

# NOTRE DAME PARISH

## 24<sup>th</sup> Sunday in Ordinary Time

*"Get behind me, Satan"*



Jesus defined the mission of the Messiah in suffering, death, and resurrection. Men would reject him. But God would vindicate him.

Peter had other ideas. He took Jesus aside to challenge his vision. In doing so, Peter struggled with Jesus over leadership in the group. And he did it in a way that was dishonorable.

What was Jesus to do?  
Reject Peter. Jesus' words

literally meant excommunication. The words of Jesus could be loosely translated, "Get out of my sight, Evil One! You only care for men's opinion, not God's will!" No harsher words could be spoken. Jesus rebuked Peter in front of the others and reasserted his authority.

### MASS INTENTIONS

Saturday, September 11 @ 4PM  
Joseph Moerschboecher

Sunday, September 12 @ 9:30AM  
Kathryn Neary  
Andrew J. Lrizman  
Joan Kramb

Monday, September 13 @ 8AM  
Tom Fitzgerald

Tuesday, September 14 @ 8AM  
Pat McDonald

Wednesday, September 15 @ 8:30AM  
Mary A. Gilligan

Thursday, September 16 @ 8:30AM  
Ruth Smith

Friday, September 17 @ 8AM  
Al Slattery

Saturday, September 18  
11AM Memorial/Teddy Liddell  
4PM George Boeckling

### Let Us Pray

- For everyone who was affected by the tragedy of September 11, 2001 and bear lingering heartache
- For the skill to dialog with fundamentalists, terrorists, and others who reject the use of reason
- For a deepening of our understanding of who Jesus is, and how we can be good disciples
- For the ability to perceive the works and poms of Satan, the great deceiver
- For those vulnerable to the Covid variants, especially the unvaccinated and children
- For the earth, our common home: that we will make choices for environmentally sustainable lifestyles

## Remembering 9/11

On September 11, 2001, I was associate pastor at St. Michael Parish in Schererville. I had celebrated the 7 o'clock Mass, sat down with my coffee, and as was my habit, turned on CNN.

Anchor Aaron Brown was standing on the roof of CNN headquarters in New York. The first plane had crashed into the World Trade Center just minutes before, and the initial speculation was that a prop plane was the instrument.

Black, billowing smoke and panicked communication from the nearby scene soon made it evident that this was no incidental accident.

As I listened to Brown's reporting against the backdrop of the burning north tower, I saw another plane crossing the TV screen toward the second Tower. Then, in real time, I witnessed

the impact of the second jetliner, carrying innocent human beings and about 20,000 gallons of jet fuel, as it exploded into the south Tower.

Just as Pearl Harbor defined my father's generation, and the J.F. Kennedy assassination and Vietnam War marked my own, so 9/11 has motivated another generation. Many men and women immediately enlisted in military service. Others, like our former principal, Ben Potts, were inspired to go into education or other professions that enlighten the mind and soul.

What troubled me most after 9/11 was how to address it in the next day's homily and on the Sunday following. Calls of rage and revenge were



everywhere – an understandable first reaction.

But like any loss, this event demanded passing on to acceptance and resurrection.

Apparently the Spirit assisted me, as I remember receiving gratitude from many for addressing the event, and not treating the weekend worship as just another Sunday.

*Father Keith & Rocco*

## Synod – “Journeying Together”

Generally, every three years since Vatican Council II (1962-65), meetings of appointed or elected bishops have been held in Rome to discuss subjects pertinent to the Church's mission – e.g., family life, priesthood, catechesis, evangelization.

This year a “Synod on synods” is being convened in October in Rome.

Bishop McClory and the Diocese of Gary are engaged in pre-synod meetings with priests and laity next week. The bishop believes the process begun in our diocese in 2017 with the Diocesan Synod convened by Bishop Hying will flow now into the dialogue announced by Pope Francis.

