Msgr. Irving A. DeBlanc retiring as Pastor of Our Lady Queen of Heaven Parish in Lake Charles
The Most Rev. Robert Muench, Auxiliary Bishop of the Archdiocese of New Orleans, was the homiletic for the St. Peter Claver celebration.

**Diocesan Schedules**

**OCTOBER**

**BISHOP SPEYER**

1 -- Clergy Meeting, Chancellor, 10 a.m.
2 -- Staff meeting, 1:30 p.m.
4 -- Bishop's Dinner for Scouting, St. Margaret, 4 p.m.
6 -- Senate Meeting, 10 a.m.
8 -- GT taping, St. Henry, Lake Charles, 9 a.m.
9 -- Personnel Board, 10 a.m.; Staff meeting, 1:30 p.m.; Black Catholics Advisory Board, St. Henry, 6:30 p.m.
14 -- Finance Board, 10 a.m.
15 -- Communications Board, 8:30 a.m.; GT taping, Our Lady Star of the Sea, Cameron, 9 a.m.; LC Kiwanis North Dinner, City Club, 7 p.m.
16 -- Msgr. DeBlanc Celebration/Clergy, 10 a.m.; Staff Meeting, 1:30 p.m.
18 -- St. Luke's Day Mass, 9:30 a.m.

**Catholic High School, 7 p.m.**

"Communication Styles", presented by Janice Colligan, M.A., St. Patrick Hospital EAP Coordinator.

18 -- Meeting at St. Louis Catholic High School, 7 p.m. "Value of Friendship - Cure of Loneliness", presented by John Schlicker, Program Administrator of Adult Psychiatric Unit at Charter Hospital

31 -- Halloween Party and Scavenger Hunt, Suffolk Manor 7:30 p.m.

**DEAF CENTER**

6 -- Deaf Center Sign Class, 6:30 p.m.
10 -- Mass at 6:30 p.m.
13 -- Deaf Center Sign Class, 6:30 p.m.
15 -- Deaf Center Sign Class, 6:30 p.m.
17 -- Mass at 6:30 p.m.

**SEPARATED/DIVORCED MINISTRY**

11 -- Mass at St. Henry Church, Lake Charles, 5 p.m.;
11 -- Meeting at St. Louis Catholic High School, 7 p.m.

**Diocesan News**

**Mass honoring St. Peter Claver held**

Auxiliary Bishop Muench homiletic at celebration

**LAKE CHARLES** -- On Sunday, Sept. 6, a Mass honoring St. Peter Claver, patron saint of the Diocese, was celebrated in the Cathedral of the Immaculate Conception.

St. Peter Claver was a Jesuit priest who served the poorest of the poor and sick.

Peter Claver spent over 30 years in ministry to hundreds of thousands of captives who were sold into slavery in the country now known as Colombia, South America.

St. Peter Claver was chosen as patron saint of the Diocese for several reasons.

One of those is his total dedication to the homeless poor. His certain trust in God's grace and strength is also a reason to follow the example of the great saint.

Beautiful music for the Mass was directed by Bob Marcantel, choir director for the Cathedral. The organist was Donna Vancherie and the cantor was Keith Pellerin.

**Funeral services held for Deacon LeBlanc**

**VINCENT** -- Funeral service for the Rev. Mr. Clarence LeBlanc, 75 of Vinton, were held on Sept. 14 in St. Joseph Catholic Church.

The Rev. Charles Soileau, pastor, officiated. Burial was in Mimosa Pines Cemetery under the direction of Hixson Funeral Home of Vinton.

He died Sept. 12 in Sulphur. Deacon LeBlanc was born in Mermentau and was a member of St. Joseph Catholic Church. He was ordained a permanent deacon in 1977 and had served his entire diaconate at St. Joseph.

He was a Fourth Degree Knight of Columbus and was a retired manager of the Vinton Co-op Dryer.

Survivors include three sons, Samuel and Mark B. LeBlanc of Vinton; Michael K. of Houston; one daughter Nelson "Fat" LeBlanc of Vinton; two sisters, Mrs. Dorothy Wiltz of Sulphur and Mrs. Ruth Kitchell of Port Neches, Texas; five grandchildren and four great-grandchildren.

**St. Luke Day celebration for Health Care workers**

**LAKE CHARLES** -- St. Luke's Day will be celebrated at the Cathedral of the Immaculate Conception on Sunday, Oct. 18 at 9:30 a.m. to better highlight Religion and Medicine Week and National Pastoral Care Week.

The Most Rev. Jude Speyer will be the main celebrant of the Mass and preside at the celebration. He will be assisted by Chaplains and Pastoral Care Personnel from the various medical facilities.

According to the Rev. Marty Martineau, Director of Pastoral Care at St. Patrick Hospital, all those involved in any of the healing professions are invited to come and celebrate, giving thanks to the Lord and asking his blessing on all involved in the medical and related sciences.

For more information call 491-7739.
LaSalette: 100 years in America

How long is a century? A group of us pondered that question two weeks ago. The reason? It was in August of 1892 that the Missionaries of LaSalette, having sailed from France, first set foot in America.

And it was on Sept. 19, 1992, that scores of priests and hundreds of people of the Diocese of Lafayette and the Missionaries of LaSalette as they celebrated their centennial.

Of their 100 years on this continent, 71 were spent in service to the people of Southwest Louisiana! Quite a contribution to Church in this State and grounds enough for gratitude we owe to these men.

