

HOLY REDEEMER



GRACE NOTES

April 2023

April Newsletter - 2023

Introduction...

Historians believe that the Catholic Church played a major role in the origin of “April Fools’ Day,” due to its efforts to convert Western civilization from the Roman-originated Julian calendar to the Christian Gregorian calendar (named for Pope Gregory XIII, who instituted the new calendar in 1582.) Up until that point scientific minds had been grappling with how to address the main shortcoming of the Julian calendar; namely, that due to imperfect calculations there was a ten-day difference between the calendar and the perceived reality of seasons and lunar cycles. Why did the Catholic Church get involved? Mainly because the Julian calendar frequently led to the celebration of the Church’s most holy event – Easter – on the wrong day.



Many people do not realize that the date when Easter is celebrated is not arbitrary but is determined using a systematic calculation based on the Spring Equinox and the lunar cycles. Because of the discrepancy inherent in the Julian calendar, the date that the Church was choosing for Easter was not always aligning with reality. And thus the need for a more accurate calendar.

In addition to creating a “leap year” and establishing February 29th as the “leap year day,” the new Gregorian calendar changed the date when the calendar year is reset -- commonly referred to as “New Year’s Day” – to January 1st. Under the Julian calendar New Year’s Day had always been celebrated on April 1st. Given that the Julian calendar had governed people’s lives for over 16 centuries (since 45 B.C.), it is not surprising that it took some time for everyone to get used to celebrating New Year’s Day three months earlier. (For a point of reference you only need to count the number of people who are either late or early for mass when the clocks change in the Spring and again in the Fall.)

Following the switch from the Julian to the Gregorian calendar if you accidentally celebrated New Year’s Day in April you were dubbed an “April Fool.”

It appears that the French took a particular liking to the trickery and teasing associated with April Fool’s Day. They were notorious for pranking their family, friends, and neighbors during this time, and for placing a paper fish on their backs and referring to them as ‘poisson d’avril’ (April fish), said to symbolize “a young, easily caught fish and a gullible person.”



Almost 500 years later, people around the world still enjoy pranks on April Fools' Day, and we have Pope Gregory XIII to thank for that.

On the Shoulders of Giants – The Apostles

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.

For the next several months Grace Notes will focus on the Apostles and individually illuminate each of their life stories. But first we need to answer a fundamental question: Who were the Apostles and who were The Disciples? Unfortunately many historians – and often the Bible as well – use the terms somewhat interchangeably. So here is the distinction that we will be making for this series. The Disciples were the students of Jesus during his ministry, typically thought to range between 70 and 120 during the earliest days of the Church.



Twelve of these disciples were the Apostles. In that sense, all apostles are disciples, but not all disciples are apostles. Using that definition, the 12 apostles whose stories we will tell are Andrew, Peter (often referred to as Simon Peter), James and John (the sons of Zebedee), Philip, Bartholomew (also referred to as Nathaniel), Thomas, Matthew, James (also referred to as Thaddeus), Judas (also referred to as Jude and Judas the Greater), Simon, and Judas Iscariot. In addition to the different names (and nicknames) that the Apostles went by, there are a few other complications. After Judas Iscariot's betrayal of Jesus and his subsequent suicide, Matthias was chosen by lot to replace him, becoming one of the 12. And at the risk of adding still more confusion, Paul (also referred to as Saul) and Barnabas are described as Apostles by Luke (Acts 14:14), though they were not part of the original 12. We'll include their stories as well.

Let's start with Andrew.

Andrew was born in Capernaum, which was a fishing village located on the northern shore of the Sea of Galilee. He was the oldest of five children: himself, his brother Simon, and three sisters. Andrew's father John, who had passed away before he was selected by Jesus, had been a partner with Zebedee in the fish-drying business. When he met Jesus, Andrew was unmarried and living with his brother. Both were fishermen and partners with future apostles, Zebedee's sons James and John.

Andrew was the first Apostle chosen by Jesus. One day he was speaking with John the Baptist when they encountered Jesus, whom John proclaimed was “the Lamb of God.” After spending time with Jesus, Andrew went home to tell his younger brother Simon of his discovery. “We have found the Messiah.” When he brought Simon to Jesus. Jesus looked the younger brother and said, “You are Simon the son of John; you will be called ‘Cephas’” (which is translated as “Peter”). Simon Peter would subsequently go on to become one of the greatest preachers of the early Church.

