

NOTRE DAME PARISH

19th Sunday in Ordinary Time

The boat, already a few miles offshore, was being tossed about by the waves, for the wind was against it.



Stress, stress, stress. Modern life runs thick with stress. Add COVID-19 to our stressed lives and we fear what comes next.

Imagine the stress Jesus' followers endured as they sailed during an all night storm on the Sea of Galilee. Jesus used two statements of

encouragement: "Courage!" and "Don't be afraid!" were meant to reassure the disciples.

Reflect on the moments of stress you endured this week. How was God in control of the situation? How was God present to you in those moments? How did you respond to him?

MASS INTENTIONS

Saturday, August 8 @ 4PM
The Brandon Family: Robert, Michael & Carla

Sunday, August 9 @ 9:30AM
Alfonso Kerelis & Michael Wolfe

Monday, August 10 @ 8AM
Leo & Phyllis Hill

Tuesday, August 11 @ 8AM
John Benish, Sr.

Wednesday, August 12 @ 8AM
Georgiana Hood

Thursday, August 13 @ 8AM
Tom, Florence & young Tom Gately

Friday, August 14 @ 8AM
Nell & John Boyle

Saturday, August 15 @ 4PM
Tom & Nancy Henry

Oremus – Let Us Pray

- For the safe return of students, teachers, and administrators to brick and mortar schools
- For effective teaching and learning for schools choosing distance education
- For the protection of COVID-19 healthcare workers and all essential workers
- For Virginia Bergan, to be baptized Sunday
- For the victims, injured, families, and communities affected by the devastating explosion in Beirut, Lebanon
- For our devoted parishioners who cannot come to Mass because of COVID-19 and other conditions
- For those who work and live from the sea

The Exile of Touching

“A time to embrace and a time to be far from embraces” (Ecclesiastes 3:5b).

COVID-19 has made this a time to be far from embraces. COVID is not a punishment from God, nor is it sent by the Devil. But, be assured, the Devil is using it to undermine and attack human and religious values and practices.

Forms of touching are as ancient as humankind. In fact, in the animal world, they pre-date humans. Washing, licking, kissing, and coddling are natural expressions of parenthood, protection, affection, care, and relationship.

Some scholars believe the handshake goes back to the ancient Greeks as a sign of peaceful intentions. By

extending one hand, strangers would assure they were not holding weapons. The “shake” was introduced in the medieval period to dislodge any knives or daggers that might be concealed in a sleeve.

In the 1970s, the period of pop psychology, the feminist critique of patriarchy, and “feel-good” movements, pressure was placed – especially on men – to become more demonstrative in their public expressions of affection. The anthropologist Ashley Montagu wrote a bestselling book, *Touching*, which summarized countless studies of the importance of touch to infants, the elderly, and all points in between for full human development and richer relationships.

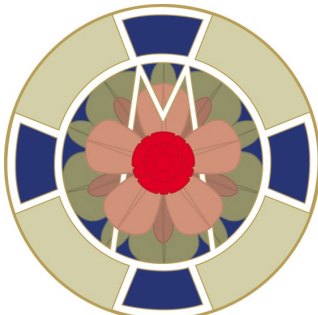
I came from a non-hugging



and kissing family. Love was assumed but rarely expressed physically. Sometimes this is a cultural trait. My grandfather was Scot-Irish from Alabama; like my Dad, he made connections through an upbeat temperament and humor. But they were men of their time, believing emotions were

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Notre Dame Parish News



NOTRE DAME
CATHOLIC COMMUNITY

- The bishops of Indiana have extended the suspension of the obligation to attend Sunday Mass to November 1, 2020. It was formerly due to end August 15. Also, the *obligation* to attend Mass on the Solemnity of the Assumption, because it falls on Saturday, does not apply this year. Even so, Mass will be celebrated at 8AM.
- Once again, our church building will be the scene for the ordination of deacons of the congregation of the Legionaries of Christ on Saturday, August 15, at 11AM. Bishop McClory will preside.
- If you have not done so, please return the Notre Dame raffle tickets to the Parish Office. The raffle will take place after the 9:30AM Mass on Sunday, September 6.
- Change of circumstances notwithstanding, Notre Dame School will reopen on site on Wednesday, August 26.



Part 4: My God Is Jealous

My God is jealous.
 Didn't God say so – "I, the Lord your God, am a
 jealous God (Deuteronomy 5:9)?
 God is jealous because God gives everything.
 God is a love that gives itself
 without reservation.

The Song of Songs is more than a beautiful poem. It is
 the poem of the loves of my God.

My God is terribly jealous.
 Hence, idolatry was and will always be
 the great sin.
 Hence my God abominates idols.
 God is the only Lord.
 God is fidelity.
 God is the absolute.
 God is the first and the last.
 Hence, my God does not allow our loves to be
 eternal.
 Hence, my God does not permit exclusive loves
 in which God is not present.
 Only if God is there,
 in the middle of the love,
 creating the loves of those

 who are in love,
 only then is love not an idolatry.
 Human beings can feel and touch the infinite,
 can consider the loved one
 "almost as a God"
 without being guilty of idolatry.
 Only the person who makes
 the other he loves into God,
 closing the door on the infinite,
 is kneeling before an idol.

If spouse embraces spouse
 and excludes God from that embrace,
 he or she is an idolator.

If a spouse embraces a prostitute
 and does not exclude God,
 it is adultery but not idolatry.

My God, who has sown in the world
 reflections and participations
 in divine love,
 wants human beings to love one another,
 but God also wants them, by means of this

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same love,
to be adored, to be loved, to be recognized
as the origin and cause of all love.

