

NOTRE DAME PARISH

15th Sunday in Ordinary Time

"Jesus began to send them out two by two..."



People have different reasons for travel. Some fly for business. Some drive to visit relatives. Some ride in a train to see the sights. In an increasingly mobile world, people travel to seek new opportunities, new relationships, new experiences.

How many of us have had the opportunity to travel for the good of others? To heal broken relationships? To announce good news? Jesus gave his chosen Twelve that opportunity, the possibility to go out for people's ultimate good.

MASS INTENTIONS

Saturday, July 10 @ 4PM
Deceased of Sholtis Family

Sunday, July 11 @ 9:30AM
Walter Fernandis & Florence
Krizman

Monday, July 12 @ 8AM
Tom Fitzgerald

Tuesday, July 13 @ 8AM
Tom McDonald

Wednesday, July 14 @ 8AM
Kazwara, Martonisi, Szostak
Families

Thursday, July 15 @ 8AM
Tom & Steve McDonald

Friday, July 16 @ 8AM
Larry Panozzo
Dan Plecki

Saturday, July 17 @ 4PM
George Boeckling

Let Us Pray

- For Beckham Lu Novak & Anabell Megan Murphy to be baptized this Sunday
- For the spirit of hospitality in our lives
- For those resisting vaccination for COVID-19
- For deliverance from COVID-19 variants
- For missionaries who bring good news to the poor and vulnerable
- For the full recovery of Pope Francis from his surgery
- For all the sick, especially the chronically ill
- For caregivers
- For those suffering from severe heat, extreme flooding, and other natural disasters
- For the earth, our common home

What Is Catholic Evangelization?

A few years ago, I was walking the campus of Notre Dame University with a friend. In the course of our strolling and touring, we noticed white-shirted young men in pairs. Upon inquiry, they told us they were Mormon missionaries spreading the word about the Church of Jesus Christ of the Latter-Day Saints. In more recent years, I understand that this practice has been cut back as too many of the young missionaries were having to look down the barrel of a shotgun while going door to door.

Many years before, my widowed grandmother, living alone, was visited at least once a year by Jehovah's Witnesses. Not knowing how to get rid of them, she would invite them in and be

questioned about her Catholic faith and pressured to learn about the Witnesses.

Many Catholics were brought up thinking that evangelization is about "making converts" or "saving souls." That is called "proselytizing." Perhaps the most egregious example of forced conversions occurred in fifteenth and sixteenth century Spain and Portugal, where Jews and Muslims were compelled to convert to Catholicism or be expelled from the country.

Pope Francis has been pointed in his condemnation of proselytizing. "In front of an unbeliever, the last thing I have to do is try to convince him. Never. The last thing I have to do is speak," Francis has said.



Instead, "I have to live consistent with my faith. And it will be my testimony to awaken the curiosity of the other who says: 'But why do you do this?' And yes, I can speak then."

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July 11: Saint Benedict

*The following are excerpts from an article by Joan Chittister, OSB. In it she refutes the interpretation of monastic life represented in the book *The Benedict Option: A Strategy for Christians in a Post-Christian Nation*, by Rod Dreher.*



Benedictinism, founded in the sixth century and so the oldest religious order in the church, has recently become the subject of public journalism. Rod Dreher, journalist and senior editor at *The American Conservative* presents Benedictinism in his 2018 book, *The Benedict Option: A Strategy for Christians in a Post-Christian Nation*, as a solution to the problems of the day.

And so, from a philosophical posture, do I. But differently.

The difference is that Dreher in his book defines Benedictinism as a way of separating ourselves from the larger society. To save ourselves from the dangers of

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The Sad Legacy of Colonialism

The discovery of unmarked burial sites in Canada holding the remains of nearly 1,000 people, mainly Indigenous children, has reverberated worldwide. But it has hit a particularly resonant note in the United States.

The burial sites were discovered last month near former residential schools – government-sponsored religious institutions created to forcibly assimilate Indigenous children into white society. More than 130 such schools operated in Canada from the 1870s to the 1990s; an estimated 150,000 Indigenous children were forcibly removed from their families and placed in them.