“Today some think synodality is holding hands and going for a walk, having a party with young people or surveying opinions (like), ‘What do you think about women priests?’” Pope Francis told members of the International Theological Commission in 2019.

But really, he said, synodality is “an ecclesial journey that has a soul, which is the Holy Spirit. Without the Holy Spirit, there is no synodality.” In his continuing efforts to promote a synodal process that involves the whole church and focuses on listening to one another and to the inspiration of the Holy Spirit, Pope Francis in May approved major revisions to how the Synod of Bishops will work, starting with a full diocesan-level process of consultation.

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## True tithing means giving more than 10 percent

A sacrificial budget is a fiscal and social challenge that leads to personal growth.

BY MELISSA NEVADOMSKI in US CATHOLIC

My family has had the privilege of our fiscal health improving throughout the pandemic – bolstered retirement accounts thanks to a rallying stock market, stimulus checks, less money spent on traveling and entertaining – yet it came at the cost of shrinking joy in our household. As work from home stretched on, I let the boundaries between my professional and family responsibilities blur, with my job always winning out under the rationalization that financial security was the greatest good. Instead of looking forward to when our city would reopen and spontaneous interactions with friends on the sidewalk, impromptu weekday dinner parties, and our remarkably talented parish choir would return, I became laser-focused on trying to escape our modest two-bedroom apartment and to gain more space that would allow us to live insularly apart.

Despite hearing John’s gospel about the woman at the well each year – “You worship what you do not know” (John 4:22) – I had never really paid attention to that line before. Sitting in my regular pew during the year of “uncertain times,” I realized unequivocally that Jesus was also speaking this line to me. I had become

fixated on questions with answers I could not predict: What if my family got sick? What if I lost my job? Is it still wise to raise my toddler in the city we’ve called home for a decade? I responded to my rising anxiety with increased caution, particularly in how we spent our money. Numbers felt controllable: We shifted our grocery shopping to a less expensive chain. We cancelled a summer trip to Vermont. We decreased our annual gift to our college alma mater. None of this quelled my anxious heart.

I had forgotten Mother Teresa’s warning to “never let anything so fill you with sorrow as to make you forget the joy of Christ risen.” The pandemic blinded me to what intrinsically brought me joy: a faith-filled and Christ-centered community. I’ve spent the majority of my professional career in fundraising and development for an Ivy League university. Despite knowing the talking points about the importance of philanthropy, I did not fully internalize them. And although my family gave to our parish and other charitable causes, we did not *tithe*.

The word *tithe* comes from an Old English word meaning a “tenth part.” It refers to the

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biblical exhortation to return to God 10 percent of God's gifts. In Genesis we read the words of the patriarch Jacob: "And this stone, which I have set up for a pillar, shall be God's house; and of all that you give me I will surely give one-tenth to you" (Gen. 28:22). While there is no mention of tithing in the Christian scriptures, the Catechism of the Catholic Church expresses: "The faithful . . . have the duty of providing for the material needs of the church, each according to his abilities."

This seems to indicate that there is no strict obligation for Catholics to tithe. However, many dioceses recommend contributing 5 percent of take-home pay to parishes and an additional 5 percent to other charities. Looking at my budget spreadsheet—a document that guides so many of our family's important decisions—I was keenly aware that we were doing neither. In fact, tithing (meaning the whole 10 percent) remains a fairly rare practice across many churches. Many Christians—and particularly Catholics—give far less.

I decided that, in a time of stockpiling resources, our family would take the pandemic as an opportunity to finally freely and (even) cheerfully tithe. While I could be undecided if we would remain in our little corner of West Philadelphia, I did know I wanted our church's dome—and the community that gathers beneath it every Sunday—to continue to stand as a beacon of hope for all the Catholics who

find their way here after us. That is something still largely out of my control, but every time my son drops our envelope in the basket, it feels like a small act of solidarity toward creating the future I hope to see.

