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THE PEACEABLE KING DON MEAHILL © C.

Justice and Peace

Dom Helder Camara

We must go beyond "aid" or "charity" and demand justice which will bring peace. Those who ask the powerful to give aid to the poor, or who help the poor themselves by being imprudent enough, or bold enough, to mention these or those rights or demand this or that justice, are regarded as splendid men and women, saints. But those who choose to demand justice generally, seeking to change structures that reduce millions of God's children to slavery, must expect their words to be distorted, to be libelled and slandered, viewed with disfavor by governments, perhaps imprisoned, tortured, killed. "Blessed are those who are persecuted on my account."

(The Desert is Fertile)

To Caesar What is Caesar's To God What is God's

Julian Pleasants

When they handed him a small Roman coin he asked them, "Whose head is this, and whose inscription?" "Caesar's," they replied. At that he said to them, "Then give to Caesar what is Caesar's, but give to God what is God's."

How many homilies have I heard using this Gospel to put down politics, locating it beyond the pale of God-directed activity. The striking thing, is that Jesus could speak so positively about obligations to an Emperor who had subjugated Jesus' country, who tended to pretensions of divinity, and who was only serving his own purposes as he accidentally provided the much-needed services of common coinage, good roads and aqueducts, and the Pax Romana. How much more positively might Jesus have spoken about a government that arises from the people, that explicitly refuses identification with religion, and that makes service to the people its reason for existence? Well, we don't know, and maybe it's just as well before we wax too ecstatic about how good our government looks on paper. But it's a question that we, representing Christ in our time, should be thinking about right now.



I must confess to putting down politics myself, in my active Catholic Worker days. When the Catholic Worker movement started, in 1933, the government had failed to do anything for the poor. Even after the New Deal began doing a great deal, there continued to be, as there are now, many people whose problems could only be solved by other people's taking personal responsibility for them. So the CW was built on the failures of government policies, and understandably tended to put politics down, as I did myself until I helped maintain a CW House of Hospitality in South Bend. During the 3 years it took for the World War II boom to absorb the last effects of the great depression, we served meals for up to 150 men at a time, and provided beds for up to 32, relying on help from Notre Dame and the South Bend community.

Almost every day we took one or more men to the St. Joseph Hospital out-patient department to be treated for the effects of infection, malnutrition, and a generally hard life. There the tab was picked up by the Holy Cross Sisters, the Township Trustee, and state funds.

It was on those trips that I made a discovery whose significance has become clearer to me with the passage of time. Contrary to my expectations, the men felt their dignity better preserved when their medical needs were met by the government than when their food and lodging were provided by me. It made an old-time Wobbly feel childish to be dependent on a young whippersnapper like me. But receiving medical care at the expense of government seemed his due.

Government assistance programs were something they could count on to be there tomorrow, whereas the House I maintained could close tomorrow if I left to take care of personal family matters or because I got a fellowship to graduate school. I began to realize that there are a great

many things the state does better than any one else could.

Government programs are not just a poor substitute for the failure of individuals. They are the proper answer to many problems that have arisen from the complexity of modern life, complexity whose benefits in knowledge, health, and material well-being represent a great advance. When the cost of those benefits falls disproportionately on the poor, it is the state, representing all us beneficiaries, who should be guaranteeing them their share.

The government and its programs do provide a way of meeting the peoples needs. There is no substitute for it, and no substitute for your doing your share of it. Giving to Caesar is giving some peace and justice to people who will not get it otherwise.

*As God's ministers
we must be patient
in times of affliction,
be pure minded, forgiving,
relying on the Holy Spirit
and sincere love.
They call us
deceivers,
and we tell the truth;
sad men,
and we rejoice continually;
beggars,
and we bring riches to many;
disinherited,
and the world is ours!*

SAINT PAUL

Hundreds Trained To Help Homeless

More than two hundred students from St. Mary's and Notre Dame participated this week in the training sessions for the Shelter for the Homeless which opens at the beginning of November. If you are still interested in helping out at this facility please contact the United Religious Community. Some halls have formed teams, other individuals are still looking for people to join them. Just call 282-2397.



Many people will be leaving Campus for Fall Break. Go well. Travel safely. Rest. Eat hardy. Tell your loved ones how much they are missed. And come back filled with the energy and enthusiasm that we all need to finish out the semester with success.

*May the road rise to meet you,
May the wind always be at your back,
May the sun shine warm upon your face,
May the rains fall soft upon your field,
May God hold you in the palm of his hand.*
Irish Blessing

Liturgical Schedule

SUNDAY MASS

Main Church 5:15 pm (vigil-Sat.)
9:00 am
10:30 am
12:15 pm

Crypt 6:00 am
7:15 am
8:15 am
9:30 am
10:45 am
12:15 pm

WEEKDAY MASS

Main Church 11:30 am (Mon. - Sat.)

Crypt 6:30 am (Mon. - Sat.)
7:15 am (Mon. - Fri.)
12:10 pm (Mon. - Fri.)
5:30 pm (Mon. - Fri.)
5:00 pm (Football Sat.)

VESPERS

Sunday Vespers in the Lady Chapel
Oct. 21 and Oct. 28 Cancelled

ROSARY

Daily Rosary at the Grotto
6:45 pm

EXPOSITION OF THE BLESSED SACRAMENT

First Fridays in the Lady Chapel
12:00 noon - 5:00 pm

SACRAMENT OF PENANCE

In the Crypt
4:00 pm 5:00 pm (Sat.)