

NOTRE DAME PARISH

17th Sunday in Ordinary Time

"The Kingdom of heaven is like a merchant searching for fine pearls."



Everyone makes a life choice that leads to a life compromise. When people get married, they forsake all others for matrimony. When people buy housing, they may not be able to afford furnishings. When people choose careers, they close the door on other earning options. Every single "yes" leads to many "no's."

Every person makes an ultimate choice about life. This choice reveals and

defines the character of the person. The choice clearly tells others what gives this person a sense of purpose. Some people choose possessions, popularity, or power. Others cling to security. Still, a few risk all for a greater prize.

What are the risks to being a Christian? Have you ever risked looking like a fool to practice your faith? What happened?

MASS INTENTIONS

Saturday, July 25 @ 4PM
Tom, Florence, & young Tom Gately

Sunday, July 26 @ 9:30AM
Kean, Coffee, & Gardiner Families

Monday, July 27 @ 8AM
Robert & John Boyle, Jr.

Tuesday, July 28 @ 8AM
Jack & Joe Murphy

Wednesday, July 29 @ 8AM
Ed Raab

Thursday, July 30 @ 8AM
John Benish, Sr.

Friday, July 31 @ 8AM
Tom, Florence, & young Tom Gately

Saturday, August 1 @ 8AM
Joan & Mike King

Saturday, August 1 @ 4PM
John Benish, Sr.

Oremus — Let Us Pray

- For recently deceased parishioner Tom Maloney who died in Chicago
- For charity to others by social distancing, wearing masks, and observing health norms
- For healthcare workers and those particularly vulnerable to COVID-19 due to the essential nature of their work
- For greater understanding of COVID-19 and for advancement of research toward a vaccine
- For an end to gun violence
- For progress in racial integration and harmony
- For a desire to possess the kingdom of God in lieu of seeking power and riches

Saints — and Heroes — Aren't Perfect

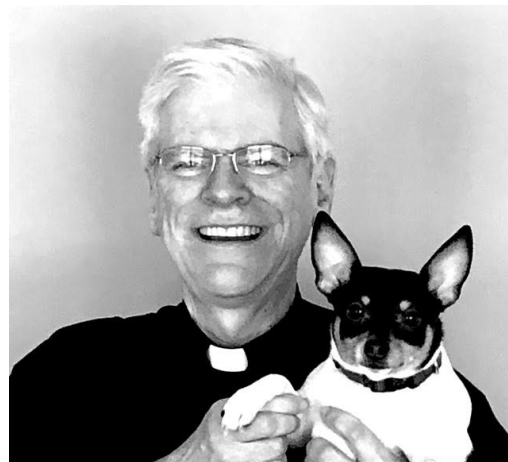
When I was a child and teen, I was fervent about becoming a saint. However, I was misinformed about what that meant. I thought that it meant perfection in every detail of life. Every bad thought, hasty word, and internal judgment would have to be eradicated. Every moral choice would have to be unambiguously correct. Wow! If I had continued on that road, I would have become utterly neurotic.

The recent crusade to remove Confederate statues and monuments has recently spilled over to include Founding Fathers such as Washington and Jefferson, Catholic pioneers such as Christopher Columbus, Saint Junipero Serra, and most missionaries to the New World.

To my mind, the two groups are not equivalent. Confederate statues were erected just as post-bellum Reconstruction broke down, as the Ku Klux Klan formed, and Jim Crow laws were established. They were erected specifically to intimidate and terrorize, to assert white power, to pretend victory after a lost war, and to exalt a dubious southern culture of aristocrats and chivalry. In brief, the *motive* of these monuments was hate.

Christopher Columbus was an explorer in a time of exploration. He was a venture capitalist. He lived in an age when the "other" was regarded as "savage." He did not *plan* the disastrous biological effects of

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"The Saints are not supermen, nor were they born perfect. When they recognized God's love, they followed it and served others."

Pope Francis

July 31: Saint Ignatius of Loyola



Act as if everything depended on you. Trust as if everything depended on God.

Saint Ignatius

St. Ignatius came from a family of minor nobility in Spain's northern Basque region. One thing to know about Ignatius is that he was far from saintly during much of his young adult life. He was vain, with dreams of personal honor and fame. He gambled and was not above sword fighting. As some have noted, he might have been the only saint with a notarized police record: for taking part in a nighttime brawl.

All that began to change one day in the spring of 1521. Ignatius was 30 years old at the time, an officer in the Spanish army. Leading his fellow soldiers into a battle against the French that they were sure to lose, he was struck by a cannonball in the leg. During a difficult recovery (he limped for

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Part 2: MY GOD IS DISCONCERTING

My God is disconcerting:

God is close to me,
and God is transcendent.
God is gentle, and God is violent.
God is eternal and God is ever born
anew.

God has created us for happiness
and nourishes us on pain.

God blesses what many people fear,
God loves what so many despise,
God asks for what seems impossible.

God came to bring war, and God is peaceful.

God is God, and God is human.
God is One, and God is Three.
God curses the unjust yet tolerates injustice,
God is the Almighty Father,
yet, God allows pain and sorrow.

God demands that we conquer the world,
that we live in it,
that we love everything human,
yet God wants us to think about the next
world.