Before going to Our Lady of Prompt Succor Church where the centennial observance was held, I first went on pilgrimage to the cemetery where Mmes Pinos. Those of yon familiar with the area of the Calcasieu river know that Mmes Pinos is the name of a cemetery between Carlyle and Hackberry.

What sort of celebration begins in a cemetery? I went to pay my respects to the heroes of Our Lady of Prompt Succor who lie buried in the plot given to the LaSalette Missionaries by a devoted and admired couple, Herbert D. Moye and his wife in 1960.

Reading of Church history reveals an attempt there, a lack of comment, in the simple long list of names of those interred there. I offer them below, without comment, in the simple order in which they lie:

- Justin Dolan, B. 1917, D. 1982, Age 64
- Alarce Gilbert, B. 1908, D. 1979, Age 71
- Anthony Morin, B. 1924, D. 1979, Age 55
- Thomas Nolan, B. 1910, D. 1978, Age 67
- James Jacobson, B. 1924, D. 1978, Age 54
- Henry La Chapelle, B. 1910, D. 1978, Age 67
- James Shabriang, B. 1904, D. 1967, Age 73
- Richard Donohue, B. 1923, D. 1975, Age 51
- Albert Rosset, B. 1883, D. 1967, Age 80
- David Hennessy, B. 1915, D. 1960, Age 77
- Anthony Bruzas, B. 1897, D. 1986, Age 88
- Gerald La Roche, B. 1912, D. 1986, Age 73
- Robert Chagnon, B. 1930, D. 1985, Age 55
- Leola Martel, B. 1903, D. 1985, Age 80
- James O’Connell, B. 1907, D. 1991, Age 84
- May they rest in peace!

When in 1978, at the request of Bishop Frey, the Holy See sent a Mssr. Faggin from the office of the Apostolic Delegate in Washington, D.C., to study the needs of the Church in this area, I was then serving as Chancellor for the Diocese of Lafayette. That is why it fell to me to arrange the itinerary and the schedule of interviews for Mssr. Faggin conducted in this five-parish area.

He was deeply impressed with the large number of LaSalette missionaries he found west of the Calcasieu River.

Nevertheless, Mssr. Faggin expressed concern over the limitations of the LaSalletes. How could this area become a diocese if lost the services of so many missionary brothers and priests, be welcomed? What were their long-range plans? Did they intend to stay?

Once were alone in the car, I repeated this concern to me, as if I, of all people, would know the answer. In my response to him (which I have now forgotten), I wish that I had not been so slow-witted or had even known the facts you just read from the grave markers. I wish I had been able to say to the Delegate’s representative that no religious congregation whose commitment is transitory develops a permanent burial place for its dead.

Now the list of those currently working in the Diocese:

- Roland Bernier, St. Joseph, DeRidder
- John Blum, Our Lady of LaSalette, DeQuincy
- Edward Brunner, immaculate Conception Sulphur
- Joseph Decoteau, Our Lady of LaSalette, Sulphur
- Rev. James Droney, St. Theresa, Carlyle
- Raymond Isabelle, Our Lady of Prompt Succor, Sulphur
- Rev. James Doley, Our Lady of LaSalette, Sulphur
- Patrick McCarthy, St. Joseph, DeRidder
- Eugene McKenna, St. Peter, Hackberry
- Edmund Normantowitz, Our Lady of the Lake, Lake Arthur
- William O'Brien, Cal/Cam Hospital, Sulphur
- Roger Quibuyen, St. Patrick Hospital, Lake Charles
- George Rechich, Our Lady of Prompt Succor, Sulphur
- Donald Smith, Our Lady of Prompt Succor, Sulphur
- Rev. Donald Thomas, Our Lady of Prompt Succor, Sulphur

Those in the first list of names belong to the Church Triumphant. The second list of names are those in the Church Militant who at this moment are working to build up the Kingdom.

Going over the past and reviewing the present, inevitably at times like these, our thoughts turn to the future.

The Lake Charles area, east of the river, has unfortunately not been very generous in its response to men and women religious to continue the work of the LaSalette missionaries have started.

For this reason, we are all so intensely proud of one who has presented himself... Fr. Edward Richard of DeQuincy, well-known to most of you. It is my prayer and hope that Fr. Richard is only the first of many to come.

Who else will join the ranks of the Missionaries of LaSalette?

To help provide an answer to this question, I think Fr. Spero who would approve of the gift I made to Fr. Ronald Greshen, homilist for the Mass of celebration, who represented the Very Rev. Egdio Vecchio, the Provincial, in Sulphur. Besides pledging him your prayers and mine, I present him with a check for $1,000 to be added to the budget of the LaSalette vocation recruiter. A token, really, when you consider everything they do for us.

For when God blesses and makes the Missionaries of Our Lady of LaSalette prosper, it means that we prosper. Therefore, in our future, in a way, to invest in ourselves, so closely have they identified with us.

"Of their 100 years on this continent, they were spent in service to the people of Southwest Louisiana! Quite a contribution to Church in this state..." 

-Bishop Jude Sperey

"Of their 100 years on this continent, they were spent in service to the people of Southwest Louisiana! Quite a contribution to Church in this state..."

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Bishop’s annual dinner on Scouting/Campfire Oct. 4

LAKE CHARLES - The annual Bishop’s Dinner on Scouting and Campfire for the Diocese of Lake Charles will be Sunday, Oct. 4 at 4 p.m. at St. Margaret Family Center on 17th Street.

The boys and girls who have completed their religious education will turn to the future.

The Congress VII Leadership team is committed to the growth of a mutual understanding and respect for all the members of the Church of Lake Charles.

Please keep us in your prayers.