Jesus never said to give 10 percent of your income, but he did command us to make disciples, care for the poor, love our neighbors as ourselves, and pray. All of this is tithing too and—at least for me—even more difficult than writing a check every Sunday. As a Millennial in a liberal pocket of a liberal city, I often feel apologetic about attending Mass. How do I, like the woman at the well, leave my water jar and go into town to say to the people, "He cannot be the Messiah, can he?" (John 4:29). That is yet another question I do not have a good answer for, but I hope to at least work toward solving it with joy.

With pandemic restrictions lifted, there are once again opportunities to interact with those outside our "bubbles." As I try to widen the bubble that protected me from COVID-19, I am also striving to pop the one that I constructed prepandemic, the one that shielded me from human suffering and challenging human interactions. Whether that looks like volunteering with the local Catholic Worker House or talking more openly and honestly about my relationship with Jesus, I am not sure. But I know that as I reenter society *physically*, I want to reintegrate into it *spiritually* as well.

In an interview with Religion News Service, Dan Cellucci, chief executive officer of Catholic Leadership Institute—a lay group

that helps bishops and parish priests sustain their parishes—speaks to how the pandemic accelerated already declining Mass attendance, leading to a "great winnowing" among Catholic communities. He notes the Catholic Church's tendency "to look down and stay huddled" and calls instead for us "to push ourselves and each other to lift our heads up."

For me, that is creating a more sacrificial budget for our family—one less focused on experiencing our city by dining out, drinking artisanal coffee, and buying a house in a hip neighborhood and more focused on actually making where we live stronger through building up our church community and the people it serves. It means meditating on Matthew 6:25–27, reminding myself every day, "Can any of you by worrying add a single hour to your span of life?" It means pushing my comfort socially as well as fiscally.

One of my first supervisors once told me, "We dig wells from which we will not drink." We may not personally have the opportunity to see how the relationships we cultivate now through the sharing of ourselves will benefit the institution, but we should trust that every warm, positive interaction we facilitate will ultimately lead to good. In all likelihood, I will never see if my small financial contributions or clumsy attempts at evangelization will ensure the longevity of my

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“The synod must begin from the bottom up,” he told Italian bishops May 24, just three days after details of the new process were announced.

“This will require patience, work, allowing people to talk so that the wisdom of the people of God will come forth because a synod is nothing other than making explicit what ‘Lumen Gentium’ said: The whole people of God – all of them, from the bishop on down – is infallible in belief,” the pope said. “They cannot err when there is harmony among all.”

But the process of listening and consultation also may require some management of expectations or fears: explaining to people who want immediate, radical change that discernment takes time and requires fidelity to God’s will; and explaining to those scandalized by the questions that perhaps there are better ways to explain church teaching and live the Gospel.

Pope Francis frequently repeats that a synod is not a parliament, but a process of discernment. St. Paul VI, who revived the Synod of Bishops for the universal Catholic Church, felt it necessary to make the same point.

On the eve of the opening of the third general assembly of the synod in 1974, the pope said the process involves “questioning the signs of the times, and even more trying to interpret the divine plan in depth” by bringing together the world’s bishops for a “common study of the conditions of the church and by seeking agreed solutions to questions pertaining to her mission.”

“It is not a council; it is not a parliament; it is a synod with a special nature,” he added during his Angelus address.

Over the past five decades, that special nature has increasingly involved wider consultation with laypeople, religious and priests before bishops are elected or appointed to attend the synod assembly.

Given Pope Francis’ emphasis on imbuing the church with a synodal spirit, the International Theological Commission in 2018 published a document, “Synodality in the Life and Mission of the Church.”

Synodality, the document said, promotes the baptismal dignity and call of all Catholics, values

the presence of different gifts given by the Holy Spirit and recognizes the specific ministry entrusted to pastors and bishops in communion with the pope for the preservation of the faith and the renewal of the church.

But putting all of that together can be tricky, especially making sure that laypeople feel heard, but also accepting the role of bishops and the pope in discerning what to do. And making sure bishops exercise their ministry only after hearing what their people have to say.