Andrew was 33 years old when he met Jesus, making him the oldest of the Apostles. As the Apostles began to coalesce as a group they started referring to Jesus as “Master,” and they also designated Andrew by a term which was the equivalent of “Chief.”

Although Andrew was never as effective preacher as his brother, he was a good organizer and an excellent administrator. He and Simon Peter were also very different in character and temperament, but to his credit Andrew got along splendidly with his younger and perhaps more talented brother. Late on the evening of Pentecost, when, largely through the energetic and inspiring preaching of Peter, two thousand souls had been converted, Andrew said to his brother: “I could not do that, but I am glad I have a brother who could.” To which Peter replied: “And but for your bringing me to the Master and by your steadfastness keeping me with him, I should not have been here to do this.”

When persecutions finally drove the Apostles from Jerusalem, Andrew journeyed through Armenia, Asia Minor, and Macedonia, converting many thousands to Christianity. He eventually found himself in Achaia, in the city of Patras, where he was to suffer death.

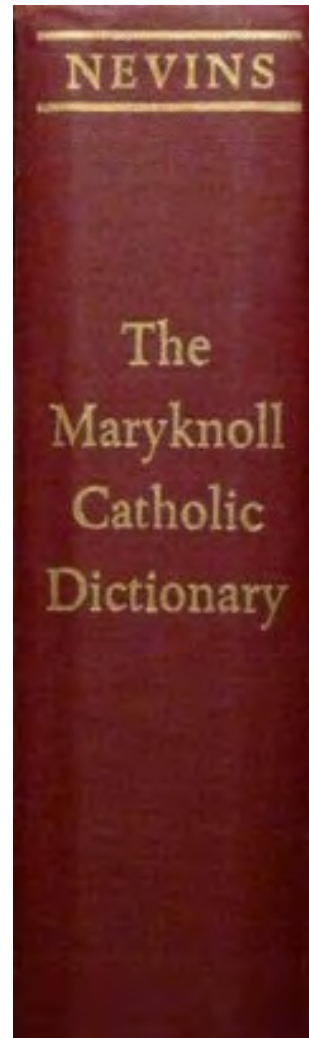
In the eyes of the state Andrew committed the grave crime of converting Maximilla, wife of the ruler Aigeates. Despite the fact that he was then eighty years old, he was put to death by being nailed upside down to an X-shaped cross. After three days of agony on this vile device he finally died.



Jeopardy for Catholics – Here's the way this works. We will give you the definition to an important aspect of Catholicism as defined in the "The Maryknoll Catholic Dictionary," and ask you to name it. As always, your answer must worded in the form of a question. This month we're focusing on the physical structure of a Catholic church. Here goes.

- *Number One:* It's the central or open space in a church reserved for the faithful and typically filled with rows of pews. Also, it's a type of orange (if you remove one letter).
- *Number Two:* A room usually adjoining the sanctuary where the priest vests for Mass and in which the sacred vessels and vestments are stored.
- *Number 3:* An elevated platform or enclosed stage in a church from which the ministers of the Mass proclaim the Gospel and Epistle, and also preach. It was also the forward part of the ship Orca, where Robert Shaw stood with a harpoon gun looking for Jaws.

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



The Paschal Candle – A Most Important Component of Holy Week

The Paschal candle is the first candle to be lit with a flame from the sacred fire during the Easter Vigil service and represents the light of the risen Christ. The term Paschal comes from the Latin word "Pascha," which in turn derived from the Hebrew word "Pesach," which means "Passover." The Paschal candle is sometimes referred to as the "Easter candle" or the "Christ candle."



The candle is blessed by the priest during the Easter vigil, who then inscribes in it with the following:

- a cross, which is the most prominent symbol and most clearly identifies it as the Paschal candle
- the Greek letters alpha and omega, which symbolize that God is the beginning and the end (from the Book of Revelation)
- The year when the particular candle is being used, which represents God amidst the present congregation.
- Five grains of incense (most often red), which are embedded in the candle (sometimes encased in wax "nails") during the Easter Vigil to represent the five wounds of Jesus: the three nails that pierced his hands and feet, the spear thrust into his side, and the thorns that crowned his head.

