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Charismatics

Articles of Spiritual Enlightenment for Christians
 The San Francisco *Charismatics*, Volume 8, Number 11
 November 2001

Justice & Peace

By Archbishop William J. Levada

Let us remember those who died as victims of a well planned terrorist attack. They were incidental to those who master-minded these attacks. Innocent bystanders to someone else's mad purpose. Here is one aspect of the great tragedy: the terrorists could not care less about the lives of these thousands of brothers and sisters in the human family. Or perhaps because of some warp in mind and

conscience, they had already declared them no brother or sister to them. No, they were Americans, and some of them our friends and neighbors here in the Bay Area.

If we survived Oklahoma City's home-grown terrorists, and the Beirut Marine barracks, Nairobi embassy, and USS Cole terrorists, with a prayer of thanks that they were far away, God



knows we will scarcely ever again take wing on a plane without the memory of this week in our minds and on our hearts. There but for the grace of God go we. If terrorism in Israel and northern Ireland, at Olympics games and in the air, has seemed blessedly remote in the past, I am confident that our nation--and we may hope nations throughout the world--will strive with ever more purpose for zero tolerance of terrorism anywhere in the world. We must hold those who commit these terrorist acts as the outlaws they are, and bring them to justice and

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What is Islam? by Ruqaiyyah Maqsood

Islam is one of the three great faiths that sprang from the harsh land and deep silences of the Middle Eastern deserts. The other two are Judaism and Christianity and all three are

interlinked because they are, in reality, worshipping the same One God. In historical terms, Islam is the youngest of the three, although Muslims argue that it is the earliest and forms the basis of all three.

Being a Muslim (a follower of Islam) has nothing, now, to do with being an Arab. The word 'Muslim' means simply 'one who submits'. The

creed of Islam is a simple statement in two parts, 'La ilaha ilallah wa Muhammadur rasul al-Lah' ('There is no God but Allah, and Muhammad is the Prophet of God'). As a mark of respect, Muslims may add 'Peace be upon him' when they refer to the Prophet Muhammad.

Muslims accept these
 (See Page 2)

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In God We Trust by E. J. Dionne, Jr.

Is religion the cause of the horrific events that have engulfed our nation, or is it the solution?

Following the September 11th terrorist attacks, there was an immediate inclination to blame what happened on "fanatical Islam."

Yet if many Americans saw this tragedy as rooted in a perverse religious impulse,

our own response was religious as well. We poured into churches, synagogues and mosques to ask God's consolation and help. President Bush's most inspiring address of the terrible week was not a speech, but a sermon.

"God's signs are not always the ones we look for," the president said at the National Cathedral on Friday following the attacks. "We learn in tragedy that his purposes are not always our own."

Are we talking about different gods or
 (See Page 6)

What is Islam? (From page 1)

two basic things in the heart; that there really is One God, Supreme and Unique; and that the revelation given through the Arab prophet Muhammad is the genuine, final and complete revelation from this God, and supersedes all revelations that came before it.

Being a Muslim is essentially a very personal experience. It cannot be done second-hand. It involves a moment (known as *ihsan* or realization) of being 'born

anew'. Every Muslim has to experience this if their Islam is to be a truly living thing. Most people,

once they become aware that God exists, rapidly develop *tagwa* or God-consciousness. They become aware that everything they do, think or say, is done under the 'eyes of God'. It alters everything, from the simplest of deeds to the most momentous, because with *tagwa* there is a goal to be aimed at: to please God, Who can see them at every instant and knows every detail about them, even the secret unspoken thoughts of their hearts.

This God, by definition, is the Supreme, the Almighty One. It is not possible for there to be two Almighties, so there is only One God. This is the basic concept of Islam known as *tawhid* or *one-ness*, which is expressed in theological terms as monotheism—the belief that there can only be One God.

God, the Creator and Organizer of the universe, is so far above and beyond the limitation of the human mind that it would be impossible for anyone to grasp anything about Him at all, were it not for His desire that human beings

should know and love Him, and try to live in a way that will bring them success and happiness. This is the second basic concept of Islam, known as *risalah* or *prophecy*.

Muslims believe that there has never been a time since the creation of human thought when there were not revealers and people of insight. Many of these were the prophets named in the Bible. Most Muslims regard Adam as God's first messenger, and the builder of the first

shrine dedicated to God's worship on earth.

The third basic concept of Islam is *akhira* or 'life after death'. Muslims believe

that life on this earth is very far from being all that there is.

Human life does not begin at birth, but at whatever stage God chose to create the living soul; it does not end at 'death', but at whatever stage God chooses to disintegrate that soul, if it is His will. The short period of time spent as a human being on this earth is for a reason: it provides a series of lessons and tests, the outcome of which is most important for each individual.

