Stephen P. White is a writer for The Ethics and Public Policy Center in Washington, D.C. The EPPC is an institute dedicated to applying the Judeo-Christian moral tradition to critical issues of public policy.

Last week we began looking into Stephen White’s article, “Our Deeper Task.” It offers an analysis of the Catholic project of proposing truths about humanity, justice, mercy and science amidst the cacophony of opinions heard today. Below he continues his thoughts by looking deeper into the topics of human anthropology, human nature, justice, and mercy below. (Fr. Zlock)

You don’t need a well-developed theory of justice to be appalled or outraged by real injustices – for example, by police brutality or the killing of George Floyd. But you need it to see clearly what has brought our communities and country to this state of affairs. To discern legitimate grievances amidst the clamor of an angry mob. To have the wisdom to see what might actually serve justice and peace. For this, a politics that has eschewed nature and truth (and so with it, justice and reason) is at an utter loss.

What we are left with instead is what Mary Eberstadt has described as the primal scream of identity politics: which, even when it is an authentic response to real injustice, is as destructive as it is ineffectual. And it is a problem that afflicts, albeit in different ways and to differing degrees, both sides of our political divide.

The Church offers an alternative account of human nature – one that allows ample room for both justice and mercy – which could help lift us out of the mire of our broken politics. But this vision is radical, and we Christians are often too timid to proclaim it in full.

It is too easy, for example, to insist that a return to traditional moral values would result in a more humane politics. Surely this is true in a tautological sense: people would act better if they were more virtuous. The remedy to our current

(Continued on Page 4)
Office of Discipleship and Formation

"PRAISE THE LORD, MY SOUL, AND FORGET
NOT ALL HIS BENEFITS—WHO FORGIVES ALL YOUR SINS AND HEALS ALL YOUR DISEASES, WHO REDEEMS YOUR LIFE FROM THE PIT AND CROWNS YOU WITH LOVE AND COMPASSION."

Psalm 103:2-4

Office of Liturgy and Music

Contemporary Music Mass Schedule

July 25, 5 P.M.
July 26, 9:30 A.M.
August 15, 5 P.M.
August 23, 9:30 A.M.
August 30, 5 P.M.

Please note that in August these Masses fall on the 3rd and 5th weekends.

Normally, Contemporary Music Masses will be the 2nd and 4th weekends and will alternate between Saturday and Sunday Masses. The schedule will be posted in the bulletin.

Please continue to pray for those who minister through music.
St. Mary Magdalene is one of the greatest saints of the Bible and a legendary example of God's mercy and grace. The precise dates of her birth and death are unknown, but we do know she was present with Christ during his public ministry, death and resurrection. She is mentioned at least a dozen times in the Gospels.

Mary Magdalene has long been regarded as a prostitute or sexually immoral in western Christianity, but this is not supported in the scriptures. It is believed she was a Jewish woman who lived among Gentiles, living as they did.

The Gospels agree that Mary was originally a great sinner. Jesus cast seven demons out of her when he met her. After this, she told several women she associated with and these women also became followers.

There is also debate over if Mary Magdalene is the same unnamed women, a sinner, who weeps and washes Jesus' feet with her hair in the Gospel of John. Scholars are skeptical this is the same person.

Despite the scholarly dispute over her background, what she did in her subsequent life, after meeting Jesus, is much more significant. She was certainly a sinner whom Jesus saved, giving us an example of how no person is beyond the saving grace of God.

During Jesus' ministry, it is believed that Mary Magdalene followed him, part of a semi-permanent entourage who served Jesus and his Disciples.

Mary likely watched the crucifixion from a distance along with the other women who followed Christ during His ministry. Mary was present when Christ rose from the dead, visiting his tomb to anoint his body only to find the stone rolled away and Christ, very much alive, sitting at the place they laid Him. She was the first witness to His resurrection.

After the death of Christ, a legend states that she remained among the early Christians. After fourteen years, she was allegedly put into a boat by Jews, along with several other saints of the early Church, and set adrift without sails or oars. The boat landed in southern France, where she spent the remaining years of her life living in solitude, in a cave.

St. Mary Magdalene's feast day is July 22. She is the patroness of converts, repentant sinners, sexual temptation, pharmacists, tanners and women, and many other places and causes.

- Catholic.org

**VIEWING MASS FROM HOME**

**THE FOLLOWING OPTIONS FOR VIEWING THE MASS FROM HOME ARE AVAILABLE**

**BOTH ON TELEVISION AND STREAMING ONLINE:**

**EWTN (Eternal Word Television Network):** See the schedule for broadcast times here, and see this link for the Sunday Mass streamed live online.

**WPVI TV, Channel 6:** Sunday Masses at St. Malachy Parish, Philadelphia are aired every Sunday morning from 5:30 to 6 a.m.