The Paschal Candle is lit each day during Mass throughout the Easter season until Pentecost Sunday.

The Paschal Candle also has a close association with baptism, not only because catechumens are traditionally baptized and received into the church at the Easter vigil, but more foundationally because baptism is our own personal sharing in Christ's death and resurrection. Following the Easter season the Paschal Candle is kept near the baptismal font, and it is lit whenever baptisms are celebrated.

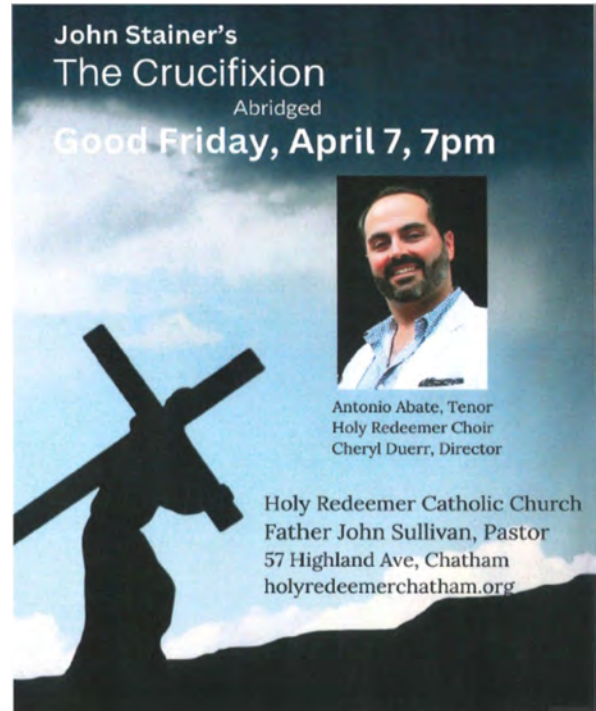
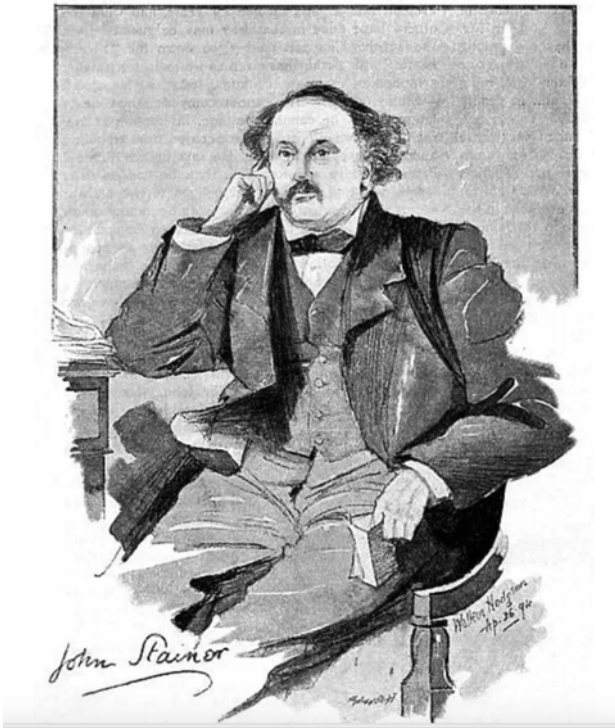
The Paschal candle is also lit during funeral Masses as a reminder of the deceased's baptism, and as an expression of our Christian hope in the resurrection of the dead.

In medieval churches, Paschal candles often reached a stupendous size. The Paschal candle of Salisbury Cathedral in England was said to have been 36 feet tall. In most churches today the size of the Paschal candle is more modest, typically 2-3 inches wide and 3-4 feet tall.