Rev. Mauricio Lopez-Velez
Rev. Kenneth Bartsch, OFM
Sister Maria Goretti Enright Oct. 17
Sister Anna Marie Enright Oct. 17
Msgr. Irvin A. DeBlanc Oct. 17
Rev. Robert Chagnon Oct. 17
Rev. Michael Barras Oct. 17
Rev. Henry McKay, MS Oct. 23
Bro. Anthony Bouchard Oct. 23
Rev. Joseph McGrath Oct. 23
Rev. Thomas Nolan Oct. 24
Rev. Mr. George Stearns Oct. 25
Sister Josepha Regan Oct. 29

Happy Birthday

Rev. Sister Gloria Calin Oct. 4
Rev. Kenneth Bartsch, OFM Oct. 11
Sister Maria Goretti Enright Oct. 11
Msgr. Irvin A. DeBlanc Oct. 11
Rev. Robert Chagnon Oct. 11
Rev. Michael Barras Oct. 11
Rev. Henry McKay, MS Oct. 17
Bro. Anthony Bouchard Oct. 17
Rev. Joseph McGrath Oct. 17
Rev. Thomas Nolan Oct. 24
Rev. Mr. George Stearns Oct. 25
Sister Josepha Regan Oct. 29

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A new architect

By Rev. Don Piraro

Last month I shared with you the new optimism for the retreat house project and how I was asked to call the Building Committee together again. Msgr. Irving DeBlanc is the head of this committee and his first task was to contact our architect, Neil Nerhbass, in Lafayette.

Msgr. DeBlanc reported to our committee the surprising news that our primary architect, Mr. Nerhbass, had retired because of health reasons and that he had dismantled his office.

Now this was surprising because I had heard that he was seriously thinking of working mostly in California where he also had an office. Once again the value of rumor became apparent.

Mr. Nerhbass recommended to Msgr. DeBlanc and Bishop Speyrer that we hire as our primary architect to replace him, Gayle Zembower from Lake Charles. This made a great deal of sense because Mr. Zembower had been part of the design from the beginning and was to take over once the building contracts were let.

We agreed that this was a logical choice and Mr. Zembower is now the design person we are working with.

Frankly, he wasted no time getting started. We began in mid-April with a series of three-hour Monday night meetings. Originally scheduled for only three, we met into June and had six meetings with him.

When we began this building design phase, I had no idea how long it would take. I know we are a slow working committee, frequently disagreeing over details, but working very thoroughly and systematically.

I think when the buildings are built, our hard work will show well in the details.

Carr ordained a deacon in England

LUTON, ENGLAND - George Carr, formerly of the Diocese of Lake Charles, has been ordained a permanent deacon in service to the Catholic Church in Northampton, England.

On Sept. 5, Rev. Mr. Carr was ordained in his parish church of the Holy Family, Luton, England, by Northampton's Bishop Leo McCartie.

He began his studies for the permanent diaconate while a parishioner of Our Lady Queen of Heaven Parish, in 1986. His spiritual advisor and mentor was then Father Sam Jacobs, now Bishop Jacobs of the Diocese of Alexandria.

Others involved in his preparation were Fathers Joseph DeCoteau and Lawrence Kohler of Our Lady of LaSalette Parish, Sulphur.

In 1990, an employment transfer sent him to England, where he is responsible for building cable television networks in the northern suburbs of London.

As a newly ordained permanent deacon George Carr (third from right) is shown in the garden of Holy Family Catholic Church in Luton, England. With Rev. Mr. Carr are (left to right) Father Bernard Hughes, pastor; Deacon Carr's wife, Joan; daughters Jacquelin and Jessica; Northampton Bishop Leo McCartie; Deacon Carr; daughter Jennifer and son George.

Vatican Library Treasures exhibit

WASHINGTON, D.C. -- A spectacular exhibition of treasures from the Vatican Library, the riches collection of western manuscripts and printed books in the world, will open at the Library of Congress Thomas Jefferson Building on Friday, Jan. 8, 1993.

Many of the objects have never before been seen on public display. The exhibition marks the reopening of the Library's Great Hall for the period of the exhibit.

"Rome Reborn: The Vatican Library and Renaissance Culture," will present some 200 of the Vatican Library's most precious manuscripts, books, and maps.

Diocesan Priests' Senate elects new chairperson

LAKE CHARLES -- Rev. Henry Mancuso, pastor of St. Margaret Parish in Lake Charles, was elected to the position of chairman of the priests' senate at the annual "overnight" meeting with Bishop Speyrer.

In accord with the constitution of the priests' senate, Fr. Mancuso appointed Rev. Albert Borel as vice-chairman. The vice-chairman also serves as secretary for the senate.

Each of these positions is for one year with opportunity for renewal upon re-election or reappointment, respectively.

The senate holds an extended meeting with the Bishop each August to review the previous years activities, to plan for the upcoming year and to be in support of each other and in consultation with the Bishop.

'Christian Fellowship for Cops' formed in diocece

JENNINGS -- Law enforcement officers in Jeff Davis Parish have recently organized to form a Christian Fellowship for Cops. Under the patronage of Michael the Archangel (Patron of Police Officers), Cpl. Ricky J. Benoit, held his first meeting in which Christian Police officers met to discuss the organization for fellowship and support.

The purpose of the organization is to foster Christian officers an opportunity to meet monthly for fellowship. The first meeting was held Aug. 10 and a video entitled, "Ultimate Survivors" was shown.

An informal discussion of the training film followed. The second meeting of the group was held Sept. 14.