For Pope Francis, it is not just a matter of process, but a requirement of taking seriously the truth of the church – as St. Ignatius of Loyola said, and the pope often repeats – being both “our hierarchical holy Mother Church” and also “the holy, faithful people of God.”

In his 2018 document on the synods, Pope Francis said, “the bishop is both teacher and disciple. He is a teacher when, endowed with the special assistance of the Holy Spirit, he proclaims to the faithful the word of truth in the name of Christ, head and shepherd. But he is a disciple when, knowing that the Spirit has been bestowed upon every baptized person, he listens to the voice of Christ speaking through the entire people of God.”

While people may look at the 2014 and 2015 assemblies of the Synod of Bishops on the family or the 2019 synod for the Amazon as occasions where the voice of the laity calling for bold change was ignored, bishops at the gatherings really wrestled with the issues and the best ways to respond. Closing the synod assembly in October 2015, Pope Francis said the discussions showed “the vitality of the Catholic Church, which is not afraid to stir dulled consciences or to soil her hands with lively and frank discussions.”

The input and discussions also are designed to serve Pope Francis’ goal of helping every Catholic understand that she or he has a role to play in the church and in its mission in the world.

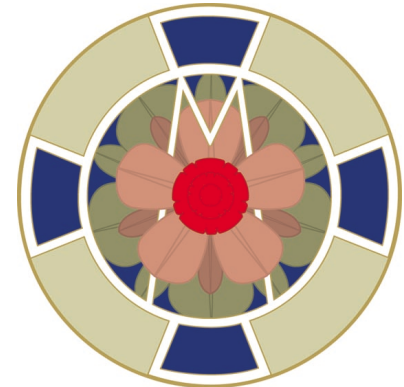
After some 300 young adults gathered in Rome in March 2018 for reflection and discussion ahead of the Synod of Bishops on young people, they issued a final statement that included the note: “We have been thrilled to be taken seriously by the hierarchy of the church and we feel that this dialogue between

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TITHING

parish or promulgate a conversion of hearts. I hope somehow they might. But like the Samaritan of John's gospel, refocusing the efforts I make in this small way might be enough to lead me (and perhaps others) to say: "And we know that this is truly the Savior of the world" (John 4:42). In a world of unknowns, that is enough.

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the young and the old church is a vital and fruitful listening process. It would be a shame if this dialogue were not given the opportunity to continue and grow! This culture of openness is extremely healthy for us."



NOTRE DAME  
CATHOLIC COMMUNITY

## NOTRE DAME NEWS

**The Knights of Columbus** of Michigan City will hold its annual TOOTSIE ROLL DRIVE on October 1 and 2. Your contributions helps to aid the handicapped children and adults of the LaPorte County community.

Please note than **daily Mass** is returning to its weekly School Year schedule. Mass is at 8AM on Monday, Tuesday, Friday, and on First Saturday. School Masses are at 8:30 on Wednesdays (Upper Grades) and Thursdays (Lower Grades).

**Nativity Project Update (Carl Kowalski)** All of the character post sleeves are in the ground and most sleeves are loaded with a post. A telescopic flag pole soaring to forty feet has been ordered to hold the star on high. A concrete tube form is in place in the ground. Once the pole and support sleeve are received the sleeve will be set in concrete in the tube. The flag pole will then be removable

for off season storage. Three additional laying sheep have been order, two looking to the right and one looking to the left. The sheep will be placed out in front of the stable to aid in giving the scene a bit more depth of view. The sheep are low enough and out front enough so as not to block the view of the other characters.

The effort to dig all those holes for the character support posts and set the sleeves in the ground was a task not to soon be forgotten. We did enjoy some laughter and smiles but at the end of each day we were thoroughly wasted. The one man post hole digger we rented to help us out did make life easier but required three or four of us to make it work for our situation and it was NOT easy. Congratulations and thank you to all who helped with this effort.