

Mass Intentions

Sat., October 28 **Saints Simon & Jude**
4 PM ... ✠Robert "Bob" Breault by Florine Breault

Sun., October 29 **XXX in Ordinary Time**
7:30 AM ... ✠Mary Marszal by Elaine Wood
9:30 AM ... ❖Our Parish Family
5 PM ... ✠Colleen Grady (8th Anniv.) by Gerry & Sylvia Grady

Mon. October 30
12 PM ... ✠Lucille M. Kelley (3rd Anniv.) by the Kelley family

Tue., October 31
12 PM ... ✠Rosario P. Ricciardi by Diane Bolton
6:30 PM ... All Saints Vigil Mass

Wed., November 1 **All Saints Day**
12 PM ... ✠Fr. Peter J. Scagnelli by P. Jerome

Thur., November 2 **All Souls Day**
8:30 AM ... ✠Deceased members of the Coulon and Doucette families by Lionel & Lillian Coulon

Fri., November 3
6 PM ... ✠Joseph Handy by Gregory Handy

Sat., November 4 **Saint Charles Borromeo**
4 PM ... ✠Harold & ✠Anne Magarian by Charles Magarian

Sun., November 5 **XXXI in Ordinary Time**
7:30 AM ... ✠James Harnden (7th Anniv.) by Stu & Denise Harnden
9:30 AM ... ✠Jane & ✠Walter Hebert by Dorene Turner
5 PM ... ❖Our Parish Family

 **Sanctuary candle** The sanctuary candle burns this week for ✠Clara & ✠Walter Pictrowski by Diane Pictrowski.

READINGS FOR THE WEEK of October 29, 2017

Monday: Rom 8:12-17; Ps 68:2, 4, 6-7ab, 20-21; Lk 13:10-17
Tuesday: Rom 8:18-25; Ps 126:1b-6; Lk 13:18-21
Wednesday: Rv 7:2-4, 9-14; Ps 24:1-6; 1 Jn 3:1-3; Mt 5:1-12a
Thursday: Wis 3:1-9; Ps 23:1-6; Rom 5:5-11 or 6:3-9; Jn 6:37-40
Friday: Rom 9:1-5; Ps 147:12-15, 19-20; Lk 14:1-6
Saturday: Rom 11:1-2a, 11-12, 25-29; Ps 94:12-13a, 14-15, 17-18; Lk 14:1, 7-11
Sunday: Mal 1:14b — 2:2b, 8-10; Ps 131:1-3; 1 Thes 2:7b

CELEBRATING NOVEMBER TRADITIONS

During November, we display our **Book of Remembrance** in the chapel by Saint Joseph. You are invited to write in the name of a deceased loved one who have died in the last year. We also invite parishioners to **BRING PHOTOS OF DECEASED LOVED ONES TO BE DISPLAYED ON THE STEPS OF THE MAIN ALTAR** during the month of November as one of the ways we will honor and pray for the dead throughout the month. The pictures will remain in the Church throughout November until Advent, as a reminder that we are all part of the Communion of Saints. You may begin placing pictures of deceased loved ones in the church at our All Souls' Day Mass on Wednesday, Nov. 1.

Weekly Collection

Weekend of October 22, 2017

Regular Offertory	\$2,738.00
Make-Up Offertory	778.00
Loose Offertory	622.20
Online Offertory	545.00
Total Offertory	\$4,683.20
Stewardship Make Up	\$ 87.00

Last Year: Wknd of Oct. 23, 2016
Total Offertory **\$6,615.80**



Food Pantry

Saint Raphael Food

Pantry On Monday, September October 23, the Food Pantry served 31 families and gave out 55 bags of food.



FREE! We are replacing our existing metal chairs and 8' wooden tables with new ones; Please contact the rectory at 623.2604 if you would like any of the tables and chairs.

Priesthood Sunday—Let's show support for our priests, diocesan and religious order, with prayers this weekend. The last Sunday of October is designated as Priesthood Sunday, a celebration of the priesthood, when the faithful of each parish mark the day and honor the priesthood.

CALENDAR OF EVENTS

Sunday, October 29

9:30 AM ... Religious Education

Mon., October 30

6:30 PM ... Youth Ministry

7 PM ... Food Pantry



Catholic Charities

Goal: \$27,500
Raised: \$21,600
Balance: \$ 5,900

We are *this close* to reaching our goal! Thank you, donors! Please consider helping extend Christ's compassion!



