

NOTRE DAME PARISH

14th Sunday in Ordinary Time

*"Come unto me all you who labor and are burdened,
and I will give you rest."*



Have you ever picked up something you thought would be heavy, only to find it was light? Surprise! In Matthew's Gospel, Jesus compared discipleship to carrying a yoke, a heavy wooden harness that guided oxen as they pulled a plow. Imagine how the ears of his listeners were tickled when

he said his "yoke" was light! If the responsibilities of religion weighed people down, a love relationship with Jesus made the load lighter.

Has faith become a burden, full of obligations? How can renewing a relationship

MASS INTENTIONS

Saturday, July 4 @ 8AM

Ann Smith by Family

Saturday, July 4 @ 4PM

Father Jack Spaulding by Cate Family

Sunday, July 5 @ 9:30AM

Alfonso Kerelis & Dan O'Neill

Monday, July 6 @ 8AM

Mary Pat Paquette by Benish Family

Tuesday, July 7 @ 8AM

Mary Sholtis by Tom & Joanne McDonald

Wednesday, July 8 @ 8AM

Richard Pilchard by Bob & Mary Lou McFadden

Thursday, July 9 @ 8AM

Angela Kasaba by Walter & Rima Binder

Friday, July 10 @ 8AM

Anthony & Irene Benish by Family

Saturday, July 11 @ 4PM

Teddy Liddell by Bob and Mary Lou

Oremus – Let Us Pray

- For the elected leaders of our country
 - For a re-consecration to the values of democracy
 - For charity to others by social distancing, wearing masks, and observing health norms
 - For a return, after the pandemic, to faithful observance of Sunday Mass attendance
 - For acknowledgment and remorse for our racial, ethnic, gender, and sexual orientation prejudices
 - For those who serve: caregivers, law officers, firefighters, teachers, and others
 - For the working class, migrants, and all who perform essential services
-

American Catholics: Our Forebears Were Hated, Too

Princeton, Indiana is the last sizeable town off US 41 before Evansville. My uncle, a priest of that diocese, was pastor of the Catholic church there for twenty-five years.

The church, Saint Joseph, was established as a parish in 1867. It has experienced several generations of church and school buildings. Originally an agricultural, rail, and county seat, Princeton today is the location of significant corporations such as Siemens and a Toyota Assembly Plant.

Many Hoosiers today may not be informed about the history of hatred in Indiana. The Ku Klux Klan has a significant place in the history of Indiana, although slightly less violent than in the deep South.

The Ku Klux Klan rose to prominence in Indiana politics and society after World War I. It was made up of native-born, white Protestants of all classes. Although the national Klan was against African-Americans, Jews, and Catholics, Indiana had few of these until the rise of industrial cities like Gary, immigration from Europe in the 1890s and early 1900s, and the Black Northward Migration after 1916.

There was a time in the 1920s when being an upstanding, churchgoing Hoosier meant joining the Ku Klux Klan. At its peak, the Klan counted among its members the governor of Indiana, more than half of the state legislature and an estimated 30 percent of all



native-born white men in the state. Those who joined the Klan in the 1920s were white Protestants – Methodists, Baptists, and Disciples of Christ. They regarded themselves as upright Christians and patriotic Americans. At one point, Indiana had the largest Klan

[Continued, page 4](#)

NOTRE DAME NEWS



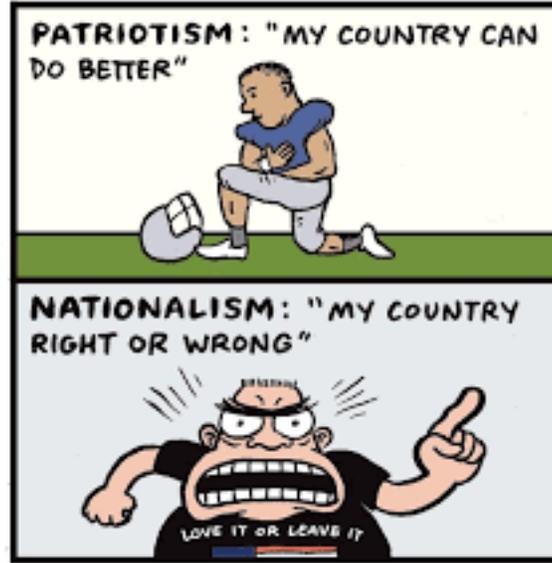
THE LINES ARE DOWN...

