

The Church of Saint Boniface

July 5, 2020

14th Sunday in Ordinary Time



"He shall banish the chariot from Ephraim, and the horse from Jerusalem;
The warrior's bow will be banished, and he will proclaim peace to the nations."

(Matthew 10, 42)

FROM THE DESK OF THE PASTOR

Accept No Substitutes — Jesus or Nothing Else

We have all watched with horror the scenes in Seattle, Washington; a group of people **who take law into their own hands. They decide they will 'do it themselves':** no rule of law, no order, no authority—what they are in fact saying is we will listen to no one but us, seek what we want. The result of such an attitude has and will always be chaos.

This weekend the readings given to us for reflection help Christians/believers not to fall into the same predicament. For it is certain as human beings we always thirst for better, we seek a template for good living in life, there are moments bound to come in our lives when we are agitated, restless; there are upheavals in our spiritual lives; we get lost and confused and so what do we do? Where do we find guidance? The readings are clear: Accept no substitutes, Jesus or Nothing Else. Only Jesus will do. We must always come back to Jesus as the model of living, 'put on' his way of life, allow the spirit of Christ to 'flourish' in us. This is the message of the readings.

The prophecy of Zechariah was concerned with the 'rebuilding' of the Israelite nation after its exile and destruction of the temple. Zechariah's charge is restoration. He, in particular, prepares the people for a new era of hope. This new era will be ushered in by the coming of a different kind of Messiah, a king savior whose coming will bring peace to the nation. His intent is peace and he will be a peace-giving King. The restoration of the nation will no longer come about by force, power or prestige.

*See, your king shall come to you; a just savior is he, meek, and riding on an ass, on a colt, the foal of an ass.
He shall banish the chariot from Ephraim, and the horse from Jerusalem; the warrior's bow shall be banished,
and he shall proclaim peace to the nations.*

You see, 'the chariot,' 'the horse' and 'the warrior's bow' in the ancient world of the scriptures are the instruments of seeking and achieving. These instruments of dominion and success will be exchanged for 'a donkey,' humility and selfless service.

Do we need to heed to this prophetic message of Zechariah today? Peace must be the clear intent of our relationships. We can restore our world ills and fractures by self-giving and non self-seeking service to one another — not by dominion or force. We seek peace, not war.

For what did Jesus come? Matthew's gospel makes clear — it is to reveal God the Father. And no one does this except the Son. When we 'are like' the Son we discover the Father.

"Come to me, all you who labor and are burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am meek and humble of heart; and you will find rest for yourselves. For my yoke is easy, and my burden light."

Who are the burdened who need to come to Jesus? Who are those who 'labor' today? Who are those who seek 'rest'? Might it be us? Whose 'yoke' needs to be eased?

How might we best continue the mission of Jesus in today's world bringing many to Jesus? To assure them of God's presence and closeness? What kind of attitude will do this best? The rules and perfectionisms of the 'wise and the learned' do not work either. What works?

Let us allow the 'Spirit of Jesus' to 'dwell' in us and live that spirit 'inside out' as we live our daily lives. This is a good starting point.

A blessed week in the Lord!

Father Anthony

*Whoever does not have
the spirit of Christ does
not belong to him.*

(Romans 8, 9)



*Blessed is the nation whose God is the Lord.
Psalms 33: 12*

Eternal God, stir our minds and stimulate our hearts with a high sense of patriotism on this Fourth of July. May all that this day symbolizes renew our faith in freedom, our devotion to democracy, and redouble our efforts to keep a government of the people, by the people, and for the people truly alive in our world.

Grant that we may highly resolve on this great day to dedicate ourselves anew to the task of ushering in an era when good will shall live in the hearts of a free people, justice shall be the light to guide their feet, and peace shall be the goal of humankind: to the glory of your holy name and the good of our Nation and of all mankind. Amen.