Nursing Home and Homebound greetings

Please remember our SRP

parishioners and friends in nursing homes or homebound by sending them a Thanksgiving greeting card. Pamphlets with names and addresses are in the Information Nook at the main entrance.

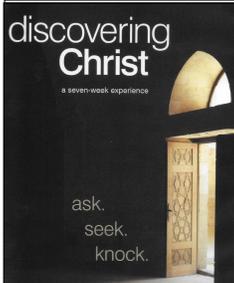
NOVEMBER 1

All Saints

NOVEMBER 2

All Souls

We will celebrate **All Saints Day** (Holy Day of Obligation) **Masses Tue., Oct. 31 (Vigil) at 6:30 PM and Wed., Nov. 1 at 12 PM. Mass for the Faithful Departed (All Souls' Day) will be celebrated Thur., Nov. 2 at 8:30 AM (in the chapel) and 6:30 PM.** Although All Souls Day is not a Holy Day of Obligation, we encourage parishioners to join us as we pray for the deceased.



ask.
seek.
knock.

Something's Coming, Something Good – If I Can Wait!

Borrowing a line from Leonard Bernstein and Stephen Sondheim's **West Side Story** (how ironic is this?) Something good is coming to our West Side parish of Saint Raphael. A **parish-wide opportunity** will begin early in the new year of 2018! Our parish will host a free course one evening a week for seven consecutive weeks.

Discovering Christ is an exciting initiative designed to help men and women encounter the person of Jesus Christ and accept his invitation to know him in a new or deeper personal relationship.

"In Christ, [God] has given himself entirely to us and has called us to a personal and profound relationship with him." Pope Benedict XVI



Please join us on **Saturday, Nov. 18, 9 AM—2 p.m.** We will have over a dozen various vendors, as well as many crafters, for you to peruse and shop, a bake sale, and more!! We have something for everyone on your list! Join us and bring a friend.



Thursday, Nov. 9, 6 PM at Saint Anselm College. See enclosed flyer for further details.

The Reformation at 500: The Halloween night that changed the world

In the public confession department, I have to admit that I've always had a grudging admiration for **Martin Luther (1483-1546)**. I like his goal, if not his way, of purifying the Church, of respecting the value of each believer and the primacy of conscience, of paying attention to the biblical Word of God, of making the biblical text available to believers and of exalting the sovereignty of Christ's grace.

Posting his objections and suggestions about reforming the Church – the famous “**95 Theses**” – on the **church door at Wittenberg** I find to be pretty gutsy. But then I remember learning that such a posting was the customary way to invite public debate on a topic. Alas, Luther didn't just start a debate, **he ignited a fire in the Church** with consequences that were destructive, alienating and violent. He held **deeply anti-Semitic views** and considered the Roman Catholic Church, and **the papacy in particular, to be the work of the devil**. So even though I acknowledge dimensions of his life and work, I have a hard time seeing his efforts as the light of the fire of the Holy Spirit – and yet some 800 million Protestant Christians do.

This weekend, the Catholic world joins with our separated Christian brothers and sisters in commemorating the **500th anniversary of the Protestant Reformation**. If ever there were an historical irony, it is this one – for Catholic eyes saw the work of Luther and the other major reformers as anything but a “reform.” We saw their actions in the 16th and 17th century as **a revolt** against the same biblical Word of God, against Tradition, against the Mystical Body of Christ, the Church, which is filled with the Holy Spirit, and against the harmony of Christendom. But five centuries, shared history and the emergence of some remarkable figures in the 20th century can make a difference – and, of course, so can the Holy Spirit.

It was on **All Hallows' Eve, Oct. 31, in 1517** that Martin Luther, an Augustinian friar, nailed his long list of complaints about the Roman Catholic Church to **the door of Wittenberg's All Saints Church** (illustration above). In the long Protestant Reformation, many dates stand out but Luther's act has been taken by most historians as the date when the chasm between Catholics and Protestants emerged. Initially, “protestant” did not describe separate Christian denominations, but rather was a moniker for those who disagreed with the status quo, wanted change and protested publicly.

