

NOTRE DAME PARISH

13th Sunday in Ordinary Time

"Little girl, I say to you 'Arise!'"



The story of Jairus' daughter showed a tender side to Jesus. For the sake of a child, he came, endured ridicule, and raised the dead to life.

Jesus entered the scene opposing the inevitable. He interrupted the messenger with a proclamation of faith for

Jairus and ejected the critical crowd from the leader's home. Then, he took the girl's relatives and his closest followers to see his miracle. Jesus raised the girl from death and restored her to her place in the family.

MASS INTENTIONS

Saturday, June 26 @ 4PM

Frank Parkerson
Greg Alberding

Sunday, June 27 @ 9:30AM

Jerome Neja

Monday, June 28 @ 8AM

Kerry Malinski

Tuesday, June 29 @ 8AM

Anna Lewis
Jack & MaryAnn Merrion

Wednesday, June 30 @ 8AM

Larry Panozzo
Mark & Mary Beth (Rebedeau)
Warden

Thursday, July 1 @ 8AM

Daniel Burke

Friday, July 2 @ 8AM

Roman Macudzinski

Saturday, July 3

@8AM Joan & Mike King
@10AM Memorial Mass, Greg
Alberding
@4PM, John Weithers
Walter & Norine Binder

Let Us Pray

- For the safety and health of all who will participate in the Tokyo Olympic games
- For travelers and vacationers during the Fourth of July celebrations
- For children with devastating diseases
- For the day of return to hugs, kisses, handshakes, and close embraces
- For families affected by the Surfside, Florida condo collapse
- For a renewal of democratic values

My First Demerits

I entered Quigley Preparatory Seminary South in September, 1965. There were nearly 300 freshmen coming from parishes on the southside as well as south suburbs. The northside and suburbs were covered by Quigley North.

During the first quarter, we had our first day of prayer and recollection. The Blessed Sacrament was placed in the golden monstrance for adoration and Benediction. The “exposed” Host always required additional reverence over the Hosts enclosed in the tabernacle. For example, the Exposed Host was revered by a genuflection on both knees as opposed to just one.

On this particular day, I and several classmates did the appropriate genuflection as we

entered a pew. One of us put down the kneeler. As the four or five of us knelt, the kneeler broke off its moorings and we found ourselves thrown to the floor.

Have you ever had to restrain laughter in a solemn place – a church, a concert hall, a funeral parlor? Well, we couldn’t! Although we tried to muffle our giggling, we were not successful.

Have you heard about the teaching nuns who seemed to have eyes in the back of their head? Well, at Quigley, the Dean of Discipline seemed always to be on the spot. He caught us immediately.

Each one of us was later called into his office. In those days, no explanation would suffice. Like most Catholic high



schools, discipline was enforced through a demerit system. So many demerits and you have an after school detention. This irreverence was an automatic detention.

That’s how I learned reverence – and that sometimes life isn’t fair!

Father Keith & Rocco

“The Common Good” Is the Foundation of Catholic Social Teaching



To work for the common good is the greatest creed – Albert Schweitzer

Social life is a lot like being on a sports team. Individual players want to be as successful as possible, perhaps by scoring lots of points. The ultimate goal of each player, however, is the success of the team, a goal more than the sum of every player’s statistics. A team does not win because each player tries to score as many points as possible, but conditions do need to be optimal for each individual player to play well in order for a team to win. The good of both the individual and the team are interdependent.

The common good is a lot like the set of “optimal conditions” that allow both the team and its players to succeed. In theological terms the common good is defined in Pope John XXIII’s

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Seeing God In Prayer

By Bryce McDonald

There's a common way of thinking about prayer, represented by the acronym, "ACTS": Adoration, Confession, Thanksgiving, and Supplication. Derived from the structure of Jesus' prayers, I find it very helpful to ensure my prayer does not turn into a laundry list of requests to God. However, until recently I always had a difficult time knowing what it meant to *adore* God. Was it to feel awe for Him? Was it just to say, "I praise you!" as King David does in Psalm 145? The reason this was so difficult for me, and the reason Christians end up seeing prayer as a therapy session or Magic 8-Ball consultation, is that we think ourselves capable of too much. We think that we can bring God to mind, in all His infinite greatness, and will ourselves to submit to Him.

The problem is that humans are physical beings. It's not easy for humans to love something that they've never seen or felt. It's often difficult for us to feel affection for those suffering on the other side of town, much less for an incomprehensible God.

Aristotle's theory of the intellect helps to explain

this difficulty. Aristotle, and his intellectual successor Aquinas, argued that the only way we think is by making images in our head, what he called "phantasms." Phantasms are internal, visual representations of material reality. The mind works by abstracting from these particular images into more universal conclusions. Understandably then, it is easy enough for the mind to covet material possessions or feel awe for other humans. But it is difficult for it to worship an unseen God.

Thankfully, God foresaw this problem. Given that humans can think only by way of phantasms, we need a physical starting-point for our phantasms to latch onto. Romans 1 tells us that God's "invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made." This is a straightforward way then to adore God – to contemplate Him through His creation.

Yet all these signs of God's "eternal power and divine nature" – images of God – are not God. The things which our phantasms represent are

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themselves mere images of Someone still greater. But Jesus's incarnation brought God into the realm of the visible. His life was lived out in the sight of many, showing the goodness of material existence as he took on a body and became accessible to our senses. What could be a higher use of our sense of sight than to have seen Jesus Himself in the flesh?

