

NOTRE DAME PARISH

Ascension of the Lord

"Go, therefore, and make disciples of all nations."



Work creates stress. But it also creates satisfaction. Some people live for a job well done. Most people love to be productive and pride themselves on carrying out a job with confident success. In Matthew's gospel, Jesus

gave his followers a job: make disciples. The task ahead might have discouraged his followers. But the power of his word and promise of his presence washed away any hesitation on their part.

THANK YOU to parishioners who continue to send in their weekly contributions. We really need this. You can continue to give in four ways:

- Drop off at Parish Center between 8 o'clock and 12 o'clock noon.
- Electronic giving through your bank
- Snail mail
- Go to our website, notredameparish.net and press "Church Donation"

Madeleine Hayes and the Gardening Guild gives a big shout out to the volunteers who spread mulch on the church gardens recently. It was the best turnout we ever had. Here they are: Jeff Meyer and his sons, Max and Charlie; Mike Quinlan, Anthony and Lisa Leniski and their daughters; Mike Konisek; Mike Szcapanick; Joan McCormack; Linda Barr; Carl Kowalski; James Janowiak; and to Healy's Landscaping who gave us a discounted price and did not charge a delivery fee!

Oremus – Let Us Pray

- For permanent deacons, who live their vocation in and with their family
- For recently deceased priests, John Barasinski (Saint Ann of the Dunes) and Thomas Tibbs (St. Mary, Kouts)
- For those who spread the Gospel: evangelists, missionaries, preachers, composers, catechists
- For graduates, confirmandi, and first

communicants who must postpone their celebrations

- For veterans who paid the ultimate sacrifice of life to achieve and defend U.S. freedoms
- For all victims of Covid-19: the deceased, the sick, the furloughed or unemployed, caregivers, families, the hungry and undernourished

Truth or Consequences: Ten Logical Fallacies

In these times when political, public, and personal discourse is often so emotional and harsh, we might want to refer to the ancient philosophers Plato and Aristotle, and Saint Thomas Aquinas, or even recall the rules of high school debating. Logic, a foundational aspect of philosophy, is the application of correct reasoning to our arguments. And logic is notably absent in so much discourse today.

#1. The weakest argument for one's position is the *ad hominem* – "against the person." Rather than focusing on the issue, one attacks his/her opponent personally by calling her an insulting name. By name-calling, one attempts to diminish

the opponent's dignity and credibility.

#2. *The appeal to authority.* Some of the most egregious crimes have gone unchecked by appealing to authority. For example, the faithful's skepticism when sexual abuse by priests and cover-up by bishops was revealed. Or, supporting wars, such as Vietnam or Iraq, "because the President knows more than I do." Authority, even an authority attached to a person's office, should be earned, not blindly accepted.

#3. *The straw man.* In this fallacy, the disputant attacks an argument the opponent does not really hold. For example, "Climate change is not

Continued on page 4



"The crowds were astonished at his teaching, for he taught them as one having authority, and not as their scribes."

Matthew 7:28-29

The Waiting Game

by Michelle Martin, Chicago Catholic Newspaper



When I look back at this time in our lives, the thing that I think will stand out most is the waiting.

Waiting for the rain to stop so we can take the dog for a walk.

Waiting for my husband to come home with groceries so there's something different to eat.

Waiting for the cloth masks made by a friend in Michigan to come in the mail.

Waiting for Teresa to finish playing Animal Crossing so I can watch the Great British Baking Show on the living room TV.

Waiting for the bread to rise.

Waiting for one of the kids to finish showering so I can clean up.

Continued on page 5

David Robert Haas, is an American author and composer of contemporary Catholic liturgical music. His best known songs include "Glory to God", "Blest Are They", "You Are Mine", "We Are Called", "We Have Been Told", "Now We Remain", "The Name of God", and "Song of the Body of Christ".



I DISSENT: David Haas on Re-opening Churches

Not to cause a storm ... well, maybe I am ... but I have to say, honestly, that I am perhaps one of the few who are in dissent in response to the decisions being made to open up our churches for liturgical celebration in the coming days, allowing for more people to gather in our parishes and other faith communities.