While the particular irritant for Luther was the **sale of indulgences** to help support construction of the new Saint Peter's Basilica in Rome, the real issue was **where Christians should locate the source of truth and authority**. For Luther, only the biblical Word of God was valid, the principle of *sola scriptura*, and each individual enjoyed the freedom to interpret the pages of Scripture for himself or herself. The Church, meanwhile, emphasized that from ancient times, she had looked to both Scripture and Tradition, the lived experience of the community of faith inspired by the Holy Spirit.



To Catholic eyes, Luther's “liberating” approach looked more like **a recipe for perpetual division and disagreement**.

Tragically, disagreement turned into dispute, dispute became polarization,

polarization led to heresy and heresy led to separation and excommunication. Given the nature of religion and political society in the Early Modern Era, it is no surprise that **religious sentiment and public expression of faith took on public significance** – and rulers came down hard on Protestant Christians or Catholic Christians depending upon the kingdom and principality. France and Spain extirpated Protestants, England and Scandinavia eliminated Catholics and Germany targeted both depending upon the region.

Jesus Christ and his holy gospel were minor players as the violence was useful for strategic and economic goals. To limit the Protestant experience to such terms, however, would be neither just nor truthful. **Uncounted millions have found peace, consolation, hope and strength in Christ through Protestant Christianity**. The achievement of various Protestant thinkers in all dimensions of the arts and sciences has been remarkable.

I write this column while listening to music by **J.S. Bach** in the midst of a state (New Hampshire), and a region (New England) in a country (the U.S.) largely, though not exclusively, established by Protestants. Across the room is a photograph of **my dad, a Baptist**, though a Baptist twice married to Irish Catholic women and who himself died a Catholic! Earlier this year, I preached the homily at the funeral service of **Steve Nelson, an old friend** from home in North Adams, and was welcomed not only by his family (Catholic and Protestant) but by his minister, a woman, to the First Congregational Church, a community descended from the thinking of **John Calvin** and the historical journey of the **Pilgrims and Puritans**.

In politics and social ministry, we Catholics often find ourselves collaborating with Evangelical Christians on issues to protect the sanctity of life. *We* are Catholics, proudly and gratefully, and *they* are Protestant, but **together we are brothers and sisters in the waters of Baptism** into Christ's death and eternal life.

What can we, 21st century Catholics, with Protestant family members, friends, neighbors

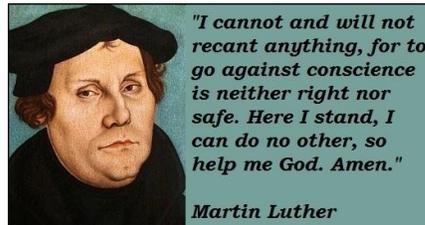
and colleagues, learn from all the turmoil and pain of separation? One of the greatest achievements of the **Second Vatican Council (1962-1965)**, called by **Pope John XXIII**, now a saint himself, was our formal acknowledgment that **Christ loves all believers**. While maintaining that **the fullness of Christ's Mystical Body, the Church, subsists in the Catholic community**, we acknowledged with gratitude and love that our separated brothers and sisters share with us central tenets of faith and that the Holy Spirit breathes life into them too.

Over the past 60 years, many wide-ranging agreements have been accepted by various Protestant denominations and Catholic authorities. These accords have to do with the role of faith, the importance of **grace and free will**, one's personal relationship with the Lord within the Christian community, the place of Sacred Scripture, the role of authority, the gift of Tradition, the nature of the liturgy, the role of the Blessed Virgin Mary and the saints, and the challenge of Christian morality and social ministry. Such agreements have helped spark cooperative relationships between Catholic parishes and Protestant and Anglican communities, as well as with our Orthodox Christian brothers and sisters.

We should neither be naïve nor fearful about the process of ecumenical relations. **Unity according to the mind of Christ is our goal**, but it remains distant. Important disagreements still impede such things as intercommunion, sacramental life, personal freedom and community authority. Discussions, broadly speaking, are not two-sided affairs but **multi-dimensional talks** with Protestant often at odds with Protestants, not just Catholics. We should remember, too, that these are men and women speaking from the heart with conviction about articles of belief that are not easily altered and dismissed.

We have much work left to do. Some 500 years ago, events transpired to make our paths to Christ diverge so radically with such pain, and now we are able to extend our hands to praise of the Lord God and to assist each other, pilgrims journeying always, we pray, in the light of the Holy Spirit!

© Rev. Jerome Joseph Day, O.S.B.



Martin Luther