HAVE YOU BEEN TRYING TO REACH THE PARISH OR SCHOOL? It seems our telephone lines have been down for over a week, and may be so for another week or two as parts are procured and a new line installed. Sorry for the inconvenience.

MASS SCHEDULE: Some visitors have been showing up for an 8:30AM Mass on Sundays. Sorry. We've corrected the social media to reflect this year's summer schedule: Saturday, 4PM; Sunday, 9:30AM. Given COVID-19, we are not offering an 8:30AM or 11AM this summer. The church is sanitized between the 4PM Saturday and the 9:30AM Sunday.

CONFESSIONS: The Sacrament of Reconciliation has resumed at its regular time: Saturday, 2:45-3:45. *Please sanitize your hands and wear a mask before entering the confessional.* My apologies to those who showed up last week. I did not realize the doors were locked.

VOTIVE CANDLES: Those who wish to light votive candles in the chapel are free to do so, as long as COVID-19 norms are maintained.



Patriotism vs. Nationalism

by Tony Magliano

Patriotism can be good, or it can be bad. Pride in one's country can be healthy, or it can be unhealthy.

An unhealthy pride is often considered the original sin. In his pride, Lucifer thought he knew better than God. The first humans in their pride thought they knew better than God. And we in our pride sometimes think and act as though we know better than God.

An unhealthy patriotism does not seek God's will for the nation in all matters. Instead, it conveniently chooses what issues it will consult the Almighty on.

Catholics adhering to this type of patriotism will often cite God's approval on those issues where they feel -- through sacred tradition, sacred Scripture, and the magisterium -- that God is in agreement with their position.

However, when that is not the case, instead of doing the hard work and prayer of spiritual discernment, they choose to ignore God and rely on purely secular arguments.

This way of thinking leads to an unhealthy

pride in one's country, where waving the flag and proclaiming, "My country right or wrong, love it or leave it," becomes the narrow-minded standard for judging whether a person is a patriotic citizen or not.

This unhealthy patriotism often leads many people to believe their nation is better than all other countries. It proclaims, "We are No. 1!"

Numerous people in various nations seem addicted to this kind of unhealthy pride of country. In the United States, this sense of haughty superiority, promoted by some neoconservative writers, is known as "American exceptionalism."

In this sense, it is believed that America is that city on a hilltop -- taken from Matthew's Gospel -- that shines a totally righteous light for all other nations to admire and emulate.

While America can generally claim in some areas to be a very good example for others to follow -- such as the U.S. Bill of Rights, which guarantees freedom of religion, speech, assembly and the press -- there are on the other hand many areas where the United States is walking in darkness.

Continued on page 4

Continued from page 3

Legalized abortion; being the world's leading arms merchant; possessing the world's most dangerous nuclear arsenal; more than 15 million children living in poverty; rampant pornography; the military-industrial complex; only giving less than 1 percent of its annual income to the poor of the world: The United States is demonstrating that it has a moral illness and is in need of healing and spiritual conversion.

Instead of ignoring these and other ills, Americans who possess a healthy patriotism honestly acknowledge these sicknesses and work to heal the nation.

As people of faith, we have the indispensable wisdom, power and love of God, the great physician, to aid us. But we must invite him to lead the way. In order to be healthy and holy, God must be at the center of our lives and our nation.

A few years ago, I had the privilege of interviewing the courageous countercultural peace activist Jesuit Fr. Dan Berrigan. He raised a question of crucial importance for every American Catholic to ponder: "Am I a Catholic American? Or am I an American Catholic?"

What comes first, our country or our God?

Do we blindly follow the culture, government and economic system of our nation, or do we faithfully follow the Lord Jesus, who alone is the way, the truth and the life? +

From the National Catholic Reporter, July 7, 2014

Continued from Father Keith, page 2

membership in the country.

Why the anti-Catholicism? The Catholic Church was comprised of immigrants, foreigners, Germans, and others speaking broken English and having odd surnames. Klansmen were convinced that alcohol was a sin and that Catholics were the primacy consumers! Moreover, Catholics took their orders from the pope in Rome.

Getting back to Saint Joseph Parish in Princeton, Indiana: Father Nicolas Hassel came to the parish in 1912 and served there until 1950, when my uncle replaced him. He was pastor during the times of the flourishing Indiana Ku Klux Klan and its intimidating anti-Catholicism.