I believe that we are playing with real fire here. I fail to see the wisdom in opening the doors to more and more people while at the same time, the number of COVID-19 cases continue to rise at an alarming rate, and the horrific number of deaths are rising right alongside ... to my thinking, this is not rocket-science. It seems dangerous and a bit reckless to be putting the ability to be in the presence of Christ found and shared in the ritual of consecrated bread and wine above the concern, health, and well-being for the other, yes, "transubstantiated" presence of Christ found in the assembly who not only gathers together for Sunday, but live as pilgrims in the faith day to day in the world.

I mean, I get it. I know people are anxious to "get back to church." I miss not being at liturgy, too. I too, want to be in the same space with the people with whom I feel the deep connection of a Christ-Faith Community. But we are called on a deeper

level, NOT to "go to church," but to BE church, in the places outside of the sanctuary – especially now. This church, the Body of Christ, is already present in the holy people of God in our homes, our families, in our relationships, and those "out there" (who are reachable through phone calls, letters and through the gift of social media), who we can be attentive to, and to honor with the same reverence.

There is also, to my brain, a problem with saying that only a small number of people are allowed to attend in the early "first stages" of this coming together for liturgy, and then, as I have seen in some diocesan guideline announcements, that the next stage should only allow a number of people that would not exceed 30% of the seating capacity in the worship space. While it is sacramentally and bit theologically coercive to "make people" gather for sacrament ... it seems equally coercive to tell people, while opening its doors, to "stay away." Does it not seem just a bit ironic and wrong-headed to have hospitals becoming more and more full than our churches?

Pope Francis has called us to be ministers and servants in the "field hospitals" of the suffering and poor. In our frantic ache to gather back into the

[Continued on page 5](#)

real because weather has always gone in cycles and changed." In this case, the "straw man" is the weather. The fact is that climate change and weather are not one and the same. The straw man fallacy is common among the ill-informed.

#4. *The appeal to ignorance.* This fallacy is the assertion that something must be true if it cannot be proven false, and something must be false if it cannot be proven true. Example: "We've never had contact with aliens, so we must be alone in the universe."

#5. *The false dilemma.* Also known as the "either-or" fallacy, this approach creates false dichotomies. Example: "Unless the majority of students are Catholic, we don't really have a Catholic school."

#6. *The slippery slope.* This fallacy was widely invoked during the Vietnam War. "Unless we stop Communism in southeast Asia, it will take over the whole world." Or, "Unless we open up our economy, those who escape covid-19 will have no way to make a living."

#7. *The circular argument.* Circular reasoning begins with an assumption that not all parties accept. For example, "The Bible is inerrant, so we should take its words literally." The fact is that not all accept the Bible as inerrant, or they define

inerrancy more broadly than taking every detail of the Bible as fact.

#8. *Alphabet soup.* This is more of a strategy of confusion in debate. It employs acronyms, abbreviations and other ploys to bamboozle the opponent into thinking they know what they are talking about. In this techy age, we leave many people behind because of invented language and made-up words. "This is the fourth IG in three months and the AG is looking into it." "WYSIWYG interface doesn't handle PHP or CSS very well."

#9. *The Band Wagon.* This assumes that the majority is right; that if the majority believes it, it must be true. The Vietnam War was defended by invoking "the silent majority of Americans." Authoritarians depend on the band wagon.

#10. *The Red Herring.* This approach is used to distract from the real topic being scrutinized. In the Simpsons cartoons, the preacher's wife uses this fallacy no matter what the issue at stake: "But what about the children!" Politicians use this ploy frequently at press conferences.

There are many other logical fallacies. We should edit them out of our discourse.

Father Keith & Rocco



MEMORIAL DAY by Joyce Kilmer

The bugle echoes shrill and sweet,
But not of war it sings today.
The road is rhythmic with the feet
Of men-at-arms who come to pray.

The rose blossoms white and red
On tombs where weary soldiers lie;
Flags wave above the honored dead
And martial music cleaves the sky.

Above their wreath-strewn graves we kneel,
They kept the faith and fought the fight.
Through flying lead and crimson steel
They plunged for Freedom and the Right.

