

HOLY REDEEMER



GRACE NOTES

August 2023

August Newsletter - 2023

Introduction...

Traditionally the Catholic Church dedicates the month of August to the Immaculate Heart of Mary. Given that most Catholics typically pair “Immaculate” and “Mary” together in the form of the hymn “Immaculate Mary,” we thought it might be of interest to know more about that most recognizable song.



Here’s the opening lyric: “Immaculate Mary your praises we sing. You reign now in heaven with Jesus our King.”

The hymn was written in 1873 by French priest and seminary director Jean Gagnet, for pilgrims to journeying of Lourdes. It was set to a traditional French tune and originally contained eight verses. Father Gagnet later wrote an additional 112 verses of the hymn, making an astonishing total of 120 verses. His “long version” of the hymn allowed the pilgrims to sing throughout the solemn processions on the esplanade at Lourdes.

1. Im - mac - u - late Ma - ry, your prais - es we sing, You reign now in splendor with
2. In heav - en the blessed your glo - ry pro - claim; On earth we, your children, in -

Je - sus our King. A - ve, A - ve, Ave Ma - ri - a! A - ve, A - ve, Ma - ri - a!
voke your sweet name.

The image shows a musical score for the hymn "Immaculate Mary". It consists of two systems of music, each with a treble and bass staff. The first system contains two verses of lyrics. The second system contains the concluding lyrics. The music is in 3/4 time and G major.

It's hard to believe that Father Gagnet had anything left after penning his tour de force 120-verse “Immaculate Mary,” but he actually went to compose another immortal classic, “Ave Maria.”

Father Gagnet certainly did his part to help us all dedicate August to Mary.

On the Shoulders of Giants – The Apostle Philip

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. Grace Notes is currently focusing on the Apostles and individually illuminating each of their life stories. This month it’s Philip.

Although Philip is included in the list of the Apostles noted in the Gospels of Matthew, Mark, and Luke, the only information about his life comes from the Gospel of John. According to John, Philip was from Bethsaida, a fishing village located on the northernmost coast of the Sea of Galilee, which was also home to four other apostles, Andrew, Simon (Peter), James and John. While nothing is mentioned about Philip's life before following Jesus, some believe that Philip had been a follower of Jesus' cousin, John the Baptist.

The story recounting Philip's meeting Jesus is very brief: Jesus simply "found Philip" near Galilee and said "Follow me," which Philip promptly did (John 1:43). Immediately after meeting Jesus, Philip helped recruit another future apostle, Nathanael, who was also from Bethsaida or the surrounding region. "We have found him," Philip said to Nathanael, "of whom Moses in the Law and also the prophets wrote, Jesus of Nazareth, the son of Joseph." (John 1:45).



Although the Bible does not provide many details about the Apostle Philip's life, it does describe some significant moments in which he plays an important role. He was likely with Jesus at the wedding at Cana when Jesus turned water into wine. He was definitely present during the miracle of loaves and fishes. "When Jesus looked up and saw a great crowd coming toward him, he said to Philip, "Where shall we buy bread for these people to eat?" He asked this only to test him, for he already had in mind what he was going to do. Philip answered him, "It would take more than half a year's wages to buy enough bread for each one to have a bite!" Another of his disciples, Andrew, Simon Peter's brother, spoke up, "Here is a boy with five small barley loaves and two small fish, but how far will they go among so many?" Jesus said, "Have the people sit down." There was plenty of grass in that place, and they sat down (about five thousand men were there). Jesus then took the loaves, gave thanks, and distributed to those who were seated as much as they wanted. He did the same with the fish. (John 6:5-11).

Philip was also involved in another "teachable moment" at the Last Supper when he said to Jesus, "Master, show us the Father, and that will be enough for us" (John 14:8). Jesus was apparently taken aback by Philip's request and replied, "Have I been with you for so long a time and you still do not know me, Philip? Whoever has seen me has seen the Father" (John 14:9).

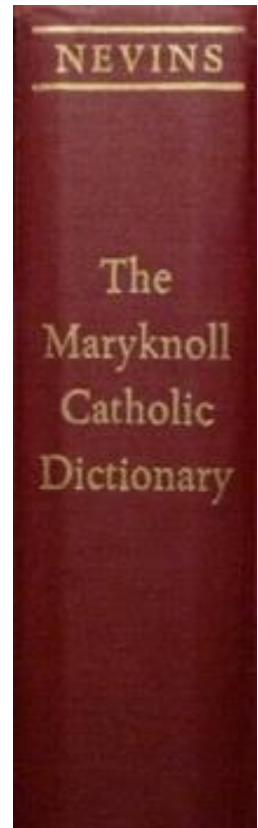
After receiving the Holy Spirit at Pentecost, Philip is said to have traveled to Asia Minor (which is modern day Turkey), to tell others about Jesus' life and teachings. And like all but one of the original Apostles Philip died a martyr's death. He was persecuted by the Romans for his efforts to convert his followers to Christianity, and was crucified in Hierapolis, Egypt around 80 A.D.