A Most Memorable Good Friday

The year Holy Week at Holy Redeemer will take on even more significance with an abridged musical presentation of John Stainer's "The Crucifixion" at the Good Friday service on April 7. Holy Redeemer's choir's is delighted that their voices for this special presentation will include that of renowned tenor Antonio Abate. Mr. Abate is a graduate of the Juillard School of Music where he received a bachelor's degree as well as a graduate diploma. His major operatic roles include the title role in Faust, Fracasso in La finta semplice, the title role in Offenbach's Orphee aux enfers, Sam in Street Scene, Ottavio in Don Giovanni, Basilio and Curzio in Le nozze di Figaro, Tamino and Monastatos in The Magic Flute, Andrew Johnson in The Mother of Us All, Fadinard in Nino Rota's Il Cappello di paglia di Firenze and the Student Servant in the world premiere of Stephen Paulus' Heloise and Abelard.



Modelled on the great passion compositions of J.S. Bach, Stainer's "The Crucifixion" is amongst the most popular of all English choral works and vividly portrays the events of the Passion of Christ. In 1872 Stainer was appointed organist of St Paul's Cathedral in London, where he raised performance standards and greatly expanded the repertoire. In composing "The Crucifixion," Stainer's intention was to provide a Passiontide cantata written in a musical language and on a scale that would put it within the scope of most parish choirs. Commenting on "The Crucifixion," the eminent musician Barry Rose noted that Steiner wrote "some of the most memorable hymn-tunes we shall ever hear, and showing a rare sense of understanding in painting the text with music that is both thoughtful and dramatic." Scored for tenor and bass soloists, organ and mixed choir, the piece combines recitatives, solos, and masterful choruses that include the ethereally beautiful meditation at the work's centerpiece, "God So Loved The World."

Please join us at 7 pm on Good Friday for a most memorable and spiritually meaningful evening.
We're Here For You



Weekend Mass Schedule – Celebrated every weekend on Saturday at 4:00 pm and Sunday at 8:00 am and 10:00 am

Watch Mass Online – If you are unable to attend Mass in-person, please watch mass online at www.holyredeemercatham.org/live-stream-mass

Weekday Mass Schedule – Celebrated Monday through Friday at 8:00 am

Our Lady of Perpetual Help Novena – Celebrated on Monday after daily Mass.

Sacrament of Confession – Celebrated Saturday from 3:00 to 3:45 pm

Open Office Hours -- Father Sullivan is available at the rectory from 3:00 - 4:00 PM every Monday afternoon to speak with parishioners on any topic.

Sacrament of Baptism – Celebrated during Sunday Mass. Please contact the rectory at 508-945-0677 for an appointment to discuss an upcoming baptism.

Sacrament of Marriage – Couples are asked to contact Father Sullivan at 508-945-0677 at least 12 months prior to the date of their wedding. Couples also need to make certain that the Church is available before scheduling their wedding date and the location for their wedding reception.

Holy Communion at Home – If any parishioner is unable to attend mass due to an illness, injury, handicap, or age, and would like to receive Communion at home, please contact the rectory at 508-945-0677 and a Eucharistic Minister will bring Communion to you.

New Parishioners Are Always Welcome - If you are new to the area please contact the Rectory at 508-945-0677 to register with the parish, or speak with Father Sullivan after Mass.

Facebook – Follow us on Facebook at www.facebook.com/holyredeemercatholicchurch

Doing Good Works

“Take heed that you do not do your charitable deeds before men, to be seen by them. Otherwise you have no reward from your Father in heaven.” (Matthew 6:1)

While we agree with the spirit of Matthew’s admonition, there are times when it is acceptable to share with the rest of the world your good works, both to serve as an example for others, and also to

encourage them to join your efforts. In February's issue of Grace Notes, we shared several examples of the good works being performed by two of Holy Redeemer's ministries: the St. Vincent de Paul Society and the Women's Club. This month we would like to share several of the good works being performed by the Knights of Columbus.



At Our Gate: This is a program where elderly persons living alone at home receive a one-day visit from a Knights of Columbus "Swat Team," whose members roll up their sleeves and spend the day cleaning the house, doing yard work, disposing of trash, and making minor home repairs. Activation of the "Swat Team" typically comes about by referral from a pastor, or a parish or ministry official. The Knight's "Swat Team" was recently sent in after being referred by the friend of an elderly man who would occasionally walk the gentleman's dog and noticed that the condition of his house was starting to deteriorate. The Knights also keep close tabs on inactive or a terminally ill Knights, or the widow of a Knight, and assist with medical appointments and shopping.