To pass the tests, which will sometimes involve much suffering, or perhaps being faced with the temptations of easy or corrupt living, a person needs a standard by which he or she can be guided. Each messenger or revealer of God did his or her best to teach this standard, but somewhere along the way followers with particular beliefs of their own, or with certain vested interests, colored these teachings and diluted them. The message revealed to the Prophet Muhammad came in the form of words that had to be learned

by heart and recorded with the utmost care and precision, and never altered in any way, so that there should be no doubt about them.

This revelation was given to the Prophet over a period of twenty-three years, and is now collected into book form, the book known as the Holy Qur'an. Muslims believe that the sacred words in the Arabic text of the Qur'an (obviously, it is a different matter for translations) are exactly as they were revealed to the Prophet, and have never been altered, edited, added to or taken away from, since he was given the messages in the 6th century CE. They are there for all time, a standard and a guide for the whole of life.

Although Islam began in the Middle East, and the revelation to the Prophet applied in the first instance to Arab people, it is a universal faith and has nothing to do with a person's na-

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The San Francisco Charismatics

(ISSN 1098-4046), on the web at sfspirit.com is a non-profit, educational, monthly, faith publication of

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From around the world, we have received an unprecedented outpouring of sympathy that transcended politics and religion. Friends and foes alike have been stunned by what happened on September 11, a day, more than any other, that will live in infamy. The sadness over the pain, death and destruction caused to so many in the terrorist attacks will live on in our individual and national psyche. We watch in fear as the rippling effect of that attack cause almost insurmountable political and economic problems as we teeter on the brink of a world-wide depression.

As our shock turns to anger we must be careful to deflect rather than direct our anger into rage. In the name of the One God and our national unity, we must guard against biases and hostility towards Muslims, or racial profiling—especially of Arab Americans—that makes them a de facto threat to our well being; **for they are not.** Instead let us address the problem of our individual biases and fears as we struggle to regain our personal and national resolve to make this country **and** the world a better place in which to live for everyone. We can do it!

“A lot of people will want to get even,” Fr. Dave Ghorso told his assembled students at Our Lady of Mt. Carmel School in Redwood City on the day after the terrorist attacks. Reminding them that a Christian education shows forth in practice, he said, “A lot of people will want to get even. That’s not the way we have to be... Pray for the victims, but also for the terrorists who thought this was the only way to change the world.”

While we want our government to tighten security against terrorism, the pursuit of terrorism shouldn’t undercut basic freedoms. As a *San Francisco Chronicle* Editorial precisely put it, **“Our rush to tighten security—while imperative—must be balanced against the need to preserve the freedoms that make this country such a spe-**

cial place to live.”

Pope John Paul II led the list of prelates and international public officials who sent letters of condolence to President Bush. The Pope also asked people around the world to pray the rosary daily to help protect humanity from the “evil scourge” of terrorism. The Pope made this request at a noon

blessing at the Vatican, September 30, after celebrating Mass with more than 240 bishops at the start of the month-long Synod of Bishops.

Henceforth at all Archdiocesan sponsored Charismatic Masses, we will pray the rosary starting 15 minutes prior to the start of the Mass. I urge you to start your prayer meetings with the rosary for this intention. Talk to your pastor about doing the same for Masses in your parish. Get volunteers to lead it. When we asked Mary to intercede for the conversion of Russia, her request was heard!

Individually and collectively we can make changes for the good. In the final analysis, what we do and say is important in this struggle between evil and good. Who can forget the army of people in their goodness who converged on the disaster at the World Trade Center many of whom gave their lives in trying to help others? And what a poignant picture of the New York firefighters and rescue workers carrying on a chair the fatally injured fire chaplain, Father Mychal



Joe Landi

Judge, O.F.M., who was administering the sacraments to victims when he was caught in the building’s collapse. There is no greater love.

John F. Kavanaugh, S.J. writing in *America* said, “There are times when even an atheist must ask, ‘Who or what can save us from our plight?’”

For those of us who follow the One God—Christians, Muslims and Jew, the answer is: We can! We will! Individually and collectively we must join together to root out those who are terrorist threats within our own societies. We must confront those who masquerade their evil as good. Evil comes not only from fanatical Muslims but from fanatical Christians—white supremacist and the patriot militia groups who are of the mentality of that led to the bombing in Oklahoma City.

As Christians we must pattern our lives after Christ. He did not return evil for evil. He tells us to do the same if we want to experience the joy of paradise.

It has been noted that the September 11th terrorists believed that they would be rewarded for their dastardly actions by gaining paradise. They are not going to find virgins there as promised by their Bin Laden supporters. They will find that their promised paradise looks a lot like hell. Hell is what the One God has in store for murderers whether they be Muslim, Christian, Jew or atheist.

“Vengeance is mine,” says the Lord. Believe it or not.



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hold them accountable to the laws of God *and* humankind.