A couple of additional notes of interest regarding Philip. First, there are four different Philips mentioned in the New Testament. King Herod the Great had two sons from different wives named Philip (Luke 3:1; Matthew 14:3). In addition to the Apostle Philip, the Bible also mentions Philip the Evangelist, who was one of the original deacons of the church in Jerusalem. Throughout history the Apostle Philip and Philip the Evangelist have occasionally been treated as the same person, but they are in fact two distinct men who both helped spread the gospel in the early days of the church.

And secondly, the Apostle Philip also serves as a patron saint of pastry chefs, owing to role in the miracle of the loaves and fishes.

Jeopardy for Catholics – Here's the way this works. We will give you the definition of an important aspect of Catholicism as defined 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 we're focusing on items Catholics wear around their necks. Here goes.

- *Number One:* A necklace of sorts that typically consists of two small, rectangular pieces of cloth, wood, or laminated paper, which may bear religious images or text, with one rectangular piece hanging on the chest and the other hanging on the back. HINT: This item is frequently given to youngsters when they make their First Communion.
- *Number Two:* A wide band of cloth which is frequently made of silk, typically 2 to 4 inches wide and about 8 feet long, which is worn by a priest during mass with the ends usually crossed in front. HINT: When a similar wide band of cloth is worn by a deacon, it is worn over the left shoulder with ends joined under the right arm.
- *Number 3:* A metallic oval that hangs from a necklace. Mary is depicted on the front side of the oval standing on a globe with a crushed snake under her feet. On the reverse side of the oval is the letter "M," a cross with a bar under it and two hearts. HINT: This was originally called "The Medal of the Immaculate Conception."



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

Calling All Children

Just a reminder that a second “Children’s Mass” will be conducted at Holy Redeemer at the 10 am mass on Sunday, August 20. Children will have important roles in the service, such as bringing up the offertory gifts, singing together with members of the choir, and perhaps giving the readings. We also plan to have seating in the first few rows for families of participating children.

The Children’s Mass on August 20 (and the Children’s Mass conducted earlier in July) will supplement what Holy Redeemer is currently doing for our children from September to mid-May through the Liturgy of the Word and Faith Formation classes. Treats will also be provided for the children following the two masses.

If you would like more information about the upcoming Children’s Mass, or if you know of

children who would like to participate in the masses, please contact Rita Shields (ritashields7097@gmail.com) or Amanda Constant (aconstant83@comcast.net).



Why Don't More Catholics Read the Bible?

We'll start with some good news. Since the Second Vatican Council, Catholics have made enormous progress in our appreciation of the Bible. Catholic scholars are now considered equals with their Protestant, Jewish and Orthodox counterparts. Moreover, Catholics are more familiar with Sacred Scripture than ever before. The question is: What took so long?

In certain ways the Catholic Church itself is partially responsible for the limited amount of Bible reading practiced by its members. In contrast to many other religions, the Catholic Church has always maintained that while important, individual reading of the Bible was not the only form of praiseworthy devotion. In addition to the Bible, the Church has always embraced a variety of “devotional practices,” from attending Mass to reciting the Rosary. None of these devotional practices are at odds with the Bible; in fact, most of them include a number of scriptural references.



The long-standing approach of the Catholic Church -- that the Bible was not the only source of revelation about God, and that God also revealed himself in nature and through “sacred tradition” -- differs from early Protestant reformers who professed that the Bible is the only source of divine Revelation, and that every Christian can interpret the Bible for himself. To many Protestants the approach that the Catholic Church took to the Bible demonstrated that the Church was prioritizing man-made traditions over biblical teaching. The Church’s initial response to the reformers -- that the Bible was often hard to understand -- and its subsequent mandate that the Catholics approach it with the guidance of the clergy, only aided the reformers cause; in their eyes, the Church was trying to keep the Bible from the faithful or prejudice their interpretation of it.