Special Seminars: From time to time the Knights offer seminars addressing practical life needs and issues. For example, this past October the Knights brought together a multi-disciplinary group of professionals to discuss a range of "end of life" issues, from both a personal and family-oriented perspective. Participating in the presentation were medical, home care, pharmacist, EMT, social work and legal experts.

Fundraising: Throughout the year the Knights do fundraising to support their end-of-year donations to a host of organizations and parish ministries, including the St. Vincent de Paul Society, "Coats for Kids," CCD, women's empowerment groups, needy seminarians, assistance to intellectually handicapped children (through the sale of Tootsie rolls), and many other worthy causes.

Raising Spirits: The Knights also occasionally offer free musical programs to folks residing in nursing homes using our own "in-house talent." A recent example was their Christmas concert at Thirwood's.



We are all very grateful to the good works performed by the Knights of Columbus, and we want to thank Ray Tallia for overcoming his modesty to share some examples of the wonderful assistance that his group provides to the community.

Getting to Know the Congregation – Linore Dudik Jones

“I have always argued that change becomes stressful and overwhelming only when you've lost any sense of the constancy of your life. You need firm ground to stand on. From there, you can deal with that change.” -- Richard Nelson Bolles

Linore Dudik Jones could have written that quote since every word of it applies to her life story. It might be an over-used analogy, but the image of maintaining your equilibrium while perched atop a three-legged stool, knowing that if one leg fails the stool will topple, still rings true. For Linore it's juggling the seemingly opposing forces of “constancy” and “change,” while also incorporating a third “C word”, namely courage.

We'll start with *change*.



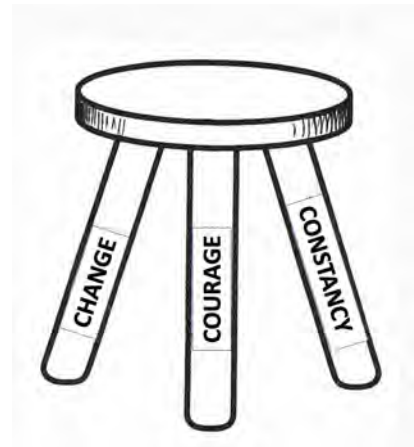
Most people experience a good deal of change during the course of their lives. New homes, new schools, new jobs, new friends. Linore might not have set a Guinness record when it comes to the amount of change in her life, but she's definitely up there. Let's start with homes. Linore was born in Jersey City, New Jersey. But as the saying goes she was “only there for a cup of coffee,” before the family moved to Staten Island, seeking space and open air, and most importantly for Linore, a forest behind the house in which to play. That was followed by what Linore describes as a “character-building” move to Kentucky when she was twelve-and-a-half, necessitated by the relocation of the factory where her father worked. More moves followed; several locales within Kentucky, then some “ping-ponging” moves back and forth between Kentucky and Massachusetts, and a final move to Cape Cod.

Then there were the schools -- nursing school (“I was a Candy Stripper, loved nursing, but the math drove me batty”), undergraduate studies at the University of Kentucky (Degree in Social Work), and graduate school at the University of Louisville (Degree in Medical Social Work) – and the jobs -- subbing at middle and high schools (everything but math), lots of waitressing (including stints at an all-night Greek restaurant across from Fenway Park and also Chatham's own Squire), before finally landing the job for which she was trained – medical social work -- at a Kentucky hospital, where she worked there for 34 years.

And of course numerous friends along the way.

Then there's the *courage* leg of the stool, which involved walking away from an all-too-common problem these days: domestic violence. “Al-Anon and my faith pulled me through.” Together with some big-time assistance from Linore's son, Evan.

Which brings us to the third leg – *constancy* – which keeps the stool from tipping no matter how much



the other two legs are buffeted. As noted previously, Linore's faith has been her cornerstone, but there are several other elements that contribute to the constancy in her life. We'll get to them shortly, but let's start with faith.