The architect of Canada’s residential school system, Prime Minister John A. Macdonald, drew direct inspiration from the United States. With both countries facing a supposed “Indian problem” in 1878, he sent Nicholas Flood Davin to America to study a central feature of the federal government’s new policy: industrial schools.

different Christian denominations, that operated in the U.S. between approximately 1870 and 1970, according to the nonprofit National Native American Boarding School Healing Coalition (NABS). Children were banned from speaking their Native languages, wearing traditional clothing and hairstyles, and practicing traditional religions. They were taught that being Native American was sinful and something to be ashamed of, and were frequently abused physically, sexually, and emotionally, according to NARF and NABS reports. Many children ran away from the schools. Some died there. Specifics are thin, however. Because they’ve only been able to locate records from 38% of the boarding schools they know of, NABS said in a recent statement, “it is still unknown how many Native American children attended, died, or went missing from Indian boarding schools.” The Carlisle Indian Industrial School, the country’s flagship boarding school from 1879 to 1918, is reported to

There were 367 boarding schools, run by 14

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have doused students in DDT upon arrival. From 1883 through 1918, over 1,800 children ran away from the school and nearly 500 died, according to NARF.

In 1916, at the Rainy Mountain Boarding School in southwest Oklahoma, 163 of 168 students were diagnosed with dangerous eye infections, according to a 2019 NARF report. Over 20 years, the school's enrollment more than tripled but no additional dormitory space was created.

Native groups say the schools' legacy continues to be felt in their communities today, feeding issues like delinquency, addiction, and violence. Abby Abinanti's mother and aunts, members of the Yurok Tribe in Northern California, were sent as young girls to the Sherman Institute near Los Angeles. Between 1905 and 1955, some 67 children died and were buried at the school, according to the Los Angeles Times. Judge Abinanti, head of the Yurok Tribal Court, knows her mother, the youngest of the siblings, would sometimes get them all in trouble by sneaking from her dorm into theirs. She knows almost nothing else about what her relatives experienced there. But she thinks it's why they were always OK with her skipping school as a student.

"It made everything clear why they did certain things. But that [story] is the most I ever heard," she says. "They would not, or could not, talk about it." Secretary Haaland and tribal advocates are hoping it will

provide a full accounting of how many children died at boarding schools in the U.S. and where they're buried. This would bring closure for families and the opportunity to bring relatives' remains home.

But the government is also hoping the initiative will begin a proactive, long-term reconciliation process, similar to those undertaken between governments and Indigenous populations in Canada, New Zealand, and Australia.

"It's the first time [the federal government] has done anything with respect to reconciling," says Brett Shelton, a staff attorney at NARF. "It's hugely significant."

"We're talking over 100 years of policy and practice," he adds. "It will take a lot of work to come out with a full accounting of what happened during that time." At a time when the country is wrestling with how to teach and confront the darker periods of its history, this boarding school initiative could set an example.

"While it may be difficult to learn of the traumas suffered in the boarding school era, understanding its impacts on communities today cannot occur without acknowledging that painful history," Secretary Haaland wrote in a memo announcing the initiative.

"Only by acknowledging the past can we work toward a future we are all proud to embrace." +

This article appeared in The Christian Science Monitor, July 6, 2021

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Another misunderstanding about evangelization is that it is a matter of imparting doctrine or information or restoring cultural Catholicism. This is only partly true, and it's not the most important part.

Jesus' mission on earth was to proclaim the Kingdom of God (Mark 1:15). The kingdom is "here," meaning that we acknowledge God's presence and marvelous deeds here and now; the Kingdom is "not yet," meaning the Christian disciple is called to be an instrument of Christ in healing and renewing this existing world — indeed, all of creation.