May we, their grateful children, learn
Their strength, who lie beneath this sod,
Who went through fire and death to earn
At last the accolade of God.

In shining rank on rank arrayed,
They march, the legions of the Lord;
He is their Captain unafraid,
The Prince of Peace. . . who brought a sword.

Joyce Kilmer was an American poet, author, lecturer, and convert to Catholicism. He was a sergeant in the 69th Infantry Regiment during World War I. He died at the Second Battle of the Marne at the age of 31. He left behind a beloved wife and five children.

Continued from page 2

Waiting for the hot water to come back.

Waiting for flowers to bloom.

When we began sheltering at home in mid-March, there were no flowers in the yard, just the points of the early spring bulbs poking through the dirt. Since then we have had crocuses, daffodils, hyacinths and tulips. The forsythia bush across the street is in full bloom, as is the white dogwood tree down the block. The arctic daisies in the yard have their buds, and it won't be long for the peonies. We've managed a bumper crop of dandelions as well.

Of course we are waiting for the big things, too: We're waiting for shelter-in-place and social distancing restrictions to be lifted, to be able to go to a baseball game or the beach.

Teresa wants to go back to school and play tag and four-square instead of sitting at home playing online games with her friends.

Frank wants to know whether he will be able to return to school in the fall, or if his classes will still be online.

We want to go to Mass again, to receive Communion and see and feel the community around us.

But we can't do that yet, and we don't know when we can. Public health experts tell us that the more people go out, and, especially, the more people gather, the more the virus spreads, and people who feel safe being part of a crowd might never feel sick, but could carry the virus, infecting anyone from the person who rings up their groceries to their own family members.

So for now, we wait.

We sacrifice the things we want for the safety of everyone – not just for us and our family, but also for the essential workers at the grocery store and the pharmacy, the mail carriers and delivery people, and the medical personnel who put themselves at risk to care for others.

Before this happened, when days were full of appointments and schedules and errands, I often welcomed any time I had to wait. It offered a chance to catch my breath, think a bit, maybe even read a few pages or do a crossword puzzle.

Now we must do the same thing: Think, pray, charge our batteries, so that we can be ready for whatever is to come. +

Continued from page 3

church buildings to celebrate the liturgy, to be in the presence of Christ in the sharing at the table of the "liturgical" proclamation of the Word and the resurrection meal of the Eucharist ... should we not first and foremost during these times, be more anxious to be in and serve at (in creative ways) the table of the WORLD? Fr. Kenan Osborne once said: "We must find the Lord not only in the table of the Eucharist, but in the table of the world around us. If we do not see Jesus in the table of the world, we really will not find Jesus in the table of the Eucharist."

The celebration of the Eucharist is most certainly the "summit and source" of our life as members of the Christian clan. But if we cannot first celebrate this presence, and nurture and expand its healing grace in where the Christ is most present and most needed – in the world right now that is suffering beyond what our hearts and brains can cope with at times – then in my mind, our efforts and strategies to come back to the liturgical space while it is considered by experts to be a dangerous proposition – is a grave mistake, and in conflict with the reasons why we gather to celebrate in the first place. The values of "full, conscious, and active participation" of the liturgy begins and always moves toward the full, conscious and active participation in the LIFE OF CHRIST. Out there ... in the world. Not only nor primarily in our lovely and comfortable liturgical spaces (which I believe, will not feel comfortable for many for some time).

There is a story that is told of Mother Theresa of Calcutta that she once allegedly said "when I hold the Eucharist in my hands and when a I hold a leprous person in my hands I am holding the same Christ."

Can we be a bit more patient, calm down, and think through the potential consequences of being too much in a hurry? I know, it is hard. But can we discern and examine where our decisions might lead us, not only in terms of safety and public health, but also possibly putting the gospel cause at peril?

So, I apologize for my rant, and I know many will not like what I am saying here. But in the midst of all that seems to be a driven-centered need to get back to "normal liturgical celebrations" (which they are now, not so, and will not be for some time, by the way), I cannot say silent. So, I dissent. +