God asks all of us to be saints,
yet God chose as the head of the Church the
apostle who denied Jesus.

God prefers the weak and the poor, yet it is they
who go on suffering most.

God engraves the Law on the conscience of every
human being,
yet God founded a Church whose
magisterium may create more than a few
conflicts with this interior voice of
conscience.

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God is always present, yet no one sees God's face.

Whoever loves neighbor loves God, yet God is still *one* God.

God is our whole life, yet God has no name.

The closer you get to God, the more you love God and the less you understand God.

God is freedom, yet God came to obey. God is love, yet hell exists.

God exalted matrimony to such a point that God made it a sacrament and the image of God's union with the Church, yet God and God's mother were virgins.

God is at the heart of human history,
and not even a hair falls from our heads without God's permission,
yet millions of men and women go on feeling that the world is empty of God and that God is really superfluous.

God is at once both joy and sorrow.

God is holy, but was a friend of sinners.

God was a virgin, yet allowed prostitutes to touch and love God.

God cried out against the rich, yet God uses to dine with them.

My disconcerting God is difficult for anyone who wants to take God's full measure,
for those who wish to impose their logic on God.

But my God goes beyond all logic and all our means of measurement.

My God is marvelous and ineffable, unique and disconcerting.

God is being and movement.

God is what was, what is, and what will be.

God is everything, yet nothing is God.

My disconcerting God is the One
in whom one believes without seeing,
whom one loves without touching,
in whom one hopes without understanding,
and whom one possesses without deserving.

The above excerpt is taken from the book, The God I Don't Believe In, by Juan Arias. It was translated from the Spanish and published in English by the Saint Meinrad Abbey Press in 1974. It has been out of print for many years. The author is long deceased.

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colonization on indigenous people (The germ theory of disease was not asserted until the mid-19th century). He was not a saint, but we honor him because he took risks that expanded our vision and understanding of the wider world.

Although the Founding Fathers were slave-owners and therefore rightfully repudiated on that basis, they were knowingly or unknowingly the authors of ideas with potency that continue to expand justice and freedom "toward a more perfect union."

The history of Catholic missionaries is a mixed one. Some, like Matteo Ricci in sixteenth century China, or the Jesuits in seventeenth century Paraguay, were enlightened leaders interested in more than saving souls. They protected indigenous peoples from the greed and exploitation of the colonial powers. Too often, the abuse of colonialists has been erroneously identified with the missionaries.

Men and women — even saintly and heroic ones — are not perfect. They reflect their times, their ignorance, contemporary practices, and biases.

I have always thought that the road to official canonization of saints, besides examining a virtuous life and requiring miracles, should include the prophetic dimension of holiness. By this I mean that the individual was ahead of his/her time in promoting the fullness of the gospel and teaching of Jesus.

Father Keith & Rocco

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the rest of his life), the young man asked for books about chivalry — his favorite reading. There weren't any at the family castle where he convalesced. He had to settle for a book about the life of Christ and biographies of the saints — which he found unexpectedly riveting.

St. Ignatius had always dreamed of imitating heroic deeds, but now, the heroes had names like Francis of Assisi and Catherine of Siena. Ignatius also noticed something strange happening to him. God, he realized, was working within him — prompting, guiding, inviting. As he traveled far and wide, he realized too that God was similarly at work in the lives of all people, in the everyday events of the world.

These experiences would prove to be the beginnings of Ignatian spirituality — and Jesuit ministry. While in Paris, Ignatius gathered around him some friends or "companions," as they became known. Together they made religious vows in 1534 and came to call themselves the *Compañía de Jesús* — the Society of Jesus. Six years later, the order was granted official approval by the pope.

The early Jesuits fanned out to the metropolises of Europe and beyond. They did so with instructions from Ignatius, their leader in Rome, to "seek the greater glory of God" and the good of all humanity. They devoted themselves to the care of souls, to helping people discern God's presence in their lives.

One other thing to know about the Jesuit founder is that he was a different kind of saint. As the noted Jesuit historian Fr. John W. O'Malley, S.J. has observed, "Ignatius redefined the traditional basis of saintliness," which usually involved a degree of unworldliness. In contrast, O'Malley refers to Ignatius as a "worldly saint." He made sure his men were spending most of their time not in pulpits and confessionals, but in relatively secular spaces such as classrooms — teaching less directly about the Bible and Church doctrine than about literature and the ancient classics. He sent letters to his missionaries asking that they write back not just about their ministries, but also about the local customs, the plants and wild life — "anything that seems extraordinary."

Most of all, Ignatius Loyola wanted his Jesuits and everyone to go out and "find God in all things." He died in 1556 — on July 31, his feast day in the Catholic Church.

This summary biography is taken from the website, "Ignatian Spirituality," jesuits.org/spirituality.

Prayer for Generosity
by Saint Ignatius Loyola

*Eternal Word,
only begotten Son of God,
Teach me true generosity.*

Teach me to serve you as you deserve.

*To give without counting the cost,
To fight heedless of wounds,
To labor without seeking rest,
To sacrifice myself without thought of
any reward
Save the knowledge that I have done
your will.*

Amen.

CHILDREN'S COLORING PAGE:

The Kingdom of heaven is like a merchant seeking beautiful pearls. On finding one pearl of great price, he went and sold all that he had and bought it.