Things began changing for Catholics and their relationship to the Bible in 1943, when Pope Pius XII issued his encyclical entitled “Divino Afflante Spiritu,” which encouraged Catholics to study scripture. Momentum for increased scriptural study grew following the Second Vatican Council, which produced important reforms of the liturgy, including conducting the Mass in local languages rather than Latin, adding more biblically oriented homilies by priests and exposing worshipers to more readings from the Bible during the initial part of the mass.

So are we as Catholics there yet in terms of appreciating the relevance of scripture to our lives? Is there value for us in reading the Bible or participating in a Bible Study group rather than simply relying on the scriptural messages we receive at mass. A few years ago an article in “The Diocesan” provided several reasons for Catholics to develop a deeper relationship with the Bible. Probably the most important reason noted was that “it is very easy, in the midst of our sloppy, busy, stress-filled days, to lose touch with who we are: God’s children. Taking time to read Scripture every day keeps us grounded, reminds us of who we are. Reading Scripture helps us to recall, every day, that Christ is with us – even in the sloppiness, the busy-ness, the stress.”

One final note. Most everyone knows that sales of the Bible out-strip every other book published. Perhaps it’s time more Catholics find out why.



Why Do We Do That?

Anyone who has gone to mass for a number of years, or participated in another devotional practice, has occasionally wondered “why do we do that?” as they kneel or stand or make a particular gesture. Therefore we are adding a new addition to Grace Notes entitled “Why Do We Do That?”, which will appear from time to time. If there are any aspects of our devotional practices that you would like to know why we do them just give the parish office a call at 508-945-0677 and we’ll include your question and an answer in an upcoming issue of Grace Notes.

This month’s “Why Do We Do That?” is “Why do we make the Sign of the Cross on our head, lips, and chest before listening to the Gospel at Mass?”

The gesture of signing ourselves with the Cross three times is a way of praying “May the Lord be in my mind, on my lips, and in my heart.” The gesture is made prior to the reading of the Gospel as a way of prayerfully inviting Christ to come to us in these ways as His sacred Word is proclaimed. The hearing of the Gospel must change our minds, it must be proclaimed by our lips, and it must affect our hearts.

The next time you sign yourself with the Cross before the Gospel, make sure that it’s more than just an external gesture; make sure it is also a prayer and an invitation to Christ.



Getting to Know the Members of the Parish – Bruce Stott

It's hard not to hear the brassy sounds of "Seventy-Six Trombones" from the "Music Man" whenever you're talking with Bruce Stott - Holy Redeemer's version of a musical Swiss Army Knife - because although he's adept at playing a dozen or more musical instruments, the one that's closest to his heart is that strangest looking member of the orchestra or band, the trombone. And if there is an instrument that Bruce can't play, you can be sure that his wife Sherrill - a musical impresario herself - is an expert at it. Indeed the pair met while working together in the orchestra pit for a local production of the Gilbert & Sullivan's classic "Iolanthe," a first encounter that is something straight out of a 40's musical.



Bruce began his love affair with the trombone in the Fifth Grade. He grew up in a small town in Connecticut and since there were no music stores nearby the music teacher at his elementary school came to the homes of prospective students and let them try various instruments. He recommended Bruce play either trombone or flute, based largely on the fact that he needed children playing those instruments for the school band. Given that at that time the flute was considered a "girl's" instrument (those were the days before Jean-Pierre Rampal and James Galway) Bruce chose the trombone and has never regretted his decision. Indeed, he went on to spend his entire career teaching music to elementary and middle school children. More about that later.

A career in music was actually a surprising choice for Bruce. Neither his parents nor any member of his family had musical backgrounds, nor did anyone sing or even attempt to play a musical instrument. His childhood church also had no organ, no piano, and no choir. He didn't make up his mind to actively pursue a musical career until late in his senior year of high school, and by the time he entered college at Danbury State (now Western Connecticut State University) he found himself woefully behind the other students in the Music Education Program. He survived through lots of hard work and the support of his fellow students. Following graduation went on to receive a Master's degree in Musical History from the University of Connecticut and did additional coursework in music at the Hartt School of Music, Central Connecticut State University, and Vander-Cook College of Music.

Beginning in 1967 and until he finally retired in 2001, Bruce spent most of his career teaching music to children in low-income, transient neighborhoods in Connecticut, and found it especially rewarding to bring music into the lives of children growing up in a tough environment. In addition to teaching the kids to play his beloved trombone, Bruce also taught them to play the clarinet, oboe, flute, sax, trumpet, trombone, French horn, tuba, baritone, and percussion).



When Bruce and Sherrill first moved to the Cape after Bruce retired he played trombone in five different musical groups. Unfortunately his musical expertise is now limited to the tuba, which he plays with the Harwich Town Band, the Brewster Band, and the Harwich Brass Quintet. He also plays with the Community Orchestra, but alas the violin and not the trombone. “I consider violin to be my retirement project.”