Linore is second generation Ukrainian; her grandparents were from Uzhhorod, just across the border from Slovakia. They were Catholic, but they were *Byzantine* Catholics. Although Byzantine Catholicism is aligned with the core teachings of the Roman Catholic Church, there are some differences, including making the sign of the cross in the right-to-left manner of the Greek and Russian Orthodox Churches. Linore was baptized in the Byzantine Catholic Church, and whether attending Byzantine or Roman Catholic services the church has remained an important part of her life ever since. ("I was always interested in the Church. I believe it was 'the pull of God.'") Her Byzantine roots remain strong and she continues to make the sign of the cross in the right-to-left manner.



Although not on the same level as religion, yoga has also been an important component of Linore's constancy. She obtained her inspiration from watching the legendary Liliias Folan, who had a yoga show on PBS in the early seventies. ("Liliias was the real deal.") Liliias lived in Cincinnati – just across the border from Kentucky – so Linore looked her up and took classes from her. Eventually she was teaching yoga classes as well. ("Yoga just puts things in perspective for me.")



And finally there's music.

Linore has been a huge fan of music all her life. It started with "American Bandstand," which was a staple on television in the late fifties and sixties. Hosted by Dick Clark, it introduced teenagers to the likes of Buddy Holly, Chubby Checker, The Beach Boys, and Smoky Robinson and the Miracles. But the ultimate musical experience for Linore was a trip to Shea Stadium on August 15, 1965, to see The Beatles. (She swears she was actually there, and not one of the 500,000 people who *claim* to have been there.)





Linore's absolute favorite singer/songwriter is Laura Nyro, who composed such memorable songs as "Eli's Comin'," (a big hit for Three Dog Night), "And When I Die," (a big hit for Blood, Sweat and Tears) and "Stoned Soul Picnic," "Save the Country," and "Wedding Bell Blues." (all big hits for The Fifth Dimension). Tragically Laura Nyro died of ovarian cancer at the early age of 49, just as she was about to take her place with the likes of Joni Mitchell and Carole King.

We'll close with a few lines from Laura Nyro's song "To a Child."

What is love?
Child I am here to stand by you
And you will find your own way hard and true
And I'll find mine
'Cause I'm growin' with you

If you would like to propose someone to be interviewed for Grace Notes please contact the Holy Redeemer Parish Office at 508-945-0677 or send us an email at parish@holyredeemerchatham.org.

Conclusion...

Every college campus has its traditions during football season. Penn State has its "White Out," Wisconsin has its "Jump Around," Ohio State has its "Script Ohio." But none of them can match Iowa's "Sentimental Wave."

Every game at the end of the first quarter, more than 65,000 fans, players, coaches, and staff members in Iowa's Kinnick Football Stadium turn to wave at the University of Iowa's Stead Family Children's Hospital, which overlooks the playing field. And the patients and families gathered at the floor-to-ceiling windows of the 12th floor to watch the Hawkeyes, wave back. The 12th floor has been dubbed the "Press Box Café," and the fans in the stadium below can look up at the "café" and see the wheelchairs and the IV tubes and the little faces radiating pure happiness.



It all began with a Facebook post by Iowa fan Krista Young in 2017. "I think with the new University of Iowa hospital addition open," the post read, "Kinnick should hold a "wave to the kids" minute during every game." And they did.

During night games, fans will turn on their cell phone lights to illuminate Kinnick when they wave. The in-person wave was paused during the COVID-19 pandemic as the Big Ten did not allow fans into stadiums. Instead, Hawkeye fans kept the tradition going as they “virtually” waved to the hospital throughout the 2020 season.

"I don't think any of us anticipated this kind of attention," Iowa's Coach Kirk Ferentz said to a reporter, his voice cracking as he described the tradition. "But it's so healthy not just for our children's hospital but hospitals across the country. The heroes are the people doing the work, the patients and their families."

"We're so quick to disagree on everything," Ferentz added. "We're so quick to have confrontation as a nation. And here is one thing everyone can feel really good about. The attention for these kids and their families is what this is all about."



Answers to Jeopardy for Catholics

Answer to Number One: What is the nave?



Answer to Number Two: What is the sacristy?



Answer to Number Three: What is the pulpit?

