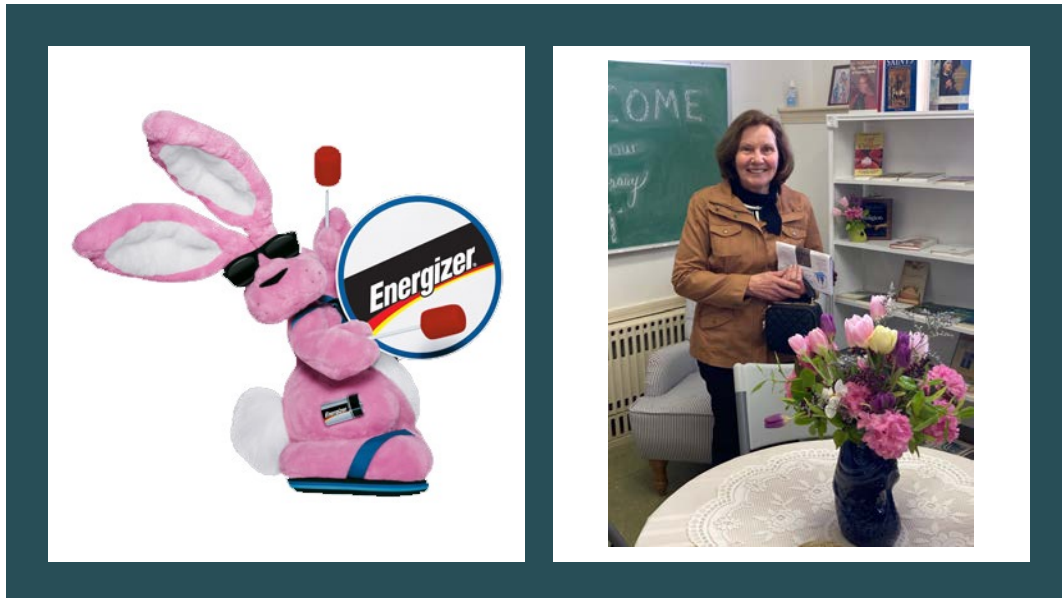


Lithuania is a predominantly Catholic country, and Jean and her family remained close to their faith once they reached the United States. Her sister Regina Marie had a religious calling and was eventually appointed the General Superior of the Sisters of Saint Catherine in Chicago. Jean's religious efforts are a pretty good match for her sister's, as the following chronology illustrates.

- East St. Louis -- Immaculate Conception Church: As a teen, Jean put out the vestments for the priests
- Chicago Heights -- St. James Church (where Al Capone was once a member of the congregation): Assisting the elderly
- Tulsa: was asked by the church to set up a dinner theater (First production was "A Private Public Park")
- Cleveland --- St. Luke's Church: Faith Sharing Group, Confirmation Program, and the Church Library
- Amherst -- Newman Center: RCIA Program
- Chatham -- Holy Redeemer Church: Co-President of the Women's Club and Monthly Parish Dining Program (together with Susan and Martin Buoniconti)

A few months ago Jean found that she had some extra time on her hands. Since both nature and Jean abhor a vacuum, she immediately began looking for a new opportunity to volunteer. If you have gone downstairs to the Church Hall and visited the new Church Library, you will see that our new Church Library Manager -- Jean -- and her associate Monica Wieting have done a spectacular job of organizing the Library and stocking it with an amazing variety of religious-themed books.

The world can often seem like a dark and forbidding place, especially in the winter when the sun goes down early and comes up late. It's times like that when the "Energizer Bunnies" of the world like Jean, with their fearless optimism and can-do attitudes, can push back the darkness and remind us of all of what the human spirit can accomplish.



We'll end with a quote from the anthropologist Margaret Mead.

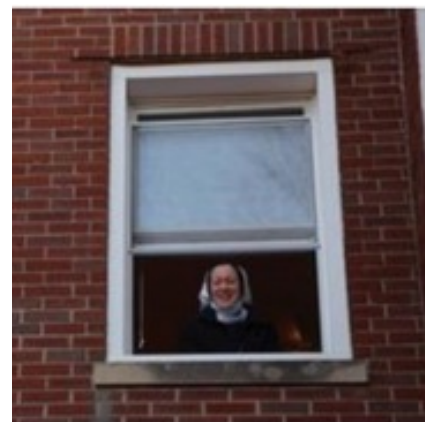
"Never doubt that a small group of thoughtful, committed citizens can change the world. Indeed, it is the only thing that ever has. We are all a part of something larger than ourselves."

...Conclusion

Remembering Religious and the Pandemic - Part 1

Over the last two years many religious have lost their lives due to COVID-19. A recent report revealed that in Italy alone one priest was succumbing to the virus every one-and-a-half days. Religious sisters have also been badly affected, with one convent reporting that 104 out of their 114 members had caught the virus. While part of the reason is that some of these religious were elderly, another is that they were determined to continue to respond to their calling in the midst of the pandemic.

So when two sisters tested positive for COVID-19 at the Sisters of Life Convent in New York City, the whole community was required to self-isolate. Thankfully their brothers at The Community of the Franciscan Friars of the Renewal found a way to ensure that the sisters were still able to attend Mass, albeit from behind the security of the convent's windows.



On hearing the news, the friars sought permission to celebrate Mass in the gardens of the convent. For two weeks, friars from two local friaries held outdoor Mass for the isolating sisters. At the end of the isolation period all the sisters were reported to be doing well.

The friars explained in their Facebook post why they went to these unusual lengths. “Because it’s written on our priestly hearts that when the Brides of Christ want Jesus, we’re going to do everything we can to give them Jesus.”



Remembering Religious and the Pandemic - Part 2

When nursing homes, hospitals, and prisons restricted visits during the height of the COVID-19 pandemic, there are many individuals who could not receive the spiritual support they so badly needed. Yet there are many priests and religious who put their lives on the line to ensure that the needs of their communities -- isolated seniors and inmates -- were still met.

So when one priest heard that the prison in which he normally ministered was blocking all visitors, he offered to be incarcerated with the inmates on a full-time basis. As Bishop Gary Gordon of Victoria, British Columbia shared with Catholic News Herald: “For a bishop to hear that from a priest, you say ‘OK, this is what it’s all about. This is the vocation — lay it on the line.’” Bishop Gordon added that by remaining with the prisoners, the priest -- who wished to remain anonymous -- reduced the risk of contaminating those he would see on the outside as well as inside the prison.



While we are called to pray for prisoners as well as the sick and those who care for them, we should also pray for the priests and religious men and women who continue to serve the most vulnerable and put their own lives at risk in doing so.