**Catholic TV:** Daily and Sunday Masses are broadcast live and available for later viewing online. Visit CatholicPhilly.com for a complete list. Below are just a few options:

- **Mother of Divine Providence Parish,** King of Prussia: Sunday Mass at 10 a.m.
- **St. John Neumann Parish,** Bryn Mawr - Sundays at 10:30 am;
- **Cathedral Basilica of SS. Peter and Paul,** Philadelphia: Sunday Mass at 11 a.m.;
- **St. Mary Magdalen Parish,** Media – All Masses, daily and Sunday, streamed;
- **Miraculous Medal Shrine,** Philadelphia - Monday 9:00 am Novena and Mass
NEWS and ANNOUNCEMENTS

FROM the PASTOR’S DESK...
(Continued from Page 1)

predicament is not, at least not in the first instance, to be found in a reassertion of Christian morality for the simple reason that people have rejected the very account of human nature from which Christian morality depends for its coherence.

To a people that rejects – or is ignorant of – the Christian vision of the human person, the Church’s moral teachings appear as “a disjointed multitude of doctrines to be imposed insistently,” as Pope Francis has pointed out.

Pope Benedict XVI took up this same idea in his encyclical “God is Love” or Deus Caritas Est, where he wrote, “Being Christian is not the result of an ethical choice or a lofty idea, but the encounter with an event, a person, which gives life a new horizon and a decisive direction.”

This theme is found also in the writings of Pope John Paul II, who was constantly quoting the Second Vatican Council’s insistence that “only in the mystery of the incarnate Word does the mystery of man take on light.”

The Polish Pope saw this as a corrective to those who, in the name of the Catholic social teaching, would reduce the mission of the Church to a search for worldly justice:

“The Church proclaims God and his mystery of salvation in Christ to every human being, and for that very reason reveals man to himself. In this light, and only in this light, does it concern itself with everything else: the human rights of the individual, and in particular of the “working class,” the family and education, the duties of the State, the ordering of national and international society, economic life, culture, war and peace, and respect for life from the moment of conception until death. (Emphasis added.)

The spirit of today would have us believe that we can make ourselves in our own image. It is an old lie, bereft of hope, but no less potent for that. It is a lie that makes our common life all but impossible. And it is a lie that leads souls to perdition.

We need the Church now, as ever, to help remind us of who we are: We are created by God, and made for God. We are sons and daughters of the Father. We are the ones for whom God himself, though we were still sinners, suffered and died. (Continued)
**Sixteenth Sunday in Ordinary Time**

**Reflection by Rev. Leonard N. Peterson**

Oh, to think my morning bowl of Wheaties is filled with something grown on a field! I marvel when I think of all the steps involved in the notion of “farm to table.” I should never forget, first of all, the labor of farmers that is involved. Same goes for the railroad personnel, and the truckers and the grocery workers that link farm and my breakfast table. Our enemy the Covid 19 virus brought that home.

Jesus’ parable got me thinking about all this. I got to wondering just what Jesus intended in telling it. Certainly He is issuing a call to be patient in a world, indeed in His earthbound kingdom, where both saints and sinners are allowed to flourish between now and Judgment Day. His leniency balances His justice.

That mustard seed which comes next and the yeast after that in Matthew’s compilation both teach us something more. When God’s plan is behind some effort, however small, there is a surprising effect on the whole world. May I suggest that there is comfort and peace in this fact?

There is still more, albeit a side effect in all three parables. We get to learn that God is present and active in even the little everyday events in our everyday lives. Poets seem to have a lock on this kind of perception, because they can look at ordinary things with a sense of wonder. That patch of wildflowers spread over the highway median gets missed so easily as we zoom past it over the legal speed limit. Yet we know the poets are right. Somewhere deep inside us is the truth that now and then we all have to stop, literally, and “smell the roses.”

One positive effect of the Covid 19 lockdown is that we are now compelled to stop or at least slow down long enough to take genuine notice of the people, places and things that make up the content of our lives. That’s what’s real. Any hectic self-imposed agenda is artificial.

There is a parallel here with the subtle spread of God’s peaceable kingdom in the world. His quiet power is always at work, fulfilling His plan for us as well as His whole Church. We just have to notice and marvel. That in turn energizes our hope and maximizes our love. Then we become that “good wheat” that He will gather into His barn.

Michael E. DeBakey, a heart surgeon, once observed: “For me, the solitude of early morning is the most precious time of day. There is a quiet serenity that disappears a few hours later with the hustle and bustle of the multitude. God has granted another day of life, another chance for me to do something worthwhile for humanity.” May I humbly suggest that you follow up such lofty thoughts as his while eating a healthy bowl of Wheaties?

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**Outreach**

The Hungry Thank You: Your very generous contributions to the Saint Gabriel’s Food Cupboard during the pandemic. Sister Arleen McCann sends her profound thanks and prayers for the well-being of Saint Monica parishioners. The Cupboard food is delivered on the last Tuesday of the month. The drive will be held after all masses next weekend and through 8:30 am on Tuesday, July 28. All non-perishable items are welcome. Canned tuna, chicken, chili, peanut butter, grape jelly and pasta sauce are much needed. Checks payable to St. Gabriel’s Food Cupboard are appreciated and can be placed in the designated box. Checks can also be mailed to Sister Arleen McCann IHM, Mary Immaculate Convent, 1731 S. 11th Street, Philadelphia, PA 19148

**Life is Beautiful**

On July 8, 2020, the Supreme Court delivered two noteworthy victories for religious liberty. In Little Sisters of the Poor v. Pennsylvania, the court upheld a Trump administration policy protecting conscience and religious freedom in the context of the Affordable Care Act (“Obamacare”).