As *The Compendium of the Social Teaching of the Church* says:

By means of her social doctrine, the Church takes on the task of proclaiming what the Lord has entrusted to her. She makes the message of the freedom and redemption wrought by Christ, the Gospel of the Kingdom, present in human history. In proclaiming the Gospel, the Church "bears witness to man, in the name of Christ, to his dignity and his vocation to the communion of persons. She teaches him the demands of justice and peace in conformity with divine wisdom"

In short, Christians evangelize, not like door-to-door salesmen, but by their character and by their participation in the joys and anxieties of the world.

Father Keith & Rocco

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secularism. Dreher puts it this way: "Now, Christians are going to have to purposefully seek out similarly committed Christians. We need to live near each other, educate our children together, employ each other, and support each other. ... That is what it means to be an intentional community. We must be a community by choice, not by accident."

The Benedict Option may not be "a retreat from society," as Dreher insists, but it certainly is a call to a Christian segregation of sorts.

Patrick Henry, on the other hand, author of a forthcoming book in September on Benedictinism entitled *Benedictine Options: Learning to Live from the Sons and Daughters of Saints Benedict and Scholastica*, has, for as long as I have known him, had a capacity for essence.

So many people look at what's happening around them and declare that what they can see directly is what is. Henry, on the other hand, sees what is at the heart of it and how it is that it does what others cannot see.

There are, of course, a good many attempts to freeze Benedictinism into something that runs more on old customs than on tried but ancient values and a sense of enduring purpose. As the many Benedictines who struggled through those periods of redefinition themselves know, that strain mourns a past that never actually prevailed.

Benedictinism, you see, is of the substance of every now. It takes life as it is and gives it goals to achieve from one culture to the next. Indeed, Benedictinism goes on, not to reject the world around it, but to address the needs of the age. It is a tonic against the infections of the present. It is a sign of the possible. It is a beacon of life at its regular, quiet, productive best. Benedictinism does not run away from life; it provides a pattern for the achievable, however off-balance the present may have become. It leavens it.

And it is exactly there that Henry breaks open the essence of Benedictinism to the modern world. He shows us the elements of a spiritual tradition that is imbedded in the basics of life when the rest of the world tilts toward its extremes. He gives us Benedictine vectors to steer by — community, tradition, hospitality, productivity and stewardship — as well as an immersion in the spiritual heart of life. He presents Benedictinism as a mirror to the world around it as it defines and redefines itself from age to age.

Community, in Benedictine terms, is not a synonym for conformity, not a recipe for perfection, but a lifeline to the better.

We are in community to learn from the other what we do not know and to supply for the other what they need.

Tradition is not a commitment to things "the way they have always been done." Tradition is a commitment to maintain the bedrock values of the past in ways that make them sensible today.

Hospitality welcomes the world around it and refuses to allow the community to grow stale. It says, "Bless you for interrupting our perfect little lives so that we can realize our obligations to the world around us. Otherwise, we may only live to define our own comfort, to block the only real gift we have to give, the proof of the power of the spiritual in life."

Productivity — the obligation of Benedictines to "earn our bread by the work of our hands just as our ancestors before us" — leaves no room for depending on others to support us just because we're "religious." Our lives must also mean something to others. Some monasteries, for instance, began over time to sell cheeses or chocolates or make vestments or icons or Communion hosts to support their communities. Then, as the centuries went by, they began to add ministries like winemaking, schools on all levels, and hospitality and spirituality centers as institutions of welcome.

Stewardship requires the care of all things "as if they were sacred vessels of the altar," Benedict teaches. "Taking good care" of life's elements is part of what it means to be a co-creator with the God who created the world but left its completion to us.

Spiritual life is the essence of Benedictinism. It's rhythm, its central magnet, its real taste of life lies in a life that is steeped — daily, always, regularly, deeply — in the awareness of the presence of God here and now, the call of God always in our souls, the will of God ever before us, the path to God shining in the life around us. Not to be divorced from it but to be delighted by the face of God that glows in every spark of it we see.

Benedictinism is not about abandoning life, about wallowing in nothingness, about giving up the joys, the beauty, the relationships, the humanity, the task of developing life for everyone. It is, instead, about the essence of the Rule and the place of such a tradition in the culture, in the soul of humanity. Now. +