For this to happen our world leaders in political, educational and religious fields, must take the initiative to condemn terrorism and terrorist acts for the evil they are. In particular, we must encourage political and religious leaders in Muslim countries to be clear about the sacred will of God, who has condemned the spilling of innocent blood with the mark of Cain, the murderer, from the very beginning of the human race. Let us not dignify such acts of murder by calling them acts of war or political strategy.

We thank God for the many stories of heroism among those who fell victim to terrorists. In their reaching out to loved ones to say good-bye, to try to foil the terrorists' plans, to be first in to fight fires and to rescue victims, they have given us examples of a God-given generosity of heart. Are these examples, not glimpses, of the perspective of God?

It is true that in these tragic deaths, so many no doubt instantaneous, we are saddened to think that in the midst of busy lives they may not have had the grace to "come to their senses," like the Prodigal Son -- to make their peace with God. But God knows the depths of our hearts better than we do, he can interpret our best and deepest desires. For these brothers and sisters who have died, we will lament our loss; but we need not fear that God will abandon them. Instead he has asked us to stand in solidarity with them, to pray for them, to

present them in union with the perfect sacrifice of Christ on the Cross, who gave himself as a sin-offering for the sake of each one of us, and for the salvation of the world.

No wonder that He left us this memorial of his sacrifice on Calvary in every Mass we celebrate. Just as original sin continues to take its myriad shapes and forms in the evil we have seen in the terrorist acts, so too the forgiveness, healing, reconciliation and peace that

Christ was sent into the world to make possible needs to be rendered visible in this sacrament of our salvation again and again.

To those among us who mourn the loss of those they love, our hearts ache with you. To those whose injuries will be a lasting testimony of this cruelty, we stand with you and will do our best to support you. To the children who can hardly begin to comprehend how the world of laughter and life has become a world of tears and death, we pledge our best to protect you and to help you grow up to a world without terrorism.

But what about us, dear friends? As we sort out our emotions, do we not feel a righteous anger, perhaps even a desire for revenge? Of course we do. Oth-

(See page 10)



Books

The Four Witnesses by Robin Griffith-Jones. Why the Gospels present strikingly different visions of Jesus—the rebel, the Rabbi, the Chronicler, and the Mystic—a thoroughly credible historical setting for early Christianity.

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Imagining the Catholic Church—Structured Communion in the Spirit by Ghislain Lafont. In his foreword to the book, Archbishop Weakland calls attention to what makes this book about the Church, its laity and the challenges of Vatican II, different: "Father Lafont does not think in words, sentences and paragraphs, but in centuries."

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Choosing Mercy by Antoinette Bosco is a first person story of a mother who suddenly found herself struggling to cope with the murder of her son and daughter-in-law while opposing the death penalty for the murderer.

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turn up the heat

TheXStation.com presents this Fall's hottest hard rock tour: **The Third Degree Music Tour**—Featuring

by cam gonzales

Beanbag, Thousand Foot Krutch, Hangnail, and Side Walk Slam.

If you're not into moshing, you better stand back because the line-up for Third Degree is about as high energy as you can get—from Beanbag's relentless hard rock sound to TFK's grunge, hip-hop rock.

Sponsored by TheXStation.com, Dickies, and Eight Ball, this tour runs from October through November, targeting 30 cities across the U.S. from Atlanta to Los Angeles. What a great way to kick off the school year with some high tailed energy! Bring on the spunk!! Beanbag's (Inpop) first album, **Freesignal**, with its hit-single "Whiplash" was nominated for two Dove Awards last Spring. Their newest album, *Welladjusted*, is yet again making headlines. Guitarist Michael said of the title of their sophomore album, "No one in this world is really 'well adjusted' until they become like Christ." Right on, Mike!

Thousand Food Krutch (DJD Entertainment) brought us "Puppet" and "Super-Fly" on their album *Set It Off*. Their name originated when vocalist and founder Trevor McNeven realized that he needed a thousand foot crutch--and that crutch was God. (Well of course! Who



Beanbag, one of the tours' feature bands

else?) He explains, "Even if our problems are one-thousand feet high, there is always someone to lean on."

Hangnail's (BEC Recordings) **Facing Changes** is a fusion of hard-edged punk and catchy pop-rock. Lead vocalist and bassist Mike Middleton states that their evangelistic role in making music is to open up "minds who otherwise wouldn't give Christianity a chance." And for their Christian audience, they strive to produce "good music they can listen to without any regret, and maybe even challenge them." Sly, very sly!

Side Walk Slam's (Tooth & Nail) melodic punk sound on album *Past Remains* has been described as "seventeen slices of pure adrenaline to unleash." The trio expresses their devotion to Christ by unleashing intense, high-energy tracks. Vocalist and guitarist Marcuss Hall says, "I want my songs to show that God is totally a part of my life."