Under the ACA, employers had been required to provide “preventative care and screening,” which had been interpreted by the Obama administration to include some abortion-causing drugs and services.

The Little Sisters of the Poor raised a conscientious objection to this mandate on the grounds that it contradicted the religious beliefs of the group. Threatened by tens of millions of crushing fines and harassed by those who desired to destroy the right to freely live out one’s faith and moral beliefs, the group received a victory in 2017 when the Trump administration decided that it would reverse the oppressive policies of the previous administration and not force entities to cover abortion-causing drugs and related services in violation of their consciences.

**Please Join Us**

Eucharistic Adoration and Benediction
Every Monday from 9:00 a.m. to 4:30 p.m.

Rosary
Every Monday in Grotto at 7:00 p.m.
**The Church of Saint Monica**

**WWW.SAINTMONICACHURCH.ORG**

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**Father Zlock**

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**Family & Youth Ministry**

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Lifeteen: High School Youth Group

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**Bulletin Submissions**

The Saint Monica Parish Bulletin is published weekly and is available both on the parish website and distributed to the assembly.

Submissions are due each Monday by noon and should be e-mailed to parishbulletin@saaintmonicachurch.org with formatting left to a minimum.

Please include a contact name and phone number with your submission. In the case where announcements must be submitted handwritten, please make sure the text is legible.

**Bulletin Inserts**

All inserts must be submitted to the Rectory Office for approval a minimum of two weeks before you would like it to appear.

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**Mass Intentions for July 19 – July 26**

<table>
<thead>
<tr>
<th>Mass Time</th>
<th>Intention</th>
<th>Presider</th>
<th>Music Ministry</th>
<th>Notes</th>
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</thead>
<tbody>
<tr>
<td>5:00 pm</td>
<td>Trobicov Family</td>
<td>Fr. Zlock</td>
<td></td>
<td></td>
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<tr>
<td>7:30 am</td>
<td>+ Joe and Helen Triolo</td>
<td>Fr. Zlock</td>
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<tr>
<td>9:30 am</td>
<td>+ Wladimir and Lydia Krill</td>
<td>Fr. Avicelli</td>
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<tr>
<td>11:30 am</td>
<td>People of the Parish</td>
<td>Fr. Zlock</td>
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<tr>
<td>Monday, 20th</td>
<td>+ Richard Dressler</td>
<td>Fr. Zlock</td>
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<tr>
<td>Tuesday, 21st</td>
<td>Intentions of Mary Dressler</td>
<td>Fr. Zlock</td>
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<tr>
<td>Wednesday, 22nd</td>
<td>No Communion Service (Covid)</td>
<td>Fr. Zlock</td>
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<td>Thursday, 23rd</td>
<td>+ Taylor Ceepo</td>
<td>Fr. Novielli</td>
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<tr>
<td>Friday, 24th</td>
<td>+ Mary McDonnell</td>
<td>Fr. Zlock</td>
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<td>Saturday, 25th</td>
<td>+ Rev. Gordon MacRae</td>
<td>Fr. Zlock</td>
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<tr>
<td>5:00 pm</td>
<td>+ Josephine Puma</td>
<td>Fr. Novielli</td>
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<td>7:30 am</td>
<td>+ Jerry Lafferty</td>
<td>Fr. Fitzgerald</td>
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<tr>
<td>9:30 am</td>
<td>+ Frank and Nancy Fugale</td>
<td>Fr. Zlock</td>
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</tr>
<tr>
<td>11:30 am</td>
<td>People of the Parish</td>
<td>Fr. Zlock</td>
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</tbody>
</table>

During this period of time that we are slowly returning to a normal Mass schedule, all unscheduled Masses will be said privately by our priests on a daily basis for the intentions as noted. The purpose of this chart is for intentions ONLY. Please refer to the website for an up-to-date Public Mass schedule.

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**The Sick and Those In Need of Prayer**


**Those Who Have Gone Before Us**

Eternal rest grant unto them, O Lord, and may Your Perpetual Light shine upon them. May their souls and all the souls of the faithful departed through the Mercy of God rest in peace. Amen.

**H.O.P.E. — Helping Other People in Emergencies**

Leader for this week: Sandie Concannon at 610-647-1068

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**Parish Leadership**

**Finance Council**

Robert Carden
Michael Kicak
Jack Martin
Lewis Miller
Alex Weaver
Kolbe Wolfe

---

**Parish Pastoral Staff**

Reverend Charles Zlock, M.Div, M.A., M.B.I.S., Pastor
Reverend Allan Fitzgerald, O.S.A., Ph.D., Pastoral Assistance
The Norbertines of Daylesford Abbey, Pastoral Assistance
Jason Carter, Director of Discipleship & Formation
Meghan Nulty, Associate Director of Discipleship & Formation
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