*Prayer offered in Congress by
Chaplain, Rev. Edward G. Latch, D.D. 1974*

MASS INTENTIONS

July 4	4:00 PM	Our Parish Family
July 5	9:00 AM	Our Parish Family
July 9	8:00 AM	DeCato/O'Malley Families by Patrick & Mary O'Malley
July 12	9:00 AM	Larry Paton, 15th Anniversary by his wife and family

BANNS OF MARRIAGE

James Basile and Jacinta DiVerdi will be joined in the Sacrament of Holy Matrimony on Friday, July 17, 2020. Please keep them in your prayers.



CONDOLENCES

Our Parish extends its sympathy and prayers to the family of Robert Tremblay who passed away on Saturday, June 27. May he rest in peace.

SUMMER MASS SCHEDULE

Saturday 4:00 p.m.

Sunday 7:30 a.m. & 9:00 a.m.

Weekdays 8:00 a.m. Wednesday, Thursday, Friday

Outdoor Children's Masses (weather permitting):

- Sunday, July 12, 5:30 p.m. for Grades 1-6
- Sunday, July 19, 5:30 p.m. for Grades 7-9



Drive-in Mass at
Saint Boniface
Saturday July 11
4:00 pm

THIS IS A FIRST!
We miss seeing many of you at Mass, so in this way we at least may know that you are physically well and safe. Please join us!

COLLECTION REPORT

Week of June 28	
– Sunday Offering	\$3,086
– Fuel/Maintenance	230
– Other	116
Total	\$3,432

THANK YOU FOR YOUR SUPPORT, and to all who have made a special effort to continue their contributions throughout these months of the pandemic crisis.

Many parishioners have been making their weekly offerings online. It's secure, convenient and easy to make one-time or recurring donations at www.stboniface-lunenburg.org



We have reached 71% of our Partners in Charity goal for the parish. Here's a new, easy way to contribute: Text the word DONATE to 84576. You will be connected to a confidential and secure site which the Diocese of Worcester manages. Parishes will receive credit for all gifts made. Any amount you can donate will help us get closer to our goal. Thank you.



Oktoberfest 2020 at Saint Boniface
Our traditional festival is cancelled this year, however, the committee is planning to hold the Grand Raffle as well as our famous gift basket and lottery tree raffles. We will have grand raffle tickets to hand out at Masses beginning in mid-July. Your help is needed to sell all 1,500 tickets which will give us a minimum profit of \$3,200 after payout of cash prizes (\$1,000 grand prize, \$500 2nd prize and (3) \$100 3rd prize winners).

Go Gentle

In the Gospel this week, how beautiful Jesus' words are, and yet so hard to trust.

*Come to me, all you who labor and are burdened,
and I will give you rest.
Take my yoke upon you and learn from me,
for I am meek and humble of heart;
and you will find rest for yourselves.
For my yoke is easy, and my burden light.*

What a great comfort these promises are. Maybe the only real goods in life are those rooted in the love that is God. There is a place to go to when death or loss or suffering descend upon us.

Another very honest viewpoint is given by Dylan Thomas, the poet, who was in no way wiser than Jesus, but nevertheless deserves to be heard. He wrote this to his dying father:

*Do not go gentle into that good night,
Old age should burn and rave at close of day;
Rage, rage against the dying of the light.**

Rage is quite different from the ease that Jesus promises. And in his great poem, "Fern Hill," the same poet says,

*Oh as I was young and easy
in the mercy of his means,
Time held me green and dying
Though I sang in my chains like the sea.*

Dylan Thomas was a raggedy man, who, if rumor is true, drank himself to the death he dreaded. He loved his youth and sang glad song to it, but death always stood waiting, and it did not offer relief to the chains it wrapped around him.

What about Jesus? He said that his yoke was easy yet he went through torture and death. How can this be?

Here is an approach. Maybe labor and burdens are not meant to be erased from our lives, not erased or thrown away, but instead are meant to be pathways to a solid ground far underneath our troubles, into a quiet grounding that is real stillness and rest. What rich earth would that be?

Jesus says it is meekness and humility of heart.

In the desert he had already told the devil that the only food he needed was "every word that proceeds from the mouth of God." Maybe the only real goods in life are those rooted in the love that is God and in the meekness and humility that are Jesus' life.