On Sept. 29, the Feast Day of St. Michael, the police officers were knighted in the fraternal organization by the Rev. Al Volpe, Staff Chaplain to the Jennings Police Dept.

The knitting service took place in the meeting room of Immaculate Conception Church.

A spaghetti supper for officers and their wives followed. Fr. Volpe, who is also pastor of St. Charles Borromeo Church in Fenton, said he was approached by police officers requesting this type of organization.

Commenting upon the request from Cpl. Benoit, Fr. Volpe said, "this is an opportu-
Fanning the Flame ... Charismatic practice and theology

(Second of three-part series)

By Jim McInerney

"For some do certainly and truly drive out devils, so that those who have been cleansed from evil spirits frequently believe...and join themselves to the Church. Others have fore-knowledge of things to come; they see visions, and utter prophetic expressions. Others still, heal the sick by laying hands upon them, and cast out evil spirits. In like manner we do also have many brethren in the Church, who possess prophetic gifts, and who through the Spirit speak all kinds of languages, and bring to light for the general benefit the hidden things of men and declare the mysteries of God..." -St. Irenaeus (c. 130-200 A.D.)

For most Catholics, all that is known about the Charismatic Renewal is that its adherents seem to engage in strange practices. They claim to speak in tongues, prophesy, heal the sick, pray with singing, be stamped with the marks of God, etc. Yet, many Catholics often see them as being "fundamentalists." In many parishes, there is a Charismatic group, they are often viewed as elitist. Moreover, in number of Churches, the clergy have encountered the Charismatic Renewal in the past 25 years have ended up exiting the Church - leaving behind their "dead" parishes in favor of "spirit-filled" or "full Gospel" churches.

LADERS OF THE Renewal readily admit that there have been problems. In many parishes where prayer meetings the Charismatics have been marginalized as just another spirituality along with many others. And although there are no accurate numbers of how many have left the Catholic Church, this problem does exist, though not to the degree it did 20 years ago.

Leaders claim that if the average Catholic truly understood what the renewal is all about, the negative attitudes would alter considerably.

The Charismatic Renewal, according to them, is just not a movement. It is the working of the Holy Spirit at the very heart of the Church.

THIS IS THE second of a three part series examining the Catholic Charismatic Renewal. In Part I we reviewed the history of the renewal dating back to the turn of the century when a nun struck the first spark by persuading Pope Leo XIII to dedicate the 20th Century to the Holy Spirit. That spark kindled and burned into flame among a small group of Duquesne University students in Pittsburgh 25 years ago.

Now we will explore what Charismatics believe by examining their practices and theology.

Catholic who become involved in the Charismatic Renewal usually do so at the parish or local prayer meeting level.

ACCORDING TO THE National Service Committee of the Catholic Charismatic Renewal (an umbrella organization that assists the renewal) there are over 5,000 prayer groups that hold regular meetings throughout the United States. It is at these prayer meetings that most Charismatics encounter what they call the "baptism in the Holy Spirit.

One of the ways most often used for introducing newcomers to this experience is the seven part Life in Spirit Seminar. This course consists of seven one hour classes, usually covered in a seven week period.

The classes require very little reading and the lecture content is very elementary.

BEGINNING WITH a class on God's love for us, the participants explore through a series of scriptures that emphasize the most common elements of generic Christian faith - God, sin, Christ, redemption, prayer, forgiveness, love of neighbor, etc.

This course can be taken by a college professor or by a person with little or no formal education. Those who attend a Life in the Spirit Seminar looking for deep spiritual insight or penetrating theology will not find what they are looking for.

During the week between classes the attendees are encouraged to pray and ask God for guidance and direction. About half way through the course the students are instructed to commit, or recommit, their lives to Christ.

The prayer often used for this commitment is very similar to the Renewal of Baptismal Vows every Catholic recites at Easter Mass each year.

NEXT, COMES A prayer for the baptism in the Holy Spirit. This often (but not always) comes through a series of prayers and instructions laying hands on the students and praying that they will be filled with the Holy Spirit.

The last few classes of the seminar deal with the themes of growth and transformation in Christ.

According to those who have been through it, if there is one prerequisite for full participation in a Life in the Spirit Seminar (or other similar introductory classes) it is openness to God's working in their lives.

Openness to believing that God says what He says. When God says He loves us, He means it. When He says He will not forsake us, He will not. When He says He will send His Holy Spirit, he does.

FOR THE CATHOLIC Charismatic, to ask God for baptism in the Holy Spirit is not to ask God for another sacrament. Rather, it is to ask God to release in us the power of the sacraments, especially the sacraments of Baptism and Confirmation.

Just as Saint Paul urged Timothy to "fan into flames" the gifts that had been given to him by God (2 Timothy 1:6), we are encouraged, by being open, to fan into flame the gift of new life we received in Baptism.

The analogy of a flashlight is sometimes used here. You can have a powerful flashlight loaded with powerful batteries, but if you never turn on the switch to open the circuit you will not experience its light.

As a visible manifestation of having been baptized in the Holy Spirit, students are encouraged to pray in tongues and to vocally praise God.

VERY OFTEN, some will begin to prophesy. If there is a prayer meeting for following classes, they are often asked to join in singing and praising God.

To an outsider, a Charismatic prayer meeting can be unsettling, especially if there is loss of praise or speaking in tongues. But Charismatics say that if one is open to God's gifts, one should be open to all of them.

For these, the powerful manifestations of the Holy Spirit that attend this gift of the Spirit are not intended to be isolated, one-time occurrences that came to a crashing halt at the end of the Apostolic Age. They are for all ages. Moreover, they were not, and are not, just an elite few, but for everyone.