At the same time, the church, school, and parsonage were deteriorating. So he undertook a massive building program using his own labor and volunteers. They made their own beige-colored bricks for a church,



Father Nicolas Hassel in his roadster, Princeton, Indiana, circa 1915.

rectory, convent, and four-classroom school. They also erected a monument at the entrance to the parish cemetery.

Hoping to push back against the threats and intimidation of the Klan, Father Hassel incorporated patriotic and religious symbols into these buildings. After all, the Klan saw themselves as "Christian" and "American." The Klan's primary symbols were the cross and the American flag.

In the living room ceiling of the rectory, the workers placed a huge American flag made of colored, inlaid wood. In the church and also at the cemetery entrance, a crucifix was hung against a wall of dyed bricks that portrayed "Old Glory" with the 48 states. Other patriotic symbols were incorporated in other buildings, interior and exterior.

The hope, reliable or not, was that the Klan would not burn down anything that involved these symbols.

By the time I saw these buildings in the mid-1950s, all were literally crumbling. The church had been condemned. A square, concrete block building envisioned as a gym had been built for worship.

I reflect on these things as a reminder that generation after generation, the assimilated often become the xenophobes.

In light of Independence Day, that makes me sad.

Father Keith & Rocco

KEEPING THE SABBATH REST IN SELF-ISOLATION

There is a cartoon circulating on the Internet these days that captures the monotony of self-isolating life during the covid-19 pandemic. The image is of a calendar, but instead of the traditional Sunday-to-Saturday week, the days are renamed “this day,” “that day” and “the other day.”

Like millions of others, I too spend my days on Zoom calls and taking social distancing walks, and devoting more time than I thought possible to meal-planning, making dinner and washing dishes. One day flows seamlessly into the next.

For some of us, there is an antidote to this calendrical monotony: Shabbat, the Jewish Sabbath. And it has received an endorsement from a most unlikely source, Pope Francis. The pope declared, “What the Jews followed, and still observe, was to consider the Sabbath as holy. On Saturday you rest. One day of the week. That’s the least! Out of gratitude, to worship God, to spend time with the family, to play, to do all of these things. We are not machines.”

I thought of the pope’s message on a recent Friday night as my wife lit the candles to welcome the Shabbat into our home, and as I began our family dinner with the ritual blessing over the wine. Although I am not a devout person, and am ambivalent theologically, celebrating and observing the Sabbath has been an integral part of my life. For 25 hours each week, from shortly before sunset on Friday until the stars come out on Saturday night, I press the pause button. I don’t travel. I don’t transact business. And as Pope Francis said, it’s a day to spend lots of time with the family. Trying to juggle work *and* family on weekdays while self-quarantining doesn’t count.

On the surface, Shabbat is a weekly holiday of renewal, during which Jews celebrate the miracle of creation and try to follow God’s example of resting following a week of labor. But Shabbat is about much more than taking a welcome rest. Its deeper meaning can be seen in the root of the word that is the focus of both the blessing over the candles and the blessing over the wine: the Hebrew word “kadosh,” which means both to

sanctify and to separate...

In other words, when Jews sanctify the Sabbath and keep it holy, they are making a conscious act of separation. At its most elementary, Shabbat is about separating the profane from the sacred; the workweek from the Sabbath. But Shabbat is also a reminder of other forms of separation that add meaning to our lives--between hard work and play, and between pursuing our own dreams and caring for others. Shabbat is about balance or, to use a modern word, mindfulness. And as the pope understands, people of all faiths need the equivalent of a Shabbat experience precisely because we are not machines. We can’t recharge ourselves via a USB port.

What makes these gatherings different is that they are constructed around the themes of Shabbat—candles to remind us of the elementary act of creation, separating light from darkness, and wine to remind us of the importance of taking stock each week of what we have accomplished. And in trying to emulate the Creator, it’s a small weekly reminder that each of us has the power to shape in some way the world in which we want to live.

In the pre-pandemic world, I looked forward to Shabbat because I was usually surrounded by my children and often a large group of friends and extended family. Now, my Shabbat dinners are limited to those with whom I am sheltering. Yet the Shabbat’s meaning may be more powerful now than in normal times. Despite the loneliness and isolation and fear of the unknown, each week, Shabbat roots me in my traditions and reminds me of my humanity. And, no small thing, it keeps my calendar in order.

This article is an excerpt from the Washington Post. The author, Jay Lefkowitz is a lawyer in New York City.