"Watch me," Jesus says. "I am meek, and riding on an ass, on a colt, the foal of an ass (First Reading). Or in other words,

*Watch me on the sad height of Calvary and see.
I have let it all go—belongings, beloveds, reputation,
everything. One thing remains. In it I find my rest.
Make it your life, whatever your sorrow, whatever
act of living and dying and being burdened you have,
and it will not be heavy. Make it the center of your
life and your burden will be light too.*

Love.

Love of God and neighbor.

If you can begin to let go into the arms of the Great Love, if you can give your life away instead of raging, you will know rest from your burdens. You will see how death is the ultimate act of giving yourself away, as Jesus did in the midst of his burdens. Meek and humble of heart, he is, not proud and above it all.

Take your troubles and hand them gratefully to the One who can give you rest.

— John Foley, SJ

* Do Not Go Gentle

*Do not go gentle into that good night,
Old age should burn and rage at close of day;
Rage, rage against the dying of the light.*

*Though wise men at their end know dark is right,
Because their words had forked no lightning they
Do not go gentle into that good night.*

*Good men, the last wave by, crying how bright
Their frail deeds might have danced in a green bay,
Rage, rage against the dying of the light.*

*Wild men who caught and sang the sun in flight,
And learn, too late, they grieved it on its way,
Do not go gentle into that good night.*

*Grave men, near death, who see with blinding sight
Blind eyes could blaze like meteors and be gay,
Rage, rage against the dying of the light.*

*And you, my father, there on the sad height,
Curse, bless me now with your fierce tears, I pray.
Do not go gentle into that good night.*

— Dylan Thomas

Thoughts from the Early Church

Commentary by John Chrysostom

Our Master is always the same, gentle and benevolent. In his constant concern for our salvation, he says explicitly in the gospel just read to us: **“Come, learn from me, for I am gentle and humble in heart.”**

What great condescension on the part of the Creator! **And yet the creature feels no shame! “Come, learn from me.”** The Master came to console his fallen servants.

This is how Christ treats us. He shows pity when a sinner deserves punishment. When the race that angers him deserves to be annihilated, he addresses the guilty ones in the kindly words: **“Come, learn from me, for I am gentle and humble in heart.”**

God is humble, and we are proud! The judge is gentle; the criminal arrogant! The potter speaks in lowered voice; the clay discourses in the tones of a king! **“Come, learn from me, for I am gentle and humble in heart.”** Our master carries a whip not to wound, but to heal us.

Reflect upon his indescribable kindness. Who could fail to love a master who never strikes his servants? Who would not marvel at a judge who beseeches a condemned criminal? Surely the self-abasement of these words must astound you.

I am the Creator and I love my work. I am the sculptor and I care for what I have made.

If I thought of my dignity, I should not rescue fallen humankind. If I failed to treat its incurable sickness with fitting

I am gentle
and humble in heart

(Matthew 11:29)

remedies, it would never recover its strength. If I did not console it, it would die. If I did nothing but threaten it, it would perish. This is why I apply the salve of kindness to it where it lies.

Compassionately I bend down very low in order to raise it up. No one standing erect can lift a fallen man without putting a hand down to him.

“Come, learn from me, for I am gentle and humble in heart.” I do not make a show of words; I have left you the proof of my deeds. You can see that I am gentle and humble in heart from what I have become.

Consider my nature, reflect upon my dignity, and marvel at the condescension I have shown you. Think of where I came from, and of where I am as I speak to you. Heaven is my throne, yet I talk to you standing on the earth! I am glorified on high, but because I am long-suffering. I am not angry with you, **“for I am gentle and humble in heart.”**

— Homily on Saint Bassus: Bareille, t. 4, 509-510

John Chrysostom (c. 347-407) was born at Antioch and studied under Diodore of Tarsus, the leader of the Antiochene school of theology. After a period of great austerity as a hermit, he returned to Antioch where he was ordained deacon in 381 and priest in 386. From 386 to 397 it was his duty to preach in the principal church of the city, and his best homilies, which earned him the title “Chrysostomos” or “the golden-mouthed,” were preached at this time. In 397 Chrysostom became patriarch of Constantinople, where his efforts to reform the court, clergy, and people led to his exile in 404 and finally to his death from the hardships imposed on him. Chrysostom stressed the divinity of Christ against the Arians and his full humanity against the Apollinarians, but he had no speculative bent. He was above all a pastor of souls, and was one of the most attractive personalities of the early Church.

