

NOTRE DAME PARISH

23rd Sunday in Ordinary Time

"Be Opened!"



We all have 'em. Shortcomings. They can be physical, emotional, moral, behavioral, or mental. Most of us have several shortcomings. Some of these shortcomings are real. Others are imagined. No matter. We will obsess, deny, rationalize them. And we'll spend real money for relief from them. We'll do anything to alleviate them, to be free of them.

Sometimes we call these shortcomings our "demons." In the time of Jesus, the ancients equated many of these shortcomings to demonic possession. Jesus freed a man from a real shortcoming, a demon, but did more than heal him. He allowed the man to hear and speak the truth.

MASS INTENTIONS

Saturday, September 4
 8AM, Joan & Mike King
 1PM, Belotti/Quinlan Wedding
 4PM, Genevieve Kowalski,
 Pauline & Raymond McDonald

Sunday, September 5, 9:30AM
 Mary Patricia Daly
 Brian Barry Walsh

Monday, September 6, 8AM
 Tom, Florence, and young Tom Gately
 Al Slattery

Tuesday, September 7, 8AM
 Family of Agnes Daniels

Wednesday, September 8, 8:30AM
 All School Mass
 Nolan Bingham

Thursday, September 9, 8AM
 Al Slattery

Friday, September 10, 8AM
 Tom Fitzgerald

Saturday, September 11, 4PM
 Joseph Moerschbaecher

Let Us Pray

- For the unemployed; for businesses seeking workers; for just wages
- For Nicholas Belotti & Megan Quinlan as they are married this weekend
- For the protection of children from Covid and its variants
- For the safety of travelers and those celebrating the Labor Day weekend
- For choices that promote a simple and sustainable lifestyle
- For the earth our common home; for protection from the ravages of climate change
- For those recovering from hurricanes, floods and wildfires

Not Everything Called Christian Is So

I would not want to rekindle the Catholic/Protestant animosities of past generations. Vatican II and the subsequent decades have seen an unprecedented healing of divisions among Christian denominations. Scripture scholars, Protestant and Catholic, have worked together on translations and commentaries. Covenants of mutual forgiveness have been signed. Professors of various Christian traditions have been hired in seminaries, Catholic and Protestant. The ecumenical fruits of Vatican II have been one of the happiest legacies of that Council, although the generations that understand that, including bishops, are fading.

The greatest threats to mainline Christianity, including Catholicism, have been creeping in from political, economic, and cultural ideologies and fads.

I first noticed this in the 1970s with the so-called New Age Movement. This period ushered in a whole new section in bookstores: *"I'm OK – You're OK"*, *"The Power of Now,"* *"Ask and It is Given,"* *"The Seven Spiritual Laws of Success,"* *"The Five People You Meet In Heaven,"* and so forth. These works begin with "me" and end with "me." They promote transcendent consciousness, meditation and other spiritual practices divorced from what is human and fleshly. Some obsess over angels and



spirits, ignoring the "Word made flesh."

In the 1970s and 1980s, Central American missionaries and catechists were challenged by the popes because they were mixing Marxism with Christian doctrine in order to promote social justice.

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Understanding Fundamentalist Islam



This article, by Clifford Longley, appeared in The Tablet, a Catholic periodical of Great Britain, in August.

It was an unfortunate coincidence of history and geography that most of the world's energy reserves, in the form of oil and natural gas, were buried under some of the world's most primitive societies. The Western world's insatiable appetite to feed its cars and planes with petroleum products enriched these societies without developing them. Their cultures and structures were still essentially as they were in the Middle Ages, and have not moved much further since.

Meanwhile however they have become economically powerful, and have used their wealth for ideological purposes. In particular they have extended the reach of their very conservative

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The Meaning of Work Is Love

By Gregory F. Pierce

Everyone from *The Wall Street Journal* (“I Don’t Have a Job, I Have a Higher Calling”) to *Freedom* magazine published by the Church of Scientology (“Millennials Favor Socially Meaningful Work”) is noticing that people crave meaning in their work.

That shouldn’t be a surprise. Even Jesus admitted he was something of a workaholic: “My Father is working straight through, even on the Sabbath. So am I.” (John 5:17, *The Message: Catholic/Ecumenical Edition*).

Why people find it surprising that we want meaning out of what we do 40-50-60 hours a week is surprising in itself. We derive many different layers or levels of meaning from our work.

