

# XVIII Sunday in Ordinary Time



Mass Intentions  
for the Week



Catholic  
Charities

We have raised **\$9,645** towards our \$30,000 goal. If you would like to contribute, please act now. Envelopes are located at the back of the church. Thank

**Saturday, 1 August** **Saint Alphonsus Liguori**

3:30 pm ... Confession & Reconciliation

4 pm ... Our Parish Family

**Sunday, 2 August** **XVIII Sunday in Ordinary Time**

7:30 am ... †Esther B. Lally by Margaret-Ann Moran

9:30 am ... †Edward Heroux by Jeannine Cote

4:30 pm ... Confession & Reconciliation

5 pm ... †Raymond Lang (3rd Anniv.) by Susan Lang

**Monday, 3 August**

12 pm ... †Bertrand & †Irene Coulon by Lionel & Lil Coulon

**Tuesday, 4 August** **Saint John Vianney**

12 pm ... †Lauren Rae Doherty (5th Anniv.) by Kerri Stanley

**Wednesday, 5 August** **Dedication of Basilica of St. Mary Major**

11:30 am ... Confession & Reconciliation

12 pm ... †Patricia Bienvenue by Elaine Wood

**Thursday, 6 August** **Transfiguration of the Lord**

8:30 am ... †Diane Hebert by a friend

**Friday, 7 August** **Saints Sixtus II and Cajetan**

~RECTORY CLOSED~

5:30 pm ... Confession & Reconciliation

6 pm ... †Robert Canty by Jack & Colleen Byrne

6:30 pm ... Adoration of the Blessed Sacrament

**Saturday, 8 August** **Saint Dominic**

3:30 pm ... Confession & Reconciliation

4 pm ... †Russell J. Deeg by Jeff Langan

**Sunday, 9 August** **XIX Sunday in Ordinary Time**

7:30 am ... †Eileen Audet by Diane Bolton

9:30 am ... Our Parish Family

4:30 pm ... Confession & Reconciliation

5 pm ... †Susan Canty by Jack & Colleen Byrne



## ANNIVERSARY CELEBRATION

Bishop Peter A. Libasci of Manchester invites all couples celebrating their 25<sup>th</sup>, 30<sup>th</sup>, 35<sup>th</sup>, 40<sup>th</sup>, 45<sup>th</sup>, 50<sup>th</sup> or beyond Wedding Anniversary (anytime during 2015), to attend a **Special Anniversary Mass**. This celebration will be **Oct. 18, 2015 at 2 p.m.**, at Saint Anselm Abbey Church, Manchester. If you are celebrating such an anniversary, please contact the parish office **by Aug. 6, 2015**. We will need your **last name, first names and mailing address**. Please also indicate your special



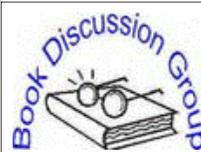
A shout out to **Lionel Coulon**, who has been appointed the new navigator, or director, of the Bishop Bradley Assembly Knights of Columbus 4th Degree. We know he will continue to do great things!



Congratulations to **Maeghan Provencher**, granddaughter of Don "Pro" Provencher, who received her master's degree in education from UMass Boston. Maeghan is a resident teacher of 7th/8th grade



Many thanks from **P. Jerome, O.S.B.**, pastor, to parishioners and friends of Saint Raphael, who marked the **20th anniversary of his priestly ordination** June 3 and his **25th jubilee of monastic profession** July 11. The cards, messages and remembrances are deeply appreciated.



An Important Historical Event: Aug. 6, 2015, will mark the **70th anniversary of the dropping of the atomic bomb on the city of Hiroshima**. Please join the parish book discussion group in commemorating this important event by reading *Hiroshima* by acclaimed journalist John Hersey. In 1946 Hersey conducted extensive interviews with survivors of the bombing; his brilliant book follows six individuals through the bombing itself and its aftermath. Their stories offer us an intimate view of ordinary human lives in the face of cataclysmic violence and suffering. This is a book not to be missed. We will meet on **Thursday, August 20, at 7pm** in the church conference room. Please come early to enjoy some refreshments. Books are available for \$8 in the parish office.



**Sanctuary candle** The sanctuary candle burns this week for the †**John & †Theresa Grady** by her family.



## Readings for the week of August 2, 2015

**Monday:** Nm 11:4b-15; Ps 81:12-17; Mt 14:13-21; **Tuesday:** Nm 12:1-13; Ps 51:3-7, 12-13; Mt 14:22-36 or Mt 15:1-2, 10-14; **Wednesday:** Nm 13:1-2, 25 — 14:1, 26-29a, 34-35; Ps 106:6-7ab, 13-14, 21-23; Mt 15:21-28; **Thursday:** Dn 7:9-10, 13-14; Ps 97:1-2, 5-6, 9; 2 Pt 1:16-19; Mk 9:2-10; **Friday:** Dt 4:32-40; Ps 77:12-16, 21; Mt 16:24-28; **Saturday:** Dt 6:4-13; Ps 18:2-4, 47, 51; Mt 17:14-20; **Sunday:** 1 Kgs 19:4-8; Ps 34:2-9; Eph 4:30 — 5:2; Jn 6:41-51

## Weekly Collection

July 26, 2015

Offertory Regular	\$3,465.00
Offertory Make-Up	590.00
Offertory Loose	711.35
Online Giving	222.00
<b>TOTAL</b>	<b>\$4,988.35</b>
<b>Stewardship</b>	<b>\$ 55.00</b>



On July 19, **Marcel Kumalunga Bosa**, son of Joachim Bosa and Esther Matondo, was welcomed into the Roman Catholic Church through the waters of Baptism by Fr. Jerome, O.S.B.