TO THIS assertion, most Catholics respond to charisma baptism in effect, "That's nice. It might be for you, but not for me. Its too emotional, not my style."

Even though there have been a number of excellent Catholic books written that speak to this issue, for the most part the Charismatic Renewal has been a practice in search of a theology.

That, according to renewal leaders, is about to change. A recent past theologians lend scholarly support to what Charismatics have been saying for the past quarter of a century - that the baptism in the Holy Spirit is an authentic, spiritual experience that is the inheritance of all Christians by virtue of their Baptism.

In their book, Christian Initiation and Baptism in the Holy Spirit (Collegeville: Liturgical Press, 1991), Fathers Killian McDonnell and George Montague advance the argument that the reception of charisms (gifts), including speaking in tongues and prophecy, was a normal experience during the time of initiation in the early Church, and should be accepted as normal today.

DRAWING ON THE writings of 11 post-biblical authors representing Greek, Latin and Syrian cultures, the scholars present an impressive array of early Church Fathers and writers - St. Justin Martyr, Origen, Didymus the Blind, St. Cyril of Jerusalem, Tertullian, St. Hilary of Poitiers, St. John Chrysostom, John of Apamea, Philoxenus of Mabug, Sererus of Antioch, and Joseph Hazzaya.

Three of the ancient writers, Saints Hilary, Cyril, and Chrysostom, are recognized as Doctors of the Church, i.e., considered to be authoritative witnesses to authentic belief and practices.

In order to give their findings widespread exposure among the clergy and laity, the two priests, at the invitation of the National Service Committee, joined with other theologians and pastors in 1984 to establish the "Charismatic Consultation" in Techin, Illinois.

The result of this meeting was a document that summarizes and packages their research in an easy to read format. "Fanning the Flame" (Liturgical Press: Collegeville, 1991) is a 30-page tact that explains the consultants' "conviction that what some early Christian authors called the 'baptism in the Holy Spirit' is a key to living the Christian life to the fullest."

The authors point out that "baptism in the Holy Spirit" is and the Sacrament of Baptism received a second time. Nor is it something that occurs only in the Charismatic Renewal.

"Baptism in the Holy Spirit," they emphasize, "is captive to no camp, whether liberal or conservative. Nor is it identified with any one movement, nor with one style of prayer, worship or community. On the contrary, we believe that the Holy Spirit belongs to the Christian inheritance of all those sacramentally initiated into the Church."

In other words, one does not have to be "charismatic" in order to receive baptism in the Holy Spirit.

USING VERY STRONG language, the document addresses the dangers of emotionalism and the seeking after religious experience, problems that charismatics often confront.

Saying that "openness to the charisms and the experiential...that grace is necessary to the senses," the authors emphasize their belief that following God is "a progress from mountain top experience to mountain top experience, a pilgrimage of faith lived mostly in the valleys, indeed, often in the desert."

By warning that the seeking after these experiences "is the shortest path to illusion," the authors state "Feelings and sentiment always need careful discernment."

Fanning the Flame points out many of the problems that exist in the Church and society today that are in need of a remedy - the drop in vocations to the religious life, the decline of the family, neglect of the poor, wasteful consumerism, the loss of Catholics to other denominations.

ALL OF THESE problems indicate the need for evangelization and conversion.

Seeing the new Rite of Christian Initiation of Adults (RCIA) as an encouraging sign, the authors encourage the Church, the leaders of the evangelization to include those already in the pews.

Baptism in the Holy Spirit, they say, was not invented by Protestant Pentecostals. Rather, it is a gift of God for the entire Church. As such, it is for everyone.

It must be sought repeatedly through prayer and needs to be 'rekindled' from time to time.

FOR THOSE WHO were baptized as infants, the authors state "prayer for the full release of the Holy Spirit...is a common way of appropriating the grace of the Holy Spirit...in the same pattern and mandate for the life and growth of the Church."

The most challenging (and controversial) aspect of both the book and document is that baptism in the Holy Spirit should be part of public liturgy and is "normal" for the entire Church. By this they mean that the evidence of the New Testament and witness of the first several centuries of Church history "has led us to the conviction that what we call baptism in the Holy
QUESTION: Is it possible for a mentally handicapped child to make First Communion? What are the rules for this? Does such a child have to be able to memorize the usual prayers before they can share Holy Communion?

ANSWER: You need to know that this question cannot have a universal answer. The circumstances of each case must be taken separately.

The mentally handicapped are distin- guished between the educable and non-educable. Those who are able to attend school, who are able to comprehend the basic teaching about the meaning of what Holy Communion is, can certainly make their Holy Communion.

Their ability to be able to memorize prayers would not be the priority.

However, there are many mentally handicapped persons who are able to learn the basic prayers required of those making their communion. Many can memorize and understand enough to receive the eucharist.

In times past, the educational opportunities offered to the mentally handicapped (the retarded) were so minimal. Now their educational opportunities are so improved.

Many more mentally handicapped are able to receive the eucharist today as compared to the recent past.

Religious education as all education has met the needs of the mentally handicapped helping them reach their human potential with greater success.

However, there are those cases where certain mentally handicapped individuals are not classified as ‘educable’ and are not able to have that minimal understanding of the eucharist required to share the Lord’s Table.

There are those more sad cases where the severely handicapped may be institutionalized and are incapable of making this step.

If they can’t understand the basics, then they are not to be admitted to the Lord’s Table.

If the child you are concerned about attends a school, then it is more than possible for that child to be enrolled in some helpful eucharistic instruction and be prepared to share Holy Communion.