Ask most people why they work and they will probably give some version of “for the paycheck, to make a living, to take care of myself and my loved

ones.” This is not a bad reason to work. Just ask people who are unemployed or underemployed. In fact, Saint Paul was pretty direct about this particular meaning of work:

Our orders – backed up by the Master, Jesus – are to refuse to have anything to do with those among you who are lazy and refuse to work the way we taught you. Don’t permit them to freeload on the rest. We showed you how to pull your weight when we were with you, so get on with it. We didn’t sit around on our hands expecting others to take care of us. In fact, we worked our fingers to the bone, up half the night moonlighting so you wouldn’t be burdened with taking care of us. And it wasn’t because we didn’t have a right to our support; we did. We simply wanted to provide an example of diligence, hoping it would prove contagious. (2 Thessalonians 3:6-9).

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But it is also true that our work can have many other meanings, if we let it. Work, of course, is our participation in the universe:

*God created human beings;
He created them godlike,
Reflecting God's nature,
He created them male
and female.
God blessed them:
"Prosper! Reproduce!
Fill Earth!
Take charge! Be responsible for
fish in the sea and birds in the
air, for every living thing that
moves on the face of the Earth."
(Genesis 1:27-28)*

And work is also one of the ways we best serve one another. That's one of the reasons Jesus got on his hands and knees to wash his disciples' feet at the Last Supper:

Jesus knew that the Father had put him in complete charge of everything, that he came from God and was on his way back to God. So he got up from the supper table, set aside his robe, and put on an apron. Then he poured water into a basin and began to wash the feet of the disciples, drying them with his apron. (John 13:3-5)

Others, like the character Ron Swanson in the television series "Parks and Recreation," find meaning in just doing a good, quality, competent job. As Martin Luther King, Jr. put it, "If a man is called to be a

street sweeper, he should sweep streets even as a Michelangelo painted, or Beethoven composed music, or Shakespeare wrote poetry. He should sweep streets so well that all the hosts of heaven and earth will pause to say, 'Here lived a great street sweeper who did his job well.'"

Some people find their meaning in "delighting" others (bosses, employees, colleagues, customers, suppliers, competitors) at work. This simple idea has turned Wegmans Supermarkets of Rochester, New York, for example, into the most trusted brand and consistently one of the top "Great Places to Work" in America. It is how I try to view my own work and how I run my own company. It is not always easy, but it always provides meaning.

Our work, when we really get down to it, is one more opportunity to love others. What more meaning do we need? As Paul said in his famous summary of the issue

We don't yet see things clearly. We're squinting in a fog, peering through a mist. But it won't be long before the weather clears and the sun shines bright! We'll see it all then, see it all as clearly as God sees us, knowing him directly just as he knows us. But for right now, until that completeness, we have three things to do to lead us toward that consummation: Trust steadily in God, hope unswervingly, love extravagantly. And the best of the three is love. (1 Corinthians 13:12-13) +

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Today, there is a movement going to the other extreme: Billionaire Catholics such as Tim Busch are working to blend capitalism with Church doctrine. Some Catholic politicians are devotees of the late writer, Ayn Rand, "*The Virtue of Selfishness*" and "*Atlas Shrugged*," a champion of libertarianism. Although truth can be found in many places, ideologies tend to distort truth. The "Prosperity Gospel" and untethered, absolute freedom does not conform to the teachings of Christ or the Church.

The most frightening heresy of American Christians today is the tendency to abandon "the common good."

This is amply evident in the present controversies over masking and vaccinations. Underlying conditions supported by a physician is one reason to reject vaccination. A properly and well-informed conscience is another. But no one has a "right" to endanger others through the pride of self-autonomy.

Saint Paul was prescient when he warned his friend, Timothy: "The time is coming when people won't listen to good teaching. Instead, they will look for teachers who will please them by telling them only what they are itching to hear (2 Timothy 4:3).

Father Keith & Rocco

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interpretation of Islam by founding and financing mosques and Muslim community centres wherever Muslim immigrant communities needed them, and supplying them with imams of the same conservative disposition. This has undoubtedly hindered Muslim integration into British society. It has made British Muslims, as a faith community, unhealthily dependent upon outside interests who are pursuing their own agenda.

There are many shades of opinion, many schools of interpretation, within the Muslim ummah (community), but the most aggressive one, backed by Saudi and Gulf State oil, is known as Wahhabism. At the core this is the Salafi movement, advocating a return to the religious beliefs and practices of the first three centuries of Islam. It should be noted that Wahhabism and Salafism are Arabic, which the majority of the world's Muslim population is not.