Everything in the world is lovable, but not everything is adorable.
Every love begins from my God, but only God is love.
My God who gives fully is not content with crumbs.
My jealous God does not sit down at the table with other idols.
My God wants human beings to love all of creation
and what we have transformed.

And we can have thousands of loves, illusions, hopes,
and secret desires.

But God alone is One.

With God everything is divine.

Without God everything is sin.

Hence, my jealous God is difficult to accept for those who,
immature in love, need to break bread with idols,
for those who weak in their desires,
are incapable of loving in the multiplicity of things,
the One center of life; for those who,
in order to feel that they are "something"
deny the "All."

But my jealous God is also difficult to accept for those who
analyze the jealousy of God in the narrow light of their own
wretchedness. Because my God is the Lord, but the Lord who is
generous and great, who sows love in our hearts and who urges
us on to love everything.

God never forbade us to love.

God is jealous about the *way* in which we love.

My God wants our love of everything to be a vital part of our love
of the "All." God does not forbid me to bring my lips close to the
stream of the water of love. What my God wants is that, when
drinking this water, I do not kneel before the stream but reserve
my adoration for the Spring that fills the stream.

My jealous God is a God who wants to feel "indispensable,"
"irreplaceable," "exclusive," "unique" at every moment of my
happiness, even the most earthly and human, and the one who is
creating for us the very possibility of continuing to love. +

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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feelings men should hide and hold within.

My mother was Teutonic (German-Swiss). In her family of five girls and a boy, hellos and goodbyes were expressed by shaking hands even between the siblings, although their visits might be only once a year. Her family was also stalwart Catholics who thought that, even at a family death, tears betrayed a lack of truth faith in God. My mother, the youngest of them, was more sensitive and compassionate, perhaps because she was sent away from home to a convent school for secondary education, and only the second of her siblings to fall in love and marry and get a job.

Years later, the addition of my brother's wife to the extended family imported a new ingredient into the family's dynamics: demonstrable expressions of affection. She is curious, asks questions, and has a heart. Hello and goodbye hugs are a standard feature of being with her and her five daughters—and even my brother! And she has promoted it within our extended family.

I fear for the future of touch. Aside from the pandemic, the freedom to touch and express affection has been diminished through the scandals of sexual abuse of children, allegations by women in the #MeToo Movement, and other invasions of personal space. But the sacraments and ministry require holy, respectful touching. I pray authentic, respectful touch may return soon.

Father Keith & Rocco

IF YOU HATE COVID-19



JUST WAIT!

If only we had seen it coming, but there were no warning signs. COVID-19 hit the world like a nuclear bomb. It brought the global economy to its knees, and transformed our daily lives and restricted our movements. Towards the end of March, one third of the world's population was on lockdown.

It has, of course, hit poorer nations the hardest, where health services are inadequate – or even non-existent – and where poverty, hunger, war, overcrowding and inadequate sanitation have already ravaged peoples' health.

If only we had seen it coming. We could have produced in advance the test kits, the protective equipment, the ventilators, and built the extra hospitals that were needed. We could have introduced social isolation and safe spacing before the virus even took hold. We could have prevented the worst effects of the virus.

But because the virus attacked so suddenly, there was little time to prepare, and even when it began to infect people, we had no idea of the extent of the damage and devastation that it was going to cause. Some were hit harder than others: reduced income, loss of employment, business failures, but no one was spared. It was a pandemic, the likes of which only come once in a hundred years.

We realised during the course of this virus that the only protection against it was to rediscover our sense of common purpose, which we had lost. We were all in this together. Everyone, without exception, had to play their part: social distancing, washing hands frequently, social isolation when necessary. Those who failed to play their part put themselves and everyone else at risk.

But there is another crisis, even more deadly and devastating, coming down the road and we can see it coming. We have about ten years left, at most, to prepare for it. There is no excuse for not taking the actions now that can prevent its worst effects. This crisis is climate change.

Like the virus, climate change, if not addressed in advance, will bring the world economy to its knees and transform our daily lives and routine. It too will hit the poorest nations the hardest. Small, low-lying, island nations will disappear. Hunger in many nations will increase as crops can no longer grow. The number of refugees seeking food and shelter in wealthier countries will increase. None of us will be spared.

Like the wind before the storm, the world is already beginning to experience its destructive effects – bush fires, floods, drought, storms and extreme temperatures. Climate change is like no other disaster that has ever occurred in human history. There is no precedent from which we can learn. However, we can see it coming very clearly. We can prepare.

Some of our leaders, however, are in denial, others are hoping, without any evidence, that technological advances will make it go away, and many others, because they do not want to alienate some of their supporters, refuse to take the radical actions now that can prevent it. History will rightly blame them for what is going to happen. We look to our leaders for a national and global response, but everyone, without exception, has to play their part. Reducing our carbon footprint, using public transport, cycling or walking instead of getting into the car, reducing our electricity and gas consumption, and reducing waste are the responsibility of all of us. Those who fail to play their part are putting themselves and everyone else at risk.

It is coming, maybe even faster than we think. COVID-19 taught us the need for a common purpose. We now, again, need that sense of common purpose to confront the coming climate crisis.

The above article, by Peter McVerry, SJ, appears in the August 2020 issue of The Sacred Heart Messenger, a publication of the Irish Jesuits.

Children's Coloring Page: Jesus came to the frightened disciples walking on water. Jesus said, "Fear not! It is I."