If anyone would be in doubt about such a case, then an interview with a pastor or religious education director could settle those questions and concerns.

After all, even our second graders who are able to be admitted to the sacrament of the eucharist do not know the volumes of theology and scripture you might understand as an adult.

Lowering the age requirements by Pope Pius X opened the doors of opportunity for the retarded to share in the eucharist more than ever before.

Mentally handicapped children, First Communion

The theme for Catechetical Sunday, Sept. 20, was “Proclaiming Lasting Wealth.”

Last month I reflected on how catechists were part of the “Lasting Wealth” of the Church. In a sense, I was saying that what we need to proclaim is a treasure they are for us.

This month I want to reflect on how their's is a spirituality primarily of the Word.

On July 1, 1992, our Bishop, Jude Speyer, approved new policies and guidelines for the diocese on 'Catechists, Directors, Coordinators and Administrators of Religious Education' (Appendix Q-a.)

These guidelines define a catechist as a minister of the Word of God who brings the gospel to people (General Catechetical Directory, GCD, Paragraph 16).

The catechist, therefore, is a minister of the Church concerned with the formation and development of faith as a response to the Word of God. The work of the catechist is of greater importance than the selection of texts and other tools (GCD, Para. 71).

This definition places the catechist clearly in relationship with the Word of God. The cornerstone of all Christians is the Jesus Christ, the Word of God. This is true in a special way for catechists and it is a key point of their spirituality.

Our catechists are our lasting wealth.

Jesus is the Life. Knowledge about the Word of God is simply not enough. What is needed is wisdom, the ability to lead one’s life well according to the teachings of Jesus.

To do this the catechist herself must first learn wisdom and struggle to live a good moral life before teaching it.

This is the secret of all great wisdom teachers in our history. People do not listen to them if they are not living according to their own teaching.

Catechists reveal God in the way they live their lives. In so doing, they proclaim, form and educate their students.

Our catechists are our lasting wealth and their spirituality is such that they must be formed in the wealth of the Word the same time that they profess that Word to others.

SPIRITUALITY FOR CATECHISTS II

The cornerstone of all Christians is the Jesus Christ, the Word of God. This is true in a special way for catechists and it is a key point of their spirituality.

The catechist must first be immersed in the Word. They study it, pray over it, and make it their own.

Immersion is a good term. It speaks of being totally in it but the catechist must also be penetrated or permeated by it.

The result is that the catechist is constantly attending classes and workshops. The study of the Word of Revelation leads them to Jesus Christ who is the Revelation of God.

Jesus stated that He is the Word, the Truth and the Life. As the Word, Jesus is the Revelation of God. He reveals in human terms what and who God is.

By his example, He helps us understand the non-comprehensible.

God is mystery and Jesus is the expression of that mystery.

The catechist must be vulnerable to this mystery constantly so that she may then pass on the Good News to God.

Jesus is the Truth, as the revelation of the mystery of God, He reveals the relative importance of all truth in relation to Him.

Jesus as truth helps to put into perspective the values of other truths and helps weave a fabric of the inter-connectedness of life. The catechist proclaims this truth as lasting wealth.

Is 'Domestic Church' a meaningful concept?

The National Council of Catholic Bishops' Commission on Marriage and the Family recently sponsored a symposium on the family as domestic church, taken from the Second Vatican Council's catechization in Lumen Gentium, one of the landmark documents of that Council.

The three questions the symposium participants considered were:

1. The meaningfulness of 'domestic church' as a symbol for what the Christian family is meant to be and do.

2. The meaning of 'domestic church' as it may be interpreted and shared by others.

3. The usefulness of 'domestic church' as it may be interpreted in ministry with families, including teaching and pastoral practice.

4. The term 'domestic church' is not a new one. In the early Christian era it was used to describe the small, home-centered communities of worship and service which Paul and other apostles encountered and established.

5. The question facing the NCCB symposium participants was to determine if the term 'domestic church' is a meaningful concept for Christian families living in a society quite different from that of the early Christian era.

6. Is 'domestic church' still a valid word to express to families and to the world the authentic words (which Pope John Paul II speaks of in Familiaris Consortio) with the family to take up its mission) about a Christian family's identity and role?

7. The participants concluded that the term 'domestic church', in as far as it calls people to recog- nize that there is church in their home, is a hopeful and empowering symbol. It is a way of describing what is already present in Christian life, in at least a germinal form.

8. To call the family a domestic church is to express how the family, by reason of the sacrament of marriage and the sacraments of initiation (baptism, Confirmation), is raised up to be 'in the Lord' and how God's presence is experienced in the natural dynamics of family life -- unconditional love, meaningfulness, being, communication, nourishing, growth, care, and the like.

9. The term "domestic church" discloses meaning about both family and church but does not exhaust the total meaning of either reality.

"The term 'domestic church' discloses meaning about both family and church but does not exhaust the total meaning of either reality."

--Carol Giles
A new revolution, a new mystique in making

There is a new revolution in the making. Many want to debunk the idea that all persons just because they are 65 or so are feeble objects of care. No, they may be pioneers in a new adventure! They are not just "those people" who insist on staying alive.

One hundred-fifty persons become 100 years old every week now in the U.S.A. Our country needs a broader definition of "living!"

New values must come from these new pioneers, these "senior citizens!"

Most are not just passive recipients of Medicare and social security. Most are talented and potentially very productive.

The test of a people is how they behave toward the old. Being reverent to the old is not charity but a privilege. It is not a matter of consideration but of reverence, not of equality but of preference.