The ideology which drives them tells them that it is the will of Allah that the whole world should honour and worship him by keeping his laws, known as the sharia, and following the Quran and the Hadith, the sayings of the prophet. The will of Allah has been frustrated so far in human history as other more powerful political forces have countered it, mainly centred in Europe and America. In Wahhabi social theory the main opponent of Allah is Satan, and those who oppose his will are therefore in league with him, that is to say, Satanic. It is a world divided into Good and Bad, with not much in between.

The failure of the Muslim world to convert the rest to its ways is a source of deep and painful frustration and humiliation for ultra-conservative Muslims of the Salafi school. The Taliban – the word literally means “student” – have studied this Wahhabi version of Islam in madrasas or theological schools, often in Afghan refugee camps over the border in Pakistan. In Pakistan itself, as in India before partition, the main conservative tradition in Islam was known as Deobandi, against the more permissive and Sufi-based version called Barilvi. Followers of the Barilvi school, who predominate in Pakistan, believe Islam must evolve and modernise; the anti-Sufi Deobandis, under Wahhabi influence, believe it should instead return

to the fundamentals. If it does not go voluntarily, they believe they have a duty to force it. Some historians believe the British Raj in India encouraged the rise of the Deobandi movement in the 19th century on the principle of “divide and rule”.

The significance of all this for the West is that it often finds itself as a spectator of, and clumsy intervener in, religious disagreements about which it knows little and cares less. The basic Shia/Sunni divide it is aware of; Deobandi verses Barilvi it is not. Presumably from Lahore, the conflict in Northern Ireland looks similarly obscure and confusing.

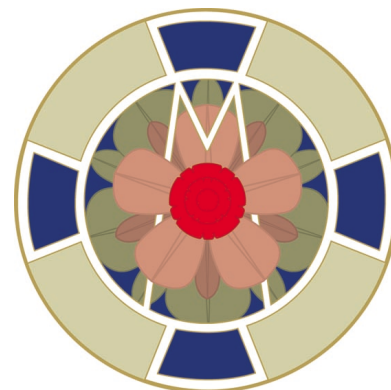
What the West has largely forgotten is the enormous debt its civilisation owes to Muslim scholarship. In Spain, North Africa and the Middle East, including Persia, the works of classical pre-Christian philosophers and scientists were studied and developed, and eventually carried forward into European centres of learning with an Arabian accent. Modern medicine is full of Arabic expressions, from influenza to catheter, as is modern mathematics, from algebra to algorithm. The very concept of a university has Islamic origins: Al-Azhar university in Cairo dates from 970 AD. Cordoba was a centre of academic excellence in Europe before Oxford and Cambridge had been thought of. And it is through such channels that the writings of Aristotle and Plato were fed into the mainstream of Christian theology. Thomas Aquinas himself studied the works of Muslim scholars like Averroes (Abu l-Walid Muhammad Ibn Amad Ibn Rušd), a Spanish Arab, and Avicenna (Abu Ali Sina Pour Sina), who was Persian And not without resistance either. Mediaeval Catholicism had its own brand of obscurantists, who rejected anything not strictly Biblical as dangerously pagan. But Western science, philosophy and medicine, not to mention architecture, sculpture and interior design, would never have flourished as they did without Islamic influence. It could have been flourishing again, had it not been for Arab oil wealth being used to stem the tide of innovation and creativity in favour of an essentially static view of human history where nothing must change and everything must stay as it was 1,300 years ago. It could have been very different, and perhaps one day it still will be. +

NOTRE DAME NEWS

On September 17, 2021, the Notre Dame Church & School campus in Michigan City will be the destination point for the **"Pat Mac 100K" Bike Ride**. This is a fundraiser for pediatric brain cancer and is named for Patrick McNamara who lost his life long battle with brain cancer at the age of 13 years. Pediatric brain cancer research is not well-funded according to the American Cancer Society.

This year's donation goal is \$300,000 to be shared with families of children with cancer, research and the Lurie Children's Hospital in Chicago. The bike ride begins on the south side of Chicago travels through Northwest Indiana via U.S. Highways 12 & 20 to its destination point at the Notre Dame Campus.

Notre Dame school children will welcome the bikers with signs and good wishes..



NOTRE DAME
CATHOLIC COMMUNITY

CATHOLIC SERVICES APPEAL



NOTRE DAME PARISH GOAL

\$37,796

YEAR-TO-DATE

\$28,340