One can't have as long a career in music as Bruce has had without a few humorous moments along the way. “I was playing with a brass quintet for a wedding and we chose several pieces to play that each had the word ‘trumpet’ in the title. Unfortunately I started playing the wrong piece at just the wrong time. Ouch!” Humorous moment number two, also involving a wedding. “My trombone quartet was playing for a wedding for one of my former trombone students. It was usual for us to play a lighter piece or two as guests were mingling following the ceremony. Since it was Christmas season, we decided to play ‘Grandma Got Run Over by a Reindeer.’ The organist chided us for playing such silly music but guess what he was whistling when he left!”

While Bruce has made an amazing name for himself when it comes to his expertise with musical instruments, most parishioners know him for his highly visible contributions to Holy Redeemer's Choir, of which he's been a member since 2009. And on many Sunday's Bruce pulls double-duty, performing with the choir while also shuttling back and forth to the pulpit to serve as lector.



After a lifetime of bringing music into the lives of disadvantaged youth, and joy to the many audiences that have listened to his musical groups perform, Bruce says his involvement with Holy Redeemer's Choir is extremely important to him. “Especially if I happen to find myself in a situation where I, or the group I am performing with, find myself involved in some particularly beautiful passages. It's especially easy at those times to see music as a precious part of my life, a precious gift of God, and a reason to give thanks to God.”

...Conclusion

There is a popular misconception that a tempestuous relationship exists between science and religion. Dr. Francis Collins is working hard to demonstrate that science and religion need not be opposed to one another.



Early in his career, Collins was a successful gene-hunter, who helped identify genes associated with cystic fibrosis and other disorders. He went on to become one of the world's most powerful scientists. He oversaw the Human Genome Project, one of history's biggest research projects, which sequenced every gene in our chromosomes. From 2009 until 2021 he directed the National Institutes of Health, this country's pre-eminent scientific organization, which this year has a budget of over \$40 billion.

A scientist and doctor by training, Collins started out in his career deeply skeptical about religious faith. He went on to embrace an atheistic worldview before an encounter with one of his patients set him on a new course of spiritual discovery. "Challenged by one of my patients to describe what I believed about God, I realized my atheism was dangerously thin," Collins recalled. "I began a journey to try to understand why intellectually sophisticated people could actually believe in God. To my dismay, I found that atheism turned out to be the least rational of all the choices."

Collins said that over a two-year period, "with much help from wise mentors and the writings of C.S. Lewis I slowly and rather reluctantly came to the conclusion that belief in God, while not possible to prove, was the most rational choice available."


"I saw in the very science that I so loved something that I had missed," Collins went on. "The evidence that seemed to cry out for a creator. The universe had a beginning; it follows elegant mathematical laws. Those laws include a half dozen constants that have to have the exact value they do or there would be no possibility of anything interesting or complex in nature."

"God must be an amazing physicist and mathematician," Collins thought. As he continued to search for answers, Collins said he met a person who "not only claimed to know those answers and to know God, but to be God. That was Jesus Christ."

"I thought he was a myth. But the historical evidence for his real existence was utterly compelling - including his life, his death, and yes, his resurrection."


"As the truth of the New Testament sank in, I realized I was called to make a decision. In my 27th year, I simply could not resist any longer. With some trepidation, I knelt in the dewy grass on an October morning somewhere in the Cascades, and I became a Christian."

Since that day Collins has worked hard to forge a new level of understanding between "voices at the two extremes," from the atheist Richard Dawkins whom he said, "uses evolution as a club over the head of anyone stupid enough to accept the possibility of belief in God," to organizations with fundamentalist perspectives who argue that "any scientific conclusions that disagree with their interpretation of the Bible must be considered at least wrong and, probably evil."



The God of the Bible is also the God of the genome. He can be worshipped in the cathedral or in the laboratory. His creation is majestic, awesome, intricate and beautiful - and it cannot be at war with itself. Only we imperfect humans can start such battles. And only we can end them.

Francis Collins,
Physician-Geneticist,
Director of the NIH



'The Language of God: A Scientist Presents Evidence for Belief'

In 2020 Collins was awarded the Templeton Prize, which was created in 1972 to promote reconciliation of science and spirituality.

Answers to Jeopardy for Catholics

Answer to Number One: What is a scapular?



Answer to Number Two: What is a stole?



Answer to Number Three: What is a Miraculous Medal?