THE PRECIOUS GIFT OF YOUR TIME

Volunteer Opportunities with Notre Dame Pediatric Palliative Care Program

Our Program (Pedi Pals) is growing and looking for kind, compassionate individuals who love to work with children. A volunteer visit can include: reading, playing games, helping with homework and doing arts and crafts with the sick child or sibling. You can also help us with our Pedi parties and Holiday functions to have the pleasure of meeting other patients and families.

At the present time (during the COVID-19 Pandemic) Notre Dame is doing an online orientation program that you can do from home on your personal computer.

To learn more about our Pedi Pal Volunteer opportunities please contact:
Debbie Karalus, Volunteer Coordinator at dkaralus@notredamehealthcare.org

You can also visit the Notre Dame website for an application: www.notredamehealthcare.org



“It is not how much you do, but how much love you put into the doing that matters.”

~ Mother Teresa

A Disturbing Challenge

If there is any part of the Gospel that sounds like a call to withdraw from involvement with the world around us, it is today's selection from Matthew. With its talk of coming as children to the meek and gentle one who will ease our burdens and refresh our spirits, it appeals to our desire to draw back from the fray and allow ourselves to be healed. Indeed, there are times in life when we need to hear those words in just that way.

But when we step back and read the rest of the Gospel of Matthew, looking for ways that spell out the implications of following the meek and gentle master, we hear a disturbing challenge. The first chapter of the Sermon on the Mount (Mt. 5:1ff) calls healed disciples to live a life of forgiveness, of disciplining the impulses of anger and lust, of absolute honesty, of love of enemies, and of responding to violence with creative nonviolence. This helps us see what Jesus means by his burden and his yoke.

Nonviolence is an aspect of Jesus' teaching and action that we have too easily neglected over the centuries.

The reading from Zechariah recalls and helps us understand a symbolic action Jesus used when he wanted to correct people's misunderstanding of his messiahship. It seems that the main image of Messiah in the minds of **Jesus' contemporaries was modeled after King David.**

The Anointed One of the Age to Come would be a warrior like David of old. Such a "son of David" would enable them to overthrow the Roman power that was oppressing them. According to the Synoptic writers, Jesus prepared carefully a symbolic action meant to counter such expectations regarding his role. He arranged to have a donkey ready on which to enter Jerusalem. As Matthew takes pains to explain, this gesture was meant to recall Zechariah 9:9, the prophecy about a nonviolent king who would banish the instruments of war from Jerusalem.

Nonviolence is an aspect of Jesus' teaching and action that we have too easily neglected over the centuries. At this time of year, when we commemorate our Declaration of Independence and the military activity that implemented that independence, it is a good time to acknowledge that the Lord calls us now to use our freedom to serve the world in ways that honor a consistent ethic of life, and to strive to find alternatives to abortion, the death penalty, and the use of military force to resolve political problems.

— Dennis Hamm, SJ

Saints of the Week

SAINT MARIA GORETTI

July 6. Saint Maria Goretti has captured the love and affection of thousands of people because of the simplicity and purity of her life. Killed defending her chastity, Saint Maria Goretti posthumously witnessed the conversion of her murderer and his reconciliation with her family. *Saint Maria Goretti is the patron saint of Catholic youth.*



BLESSED EMMANUEL RUIZ AND COMPANIONS

July 7. Franciscan friar Blessed Emmanuel Ruiz and his Companions were tortured and killed in 1860, for their faith. Little else is known about them, but the testimony of their lives speaks volumes.



SAINT GREGORY GRASSI AND COMPANIONS

July 8. The 120 martyred in China, including Saint Gregory Grassi and Companions, were the victims of political maneuverings by other countries which sparked the anti-foreigner movement in China. These Franciscan men and women, along with lay men and women, gave their lives in service of the Chinese people. Caught up in the Boxer Uprising, they were martyred on various dates in 1900.



