

NOTRE DAME PARISH

14th Sunday in Ordinary Time

"A prophet is not without honor except in his native place..."



How many of us look nostalgically at our youth? To the times and places of our formative years? We yearn to relive that carefree period, yet we also know we cannot. That era is gone in our lives. We've moved on in our careers and place in

society, but many of our past family members and friends have not, expecting us to fall into familiar roles from our former lives. That's the dilemma Jesus faced when he returned to Nazareth.

MASS INTENTIONS

- Saturday, July 3 @ 4PM
John Weithers
- Sunday, July 4 @ 9:30AM
Ann Smith
- Monday, July 5 @ 8AM
John Benish, Sr.
- Tuesday, July 6 @ 8AM
Tom McDonald
- Wednesday, July 7 @ 8AM
Tom, Florence & young Tom Gately
- Thursday, July 8 @ 8AM
Nolan Bingham
- Friday, July 9 @ 8AM
Victor Janowski
- Saturday, July 10 @ 4PM
Deceased members of Sholtis Family

Let Us Pray

- For a return to the ideals of our democratic republic – "liberty and justice for all"
- For those oppressed by authoritarian governments
- For countries and regions overwhelmed by COVID-19 and lacking resources
- For stewardship of creation and its resources
- For those who serve in the military
- For the safety of travelers and families on vacation
- For estranged members of our families
- For the sick, the dying, and all with chronic illnesses
- For the unity of the Church

Angels of the Battlefield

In the decades before the American Civil War, two sociological realities concurred.

First, over half a million Irish immigrants, driven by poverty and the potato blight of 1845, arrived in America.

In the same period, the number of convents and women religious burgeoned. From ten congregations and a total of five hundred nuns in 1830, they increased to 45 communities and 5,000 nuns in 1860.

These two groups shared a common plight in the USA. They were met with prejudice, bigotry, suspicion, mob violence, the burning of Church property, and killings.

And yet, as happens in every American generation, the people and government exploited them

for their skills, passion, gifts, and loyalty while withholding their human dignity and delaying their path to citizenship.

More than 150,000 Irishmen, most of them recent immigrants and not yet citizens, joined the Union Army when the War began. A smaller but significant number settled in the South and joined the Confederate troops.

As the War commenced in earnest and grew in ferocity, inferior hospital service and sanitary conditions added to the casualties. In October, 1861, President Lincoln wrote to Archbishop Hughes of New York, requesting the submission of names for service as



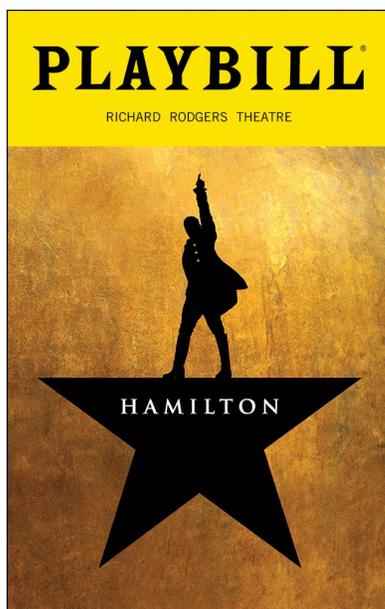
"The Sisters find ways and means to relieve everyone, but others who make a profession of the work do not even know how to begin it."

--a soldier amputee

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The 'Hamilton' Saint: Elizabeth Seton

By Mary Farrow



When the orphan and Scotsman dropped in the middle of a forgotten spot in the Caribbean – aka Alexander Hamilton – finally made his way to New York City as a budding revolutionary, he rubbed elbows with other influential members of early American society - including a future Catholic saint, Elizabeth Ann Seton.

The Setons do not feature in "Hamilton," Lin Manuel-Miranda's wildly popular Broadway show. But they did work, worship, and otherwise socialize with Alexander, Eliza and the Hamilton family, who were their neighbors. Eventually, Elizabeth Ann Seton and Eliza Hamilton collaborated on charitable projects together. The Hamiltons and

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“At Shiloh we ministered to the men on board what were popularly known as the floating hospitals. We were often obliged to move farther up the river, being unable to bear the terrific stench from the bodies of the dead on the battlefield. This was bad enough, but what we endured on the field of battle while gathering up the wounded is simply beyond description. At one time there were 700 of the poor soldiers crowded in one boat. Many were sent to our hospital in Cincinnati. Others were so far restored to health as to return to the scene of war. Many died good, holy deaths... Some days after the battle of Shiloh the young surgeons went off on a kind of lark, and Dr. Blackman took me as assistant in surgical operations, and I must acknowledge I was much pleased to be able to assist in alleviating the sufferings of these noble men.” *Sister Anthony O’Connell, SC*

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chaplains. He noted that “the services of chaplains are more needed, perhaps, in hospitals than with the healthy soldiers in the field.”

Meanwhile at Richmond, the capitol of the Confederacy, a local doctor called upon the Sisters of Charity at Emmitsburg to come to the relief of sick and wounded soldiers in that neighborhood.

It appears that the members of four Catholic Sisterhoods participated in the merciful work incident to the war, serving both sides of the conflict. These included the Sisters of Charity, the Sisters of Mercy, the Sisters of St. Joseph and the Sisters of the Holy Cross. The soldiers, like many people in civil life, made no distinction between the Orders, and to them the dark-robed angels of the battlefields were all “Sisters of Charity.”