In fact, there is a long tradition of incorporating mental images of Jesus' life in Christian prayer. In Eastern Orthodox prayer, icons play a significant role, seen by many as a visible "window to heaven" through which we can begin to contemplate eternal, invisible reality.

In the Western tradition, there is another practice which takes seriously the embodied nature of humans. Jacques Philippe speaks of it in his book *Time for God*,

Every aspect of [Jesus's] humanity, each of his characteristics, even the smallest and most hidden, each of his words, deeds, and gestures, every stage of his life from his conception in Mary's womb to his Ascension, brings us into communion with God the Father if we receive it in faith" (*Time for God*, II, 5).

For Philippe, we cannot fully grasp Jesus' divinity, but His humanity is accessible to us through the testimony of Scripture. How should we access the humanity of Christ? Picturing ourselves in His presence, talking to him, walking

with him, observing firsthand the scenes of the Gospels. Saint Teresa of Avila further explains this method:

"The soul can picture itself in the presence of Christ, and accustom itself to become enkindled with great love for His sacred Humanity and to have Him ever with it and speak with Him, ask Him for the things it has need of, make complaints to Him of its trials, rejoice with Him in its joys and yet never allow its joys to make it forgetful of Him. It has no need to think out set prayers but can use just such words as suit its desires and needs. This is an excellent way of making progress, and of making it very quickly; and if anyone strives always to have this precious companionship, makes good use of it and really learns to love this Lord to Whom we owe so much, such a one, I think, has achieved a definite gain." (*Autobiography*, Ch. 12)

As St. Teresa describes, to draw near to God we can acquaint ourselves with the embodied life of Christ. As Jesus tells us, "Whoever has seen me has seen the father" (John 14:9). Teresa challenges us to read the Gospels not just as an observer, but as a participant. We can picture ourselves as Peter, hearing the rooster crow after betraying his God; as a shepherd, cradling the baby Jesus; as a Roman soldier, watching Mary's pain at the foot of the cross.

I don't mean to suggest this as a replacement for an existing life of prayer. Traditionally, this form of contemplative prayer is

the culmination of both verbal prayer, and meditation on God's word. The complementarity of these three types of prayer recognizes that we need God's help to worship Him as we aspire to. But I think that many Christians encounter difficulty proceeding beyond simple supplications from God, and end up stopping their growth in prayer prematurely.

Ultimately, our senses are meant to aid us in drawing near to God. The end of prayer, then, is not just God's blessings, but His love. King David writes, "Because your steadfast love is better than life, my lips will praise you" (Psalm 63:3). This loving response to God's love for us is what it means to "adore" God.

Psalm 37:4 ties love for God with our supplications to Him, "Delight yourself in the Lord, and he will give you the desires of your heart." As we grow in love for God, He will shape our requests so that they are in line with His will. Thus, adoration is not a nebulous sentiment, but a continuous quest for unity with God, the One in Whom we "live and move and have our being" (Acts 17:28).

Bryce McDonald is a senior in Leverett House, Harvard U, studying Philosophy.

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encyclical *Mater et Magistra* (On Christianity and Social Progress) as “the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily.”

Sometimes the common good is presented as “sacrificing for the good of the whole.” And while, indeed, the good may require sacrifice, as any athlete could tell you, the common good is not exalting the team at the expense of the individual. Rather it is the realization that both the individual and the team’s success depend on one another. For the common good to be achieved, no one on the team may be sacrificed or disregarded.

This analogy does have its limitations. First, the success of a team – winning – depends on meeting the clear objective standard of scoring the most points, while the success of a society can be measured in a variety of different ways. For this reason it is often easier to point to ways that the common good is not being pursued than to specific ways that the common good ought to be pursued. The other principles of Catholic social teaching function to concretize the common good. The preferential option for the poor, for example, turns our attention to the most vulnerable members of society, whose own suffering most threatens the achievement of the common good.



Perhaps the greatest difficulty with this analogy, however, is seeing society as a team. Our society is so thoroughly individualistic that it is difficult to see beyond our own individual happiness. Solidarity encourages us to see one



another as each other’s keepers, to make sure that no individual is hogging the ball. Also necessary is the state, which acts a lot like a coach to “guarantee the coherency, unity, and organization of the civil society” (*Compendium*, 168).

Because society is always evolving, the concrete demands of the common good will also evolve. This means that the task of creating a good life for all members of society is never perfectly realized. Because of the pervasive temptations of individualism and self-interest, one of the most pressing demands of the common good is the persistent conversion of hearts in the realization that we do not exist for ourselves.

This article, by the late Beth Haile, first appeared in U.S. Catholic, November 2017.

Support the 2021 Catholic Services Appeal



2021 Diocese of Gary Catholic Services Appeal

ND Parish Goal
\$37,796
YTD
\$19,290

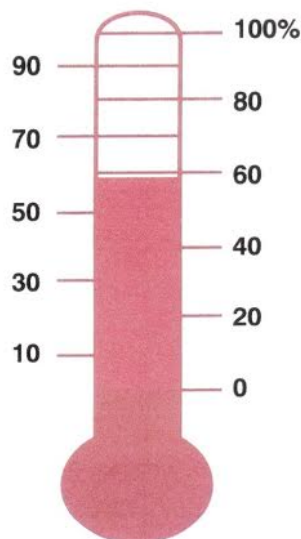
HELP THE NATIVITY PROJECT TO REACH ITS GOAL!

OUR GOAL

\$6,500

CONTRIBUTIONS

\$3,694



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