As a human being we are not a piece of machinery whose continued existence depends on efficiency. Old age is a blessing.

It is not a matter of apologizing for being alive. Old age is not defeat but victory, not punishment but prestige.

We in America sometimes stress efficiency more than wisdom. We almost worship youth.

So it takes supreme courage for many to admit their true age without embarrassment. Gray hair sometimes costs a man his job. Many spend more money to conceal their old age than to support religion!!

The test of our belief in the dignity of man is not only our reverence of tiny babies even unborn, but also our affection and care for the aging.

Three realities must be developed:

1. The aging must firmly believe that they are useful to society.

Man's value has been determined not by society but by God. God has made each man and died if only to save one person. If one suffers with the Redeemer he may become the most valuable person in the community.

He is not valuable just because he is a member of the human race but the human race is valuable because it is composed of human beings associated with the Redeemer.

The dignity of man is the greatest concept our Lord brought into the world.

The aging shows others what succeeds and what fails, what are weaknesses in life and what are strengths. They act as a general guide to our future. They are most useful.

The aging not only give gifts but share their wisdom with others. They should be loved.

Affection is not acquired by giving presents but by sharing significant experiences and being "present."

2). The aged's internal strengths are not mere pipelines but reservoirs. They are not merely conduits but generators of internal strengths. They have deep internal strengths.

They have prepared long and well for old age. They have overcome the impact of continual death among them; of losing relatives, wives or husbands, friends.

An elderly man may be the last left of his group but he is not crushed with the burden. He becomes a source of new wisdom.

Old age is not an uncharted land. The old live so close to God on earth that death and heaven will mean little change.

October 4
27th Sunday in Ordinary Time
Luke 17:5-10
Attitude

In this passage Jesus pronounces a radically negative verdict on the idea that we can earn merit, that we can expect a reward. Such an idea of merit and reward has an eye toward human achievement and Jesus wants us to focus on the faithfulness of God and assurance that God is trustworthy."

--Rev. John H. Giles

October 11
28th Sunday in Ordinary Time
Luke 17:11-19
Cleaning of 10 Leper

The reading for this Sunday really builds on the foundation established last week by adding and highlighting the importance of gratitude that is expressed and identifies this giving of thanks as a weakness of failing to express thanks to people who have loved us and helped us along the way of our lives. Jesus expresses the spirit of gratitude that is expressed and identifies this giving of thanks as a necessity of gratitude in genuine spirituality.

October 18
29th Sunday in Ordinary Time
Luke 18:1-8
The Persistent Widow

This passage emphasizes again a major theme of Jesus. God is infinitely gracious and merciful. God rejoices when a lost one returns home. God hears the cry of those who are in distress and is filled with infinite compassion, unlike the judge in the story who merely allows himself to be mollified. Jesus gives us a strong assurance that God hears our prayers and that God's nature is to bring consolation. Even if we experience ourselves being put to a tough test by bad things happening to us and even though we may walk through a dark valley, we should be assured of the presence and compassion of God.

October 25
30th Sunday in Ordinary Time
Luke 18:9-14
Prayer

In this reading, Jesus mentions afternoon prayer as he tells of two people who go to pray at the Temple, probably at 3 p.m. A very valid point of this story is that it vindicates Jesus' own work and teaching by showing that it is consistent with the will and action of God. In his lifestyle and ministry Jesus reveals that he is representing the very nature and being of God. Again, Jesus tells us in this story the importance of a right attitude -- a right being -- a correct identity -- that is essential in true spirituality and prayer. Holy actions come from a whole heart that is healed, strengthened, and motivated by unselfish compassion.

"Such an idea of merit and reward has an eye toward human achievement and Jesus wants us to focus on the faithfulness of God and assurance that God is trustworthy."

--Rev. John H. Giles

Is Baptism necessary for salvation?

To answer the question, is Baptism necessary for salvation, we need to look to the Scriptures for direction.

In John's Gospel, Jesus told Nicodemus: "I solemnly declare to you, no one can enter into God's kingdom without being begotten of water and Spirit."

In Mark's Gospel, Jesus tells the Apostles: "Go into the whole world and proclaim the good news to all creation. The man who believes in it and accepts baptism will be saved; the man who refuses to believe in it will be condemned."

Yes, according to God's plan, Baptism is the norm for salvation.

However, we believe that God has not limited salvation to only those who are baptized in water.

We read in Timothy 2:4 that God wills all men to be saved and come to know the truth. Given this fact of Revelation, the Church believes and teaches that God provides every human being with the opportunity to be saved.

If a person is not saved it is the choice of the individual person to reject the gift of salvation. The Church professes that all salvation comes through the Death and Resurrection of Jesus.

As St. Paul states in Ephesians 2:8-"It is owing to his favor that salvation is yours through faith. This is not your own doing; it is God's gift."

Accepting these truths, we ask the question: Does Baptism have to be by water?

What about people who never had the opportunity of water Baptism through no fault of their own?

Because God wills all men to be saved, the Church teaches that there are three forms of Baptism as by water, by fire and by desire.

The first, by water, is clear for all. This is the ordinary way that most of us experience the gift of God's loving life for the first time and the way that we enter into the process of salvation.

The second, by fire, affects those who may have been preparing for Baptism by water, but were martyred because they protested the faith in Jesus Christ. This happened frequently in the early years of the Church. It may be
"Perhaps another reason why we don't appreciate the gift of the cup is because we Americans don't easily catch all the rich nuances behind wine and blood."

—Sister Catherine Leroux

Why take the cup?

Wouldn't it have been simpler for Jesus just to use and give bread? Why add on the wine?