SAINT VERONICA GIULIANI

July 10. A Capuchin Poor Clare, Saint Veronica Giuliani received the unique gift of the stigmata of Christ. Few people have been blessed with these marks; Saint Francis of Assisi was probably the most notable among them. Saint Veronica suffered misunderstandings because of the gift, but she endured through it all and was able to serve her community in several administrative roles.



Saint Boniface Church

817 Massachusetts Avenue, Lunenburg, MA 01462

Parish Office: 978-582-4008 email: stbonifaceparish@verizon.net

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Parish Office Hours

Monday / Wednesday / Thursday 9:00 AM – 5:00 PM (closed 12:00 – 1:00 PM)

The Celebration of the Eucharist

Sunday: 8:00 AM & 10:30 AM

Saturday Vigil: 4:00 PM

Summer Sunday Mass schedule: 9:00 AM
(Memorial Day weekend through Labor Day weekend)

Weekday Masses: 8:00 AM, Wednesday/Thursday/Friday

SACRAMENT OF RECONCILIATION (Confession) Saturday 3:00 - 3:30 p.m. or by appointment.

SACRAMENT OF BAPTISM Adults are baptized at the Easter Vigil as part of the Rite of Christian Initiation of Adults (RCIA). Infant and child Baptisms are by arrangement.

FIRST EUCHARIST Preparation begins in grade one and includes classes, retreats, and home instruction. Children receive First Eucharist in grade two.

CONFIRMATION Our Confirmation program begins in the 9th grade; students are confirmed in the spring of the 10th grade. For young adults who have been baptized but not yet confirmed, contact the parish office.

SACRAMENT OF MATRIMONY It is the policy of the Diocese of Worcester that a couple should contact the parish at least one year prior to the anticipated date of their wedding to allow sufficient time to carry out the various steps of the marriage preparation process. It is important that arrangements be made with the church before plans are made with reception halls, caterers, etc.

ANNOINTING OF THE SICK Please call the parish office 978-582-4008 or email Fr. Anthony at stbonifaceparish@verizon.net or Nancy Cieri 978-582-6983 nancycieri@comcast.net to arrange these visits.

PRAYER LINE MINISTRY If you or someone you know needs prayers or if you would like to be a part of this ministry of those who pray for the needs of neighbors, please contact Sue Cote 978-582-0404 sj33@msn.com.

KNIGHTS OF COLUMBUS COUNCIL #16480 *In Service to One. In Service to all.* Members meet in the Parish Hall on the first Wednesday of each month at 7 PM. Any Catholic men over 18 who are interested in joining the Knights should contact Grand Knight Peter Bak (978-403-5119) or Deputy Grand Knight Claude Poirier (978-660-3202), or email kofc16480@gmail.com.

PARISH STAFF:

	<i>phone</i>	<i>email</i>
Rev. Anthony Mpagi, Pastor	978-582-4008	stbonifaceparish@verizon.net
Jo-Anne Poirier, Administrative Assistant	978-582-4008	stbonifaceparish@verizon.net
Lucy Marcil, Religious Education Coordinator	978-502-7993	lmarcil419@gmail.com
Claire Garrity Neas, Music Ministry	617-823-4237	cmkakosgarrity@aol.com
Louise Nadeau, Sacristan		
Ministry Schedule	978-582-4008	stbonifaceparish@verizon.net
Nina Charpentier, Dir. Early Childhood/PreK	978-582-7110	

Newcomers to St. Boniface are invited and encouraged to formally register as members of the parish so that we may stay in touch with you with faith formation news, notices of special events, volunteer opportunities, and more.

Registration forms are available at the doors of the church or on our website.

Please note that you must be registered for at least six months before we can issue any verification of your status as a parishioner for godparent or sponsor letters.

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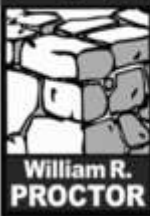
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