But it took the Sisters’ exemplary service, care, and kindness to belie the prejudice and ignorance of those they were sent to serve. The story of the labors of the Catholic Sisters is not so well known.

To begin with, the Sisters brought to their aid in caring for the sick and wounded soldiers the experience, training and discipline of the religious bodies with which they were identified. Self-denial was a feature of their daily life, and the fact that they had taken vows of poverty, chastity and obedience peculiarly fitted them for a duty that demanded personal

sacrifices almost every hour of the day and night.

In his 1898 book, *Angels of the Battlefield*, George Barton relates this incident by Archbishop Ryan of Philadelphia:

A Sister was passing through the streets of Boston with downcast eyes and noiseless steps when she was suddenly addressed in a language that made her pale cheeks flush. The insult came from a young man standing on a street corner. The Sister uttered no word of protest, but raising her eyes gave one swift, penetrating look at the brutal offender.

Time passed on. A wounded soldier, once powerful but now as helpless as an infant, was brought in and placed under the care of the Sisters of Charity. It was soon evident that the man’s hour had arrived. “I have committed many sins in my life,” he said to the Sister, “and I am sorry for them all and hope to be forgiven; but there is one thing that weighs heavy on my mind at this moment. I once insulted a Sister of Charity in the streets of Boston. Oh! if that Sister were only here, weak and dying as I am, I would go down upon my knees and ask her pardon.”

The Sister turned to him with a look of tenderness and compassion, saying: “If that is all you desire to set your mind at ease, you can have it. I am the Sister you insulted and I grant you pardon freely and from my heart.”

In these times when fear and hate of “the other” has become acceptable, it is good to remember stories of self-sacrifice and kindness.

Father Keith & Rocco

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Setons had similar levels of education and social status, and were part of a social circle comprised mostly of people of Scottish descent.

St. Elizabeth Ann Seton was born Elizabeth Ann Bayley in 1774 to a colonial family in New York. Both Elizabeth's father and her future father-in-law were supporters of the British during the Revolutionary War, but became key players in the building of the United States afterwards.

Elizabeth's father, Dr. Richard Bayley, served for a time as New York's health officer, a position which put him in close contact with Alexander Hamilton, Founding Father Gouverneur Morris, and other men of "superior sense" and "great brilliancy of wit," according to the Sisters of Charity, founded by St. Elizabeth.

In a letter to Elizabeth, Dr. Bayley wrote: "I esteem it a high good fortune to be on a footing of communication, of feeling, and sentiment with them."

Before Elizabeth married, her future father-in-law – William Seton Sr. – worked as a cashier for the Bank of New York, which was founded by Alexander Hamilton. He played an important role during the financial panic of 1792.

Elizabeth's future husband, William Seton Jr., also had an apprenticeship at Hamilton's bank.

When Elizabeth and William married in 1794, they lived on Wall Street, which was Hamilton's stomping grounds and the street on which the Hamiltons lived until 1802.

The Setons and the Hamiltons both attended Trinity Church, an Episcopalian Church on Wall Street which counted many socially prominent New Yorkers as its parishioners at the time.

Elizabeth and Eliza might have bonded over being more religiously devout than their husbands. Alexander's faith was known to have waxed and waned throughout his life, though he always considered religion to be a pillar of society, and he requested to receive communion on his deathbed.

Elizabeth Seton and Eliza Hamilton were especially connected through their charitable work for widows and single mothers – a cause they took up before they were both widowed themselves.

Along with philanthropist Isabella Graham, Elizabeth Seton helped in 1797 to found the Society for the Relief of Poor Widows with Small Children.

Eliza joined the project soon after it began.

Seton and Hamilton were women of privilege, but women who also saw vulnerability and came to experience it themselves. And they worked to try to create some kind of charitable organization that would help other women.

Years later, Isabella and Eliza would found an orphanage in Alexander Hamilton's honor, the one memorialized at the end of the "Hamilton" musical. It still functions today, as a service for foster children, and is called Graham Windham.

Elizabeth and Eliza eventually came to have a difficult experience in common: The untimely death of their husbands, which left them both as widows and single mothers of multiple children.

Elizabeth had been interested in religion for some time. As her husband's health and business had both started ailing in New York, a charismatic new pastor came to Trinity Church, and Elizabeth had become interested in Episcopalian liturgy, and in having a personal experience of and relationship with God.

Her faith transformed from something more cosmopolitan" – i.e., going to church because it is what was expected of good people – and became more of a personal passion.

Elizabeth did not convert immediately, and instead returned with her daughter to New York in 1804, where she would face pressure to drop her notions of conversion.

Within a month of her return, Alexander Hamilton was shot and killed in a duel with Aaron Burr.

Elizabeth heard of Hamilton's death as bells tolled throughout the streets and businesses were ordered to close for the day. She recorded it as a "melancholy event – the circumstances of which are really too bad to think of."

Eventually, with the help of clergy, friends, and boarding schools, Elizabeth converted to Catholicism, and founded and led the Sisters of Charity, an order dedicated to serving the poor through soup kitchens, hospitals, schools, orphanages and other ministries, while raising her children at the same time. After years of service, she died at the age of 46, having contracted tuberculosis, which had killed her husband and two of her children. +