Well, because bread and wine comprise a meal and were the basic food items every Jew regarded as gifts from God. They not only symbolized nourishment and life, but each item has a rich meaning behind it.

Most Catholics seem to know about the bread, but not the wine. How did that happen?

For the first few centuries, whenever Eucharist was celebrated, both species were received. Why? Because simply they were Jesus' gifts and to receive both was His command (Mt 26:26-27 and parallel passages, Jn 6:53ff; 1 Cor 11:25f).

But various heresies which slowly caused more people to refrain from drinking the Precious Blood. A general preoccupation with individual guilt and sinfulness, insufficient instruction on the meaning of the Mass, and the physical and liturgical distance of the priest from the people all caused Communion to be received only under the species of bread.

AND EVEN THAT became so infrequent that in 1215 the Church had to make a law saying Communion must be received at least once a year! Imagine!

In the 16th century Protestantism began. It restored the reception of both species.

So as not to confuse the already struggling faithful Catholics, the Church decreed in 1551 at that time to restore the early practice. She clearly stated then, and now, that Christ (who cannot be divided) is fully present in each species.

But with Vatican Council II, the Church has judged that the liturgical and catechetical renewal of the present time has created the conditions under which it is now both desirable and prudent to restore the practice of communion under both kinds (p. 34, Why Receive the Chalice? Donald Withey).

In the 1970 General Instruction of the Roman Missal says "The sign of communion is more complete when given under both kinds, since in that form the sign of the eucharistic meal appears more clearly, and the intention of Christ...is better expressed, as is the relation of the eucharistic banquet to the heavenly banquet."

Perhaps another reason why we don't appreciate the gift of the cup is because we Americans don't easily catch all the rich nuances behind wine and blood.

Study the Scriptures! Jews have long associated wine with these key ideas. Called the "blood of the grape" (Gn 49:11; Dt 32:14; Eccl 50:16), wine was used for cleansing and healing (cf Lk 10:34), in sacrifice rituals (Nb 29:40; Lv 1:15; 4:6), and symbolized God's goodness as well as the promise of the messianic kingdom.

When the Messiah would come he would provide rich and plentiful fare, bread and wine in abundance (cf Jn 2 & 6). Wine also connoted joy (Ps 104:15; Zech 10:7; Ptb 31:6) and love (Sg 1:2). It was and is still used at the wedding ceremony as a bonding sign between not only the bride and groom, but also between the couple and their guests.

And what does a Jew associate with blood? Not the same as we Americans do.

Allow me to share this with you next month. Abst the depth and wealth of meaning behind taking and drinking His Blood.

National Pastoral Care Week to be celebrated Oct. 25-31

LAKE CHARLES—"Stories of Healing" is the theme for Pastoral Care Week 1992, which is scheduled for Oct. 25-31.

Celebrations in the Lake Charles area include: Sunday, Oct. 18 at 9:30 a.m. Mass at the Cathedral of the Immaculate Conception for all health care workers; Tuesday, Oct. 27 at 11:30 a.m. a clergy Luncheon at St. Patrick Hospital; Wednesday, Oct. 28 at 11:30 a.m. Secretaries Luncheon at St. Patrick Hospital; Thursday, Oct. 29 at 2 p.m. a Prayer Service for Hospital Personnel and Visitors at St. Patrick Hospital.

For more information on any of these activities call 491-7739.

Ministry of presence to the people of the Yucatan

By Wayne LeBleu

In the gospel of John 13:1-20, Jesus gives us the example of the washing of the disciples feet as a model of service. This summer I was privileged to be a missionary for nearly three months. I would like to share some of my experiences with you.

I served as a missionary for the Propagation of Faith in conjunction with Notre Dame Seminary.

The name of the program is "Acompaño" which means in Spanish "I accompany you." I lived and worked among the Mayan people of Soturia, Yucatan in Mexico.

As the community of Notre Prayed over the seven of us who were to remain in the Yucatan I felt that I was a representative not only of the school, but also for the people of the Diocese of Lake Charles.

I saw this as an opportunity for me to serve others while being able to bring back to the people of my own Diocese a larger spectrum of what it means to be Church.

I believe that one of the most valuable lessons I learned was that, while living in a different culture, one must immerse every aspect of their lives into the setting which they are placed.

This was evident in my work, whether it was placing a new tar paper roof on a house, driving the parish priest to one of his seven parishes under his care, cleaning and working with the ladies who worked in the mission house, or aiding the bible school run by the native seminarian.

I was able to apply the study of theology and Catholic social teaching to real-life situations, and I gained a greater understanding for the dignity of the human person.

By our presence we were able to show the people of the Yucatan that we cared as fellow people of God.

More importantly, by working side by side with the people we were able to see a glimpse of the Christ and hoped that by our presence they were able to see Christ within us.

Part of our experience in the Yucatan was praying with the people. I felt my prayer life was enriched by living among the poor.

The psalms which we prayed as a community of missionaries took on new meaning and somehow came alive for me.

Celebrating the liturgy and praying with the people I was able to see how the people felt at home in the house of their God. In this aspect I feel the poor have a lot to teach us about being as a community and as being Church.

In conclusion, I thank God for the opportunity to wash the feet of my fellow sisters and brothers in the Third World who showed me their humility, hospitality, and simple faith grounded in experience.

My ministry in the Yucatan was truly a "ministry of presence" and I believe that I received much more than I gave.

(Wayne LeBleu is a second year theology student at Notre Dame Seminary in New Orleans. His home parish is Sacred Heart in Creole.)

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