**Let us strive, by our word and example, to create an environment for them to come to know the love of God and the meaning of "being"**

## Martha, Mary and Lazarus teach us a deep level of hospitality

At Saint Raphael Parish and Saint Anselm Abbey this past Wednesday, July 29, we celebrated the **Feast of the Friends of the Lord**, a commemoration in the Benedictine calendar that focuses on the household of **Lazarus** and his sisters **Martha** and **Mary**. Of the many important figures in the New Testament, the family that opened its home in Bethany to Jesus of Nazareth is comprised of some of the most compelling and attractive individuals.

The Benedictine order privileges this feast because of connections readily apparent between the home Jesus frequently made his own and the values espoused by **Saint Benedict of Nursia** (480-547) in his Holy Rule.

In the Rule, Benedict teaches the importance of hospitality. **All guests are to be received as Christ**, he writes, and their care becomes a way for the abbot and his monks to exercise charity. Monasteries frequently received guests in ancient and medieval times. Although there were **inns** on well-traveled routes and in cities and towns, often there were few safe places for the traveler to lay his head for a night or for those seeking a respite from the chaos of the world for a few days.

Most monasteries had separate buildings, under the **care of a guest master**, where both men and women could be fed, could wash themselves and could retire for the night. Some monastic houses, as is still the case at Saint Anselm, were set up to receive only men in special quarters within the abbey or priory itself.

Saint Benedict even describes a ritual in which the abbot greets the guest, **washes his feet in imitation of Christ** at the Last Supper and then prays with the visitor. Having shown deep respect for the visitor and tended to his needs, the opportunity for prayer is a way of putting the visit within context. He has come to a house of prayer, where each day and every life is organized **to develop a depth of prayer that unites the monk to Christ**. Moreover, lest Satan have led a misguided soul to the monastery to disrupt its life, the ritual of prayer is a way of exposing any evil spirit and driving it away through the Lord's power and grace.

Elsewhere in the Rule, Saint Benedict cautions his monks that they should be willing to **listen carefully** to observations, suggestions and even criticisms of their visitors. Obviously, some guests will have little or nothing to say and others will have irrelevant or even inane views. But **some may see the truth clearly with fresh perspectives**. We might welcome what such a visitor shares, or we

may even resent it, but nonetheless a community could profit from such words.

**Benedict's insight into human nature**, and the relevance of his words for every age, always leave me inspired and humbled.

As a result of Saint Benedict's extensive teaching, hospitality has become a virtue and practice closely associated with Benedictine life. Ordinarily, we monks think of it as most people do. We give a sincere and generous welcome to those who come to us, see to their needs and then bid them Godspeed. But **the depth of Saint Benedict's discussion of hospitality**, and the connection to the gospel figures of Martha, Mary and Lazarus remind us that in many respects, **hospitality is a metaphor for our life in Christ**, for our encounter with the Living Christ in all the ways he comes to us.

In the story of Martha's annoyance with her sister Mary, we discover **how easy it is to be consumed by our duties**. We all have jobs and roles filled with responsibilities, some demanding, other tedious and still others rather engaging. We should fulfill them well. That means doing the job with care and expertise but also with a good heart. We must not lose sight, as does Martha momentarily, of the greater purpose of our jobs as we attend to its details and minutiae. Martha is annoyed that Mary is spending all her time chatting with Jesus while she has one kitchen task to undertake after another. Jesus reminds Martha, gently but firmly, that Mary in this instance "has chosen the better part, and it shall not be taken from her." The lesson is that **our duties are not enemies of our spiritual lives**. Our prayer, contemplation, *lectio divina*, or spiritual reading, and liturgy hold a higher position because **they directly allow us to encounter Christ**. They are dimensions of every Christian life and open to all. Devotion to Christ is **beautifully illustrated when Mary anoints the feet of Jesus** at a dinner her brother hosts. Mary manifests hospitality to prayer, contemplation and communion with the Lord.

If Mary is celebrated for her choice of prayer and communion with Christ over household duties, Martha is celebrated when Lazarus dies. It is Martha who sends for Jesus, their frequent guest and beloved friend. It is



Martha who **subtly reprimands Jesus** when he finally arrives after Lazarus has expired. "Lord, if you had been here, our brother would not have died," she chides, but then adds, "but I know that even know whatever you ask of God, he will give you." Martha shows that it is perfectly permissible

to have specific requests in prayer. She wants her brother back, and she knows that Jesus has a reputation for working miracles. Even more important, **Martha manifests utter faith in Christ** – something crystal clear at the end of the story, when she declares, "I have come to believe that you are the Son of the Living God, the One who is coming into the world." Martha shows **hospitality to faith and its application in our lives**.

Finally, Lazarus is celebrated not so much for what he does, but **for what he receives, for what Christ does for him**. Despite his real death, his four days in the tomb and the winding sheets which wrap him, Lazarus receives the power of life in Christ's love. The Lord weeps genuine tears of grief, prays to his Eternal Father that the miracle he will work may spur faith in Israel and then summons Lazarus to come forth. As Lazarus rises and stumbles toward the voice that calls him, we see **a metaphor of the soul being called by Christ**, a concept dear to the monastic life. Despite all our weaknesses, Christ's call and love draw us onward – and the degree to which we responds is the degree to which we rejoice and are fulfilled! **Lazarus provides us gives us an image of hospitality to the divine call and God's grace and their transforming power**.

The little home at Bethany is in reality the human soul, the life of each Christian, the family, the parish and the whole Mystical Body of Christ, the Church. Martha, Mary and Lazarus remind us that we are invited to welcome **Christ as the pre-eminent Guest of our Heart** and of all the ways we can attend to him. No wonder Saint Benedict thought hospitality was so important!

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