So, can you take the heat? Can you hang in this mosh pit? If so, check out the website and find the show nearest

Dear Joe:

I always feel lost at Mass. I never know when to sit, stand, or kneel and then I feel dumb. How can I know when to do what? -Sit or Stand?

Dear Sit or Stand?:

There are two ways that you can find out when to be up and when to be down: first, check out the Missalette, it has a portion for the exact order of the Mass, and second, follow along with those around you. More importantly, allow yourself to participate completely in what is happening within the service.

As you participate you will see that we kneel because, at this moment, the bread and wine are becoming Jesus' body and blood right before us, and we kneel in reverence and awe! We stand and grab hold of hands as a community to say the prayer Jesus taught all of us ... to say thank you and forgive us and help us to our Heavenly Father.

The blessing of the Catholic Church is that no matter where in the world you go, the service is similar, the prayers are the same and Jesus is present in the bread and wine. We have much to be grateful for!

God Bless,
Joe



A Heavenly Experience

Excerpt from the article "Marquis' Great Adventure: An ongoing saga of Marquis' amazing trips through Heaven."

Saints and Moshing

Marq: Hey St. Vitus!

Vitus: C'mon Marq, I need your help. I need you as a witness at a special hearing on a new kind of dance they're doing on Earth. Moshing? Have you heard of it?

Marq: I got news for ya, Vitus; it ain't that new. Besides, you're the patron saint

of dancers. You should already know everything about it.

Vitus: Sure, but now I have to convince St. Peter and all the heavenly hosts that it's legit.

(They're whisked away to a heavenly court surrounded by angels. There St. Peter sits behind a bench with assorted saints on each side of him).

Peter: Now Vitus, I hear there's a new kind of dance happening down there and it's got more than a few of us

concerned. Roll the tape!

(Suddenly the sky turns into a big TV screen with surround sound, of course. Gasps come from the crowd as scenes from the Beanbag concert come into view of people in a group crammed into a small area.)

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different illusions? We can begin by dispensing with the obvious: Every government and every political cause will invoke the divine whenever doing so is convenient. To assume that religious opportunism invalidates faith is the same as assuming that political opportunism invalidates democracy, or that cheaters invalidate all market transactions.

As so many have rightly pointed out - Mayor Rudy Giuliani of New York has been particularly powerful about this-- it is also wrong to assume that loyalty to the Muslim faith automatically ties someone to terrorism.

In her book "*God Has Ninety-Nine Names*," journalist Judith Miller quotes Hassan al-Alfi, Egypt's interior minister in the 1990s, on the subject of terrorism in his own country. The public, al-Alfi said, should be "made aware that the killers who conduct violence against officials and innocent tourists are not Muslims; they do not practice any religion.

"There is nothing in the Koran that justifies such murder. These men are using Islam as a cover for their political goals."

This statement is interesting in at least two ways. First, al-Alfi is entirely right that the use of Islam for political purposes by some should not discredit the faith of all believers. Yet al-Alfi's statement is *itself* political: The Egyptian

government has every interest in discrediting the religious claims of its enemies

If faith is reduced to its uses and misuses, a profound skepticism is inevitable. But does this discredit faith?

I posed the question to Monsignor Martin Geraghty, the pastor of St. Francis de Sales Church in Rockaway, Queens, New York, a church I attend when I visit my wife's family. Father Geraghty conducted four funerals for victims of the attack on the World Trade Center.

When I asked him if religious commitment can lead to fanatical and irrational acts, he replied candidly: "It does happen. It has happened. It's not what faith and religious commitment and an understanding of God in the world is all about".

Religious faith cannot be supported just because it brings comfort in moments of anguish. Neither can it be discredited by the horrid acts committed in its name. Faith is suspect when God is harnessed to immediate human ends and identified

entirely with a personal, political or national cause.

Faith is brought down by a pridefulness that expresses an unwavering conviction that our own desires and interests coincide perfectly with those of the divine.

Faith is more credible when it stands as a challenge, when it insists on aspirations beyond those of our own political movements, communities or nations. The prayers of this faith do not express certainty that God is on our side, only the hope that this might prove to be true.

Count Your Blessings

By Jim Radcliff

If we could shrink the earth's population to a village of precisely 100 people, with all the existing human ratios remaining the same, it would look something like the following.

This village would have:

- 57 Asians
- 21 Europeans
- 14 from the Western Hemisphere, (both North & South).
- 8 Africans.

Its demographics:

- 52 would be female, 48 would be male
- 70 would be non-white, 30 white.
- 70 would be non-Christian,
- 30 would be Christian.
- 89 would be heterosexual
- 11 would be homosexual
- 6 would possess 59% of the entire world's wealth and all 6 would be from the United States.
- 89 would live in substandard housing
- 70 would be unable to read
- 50 would suffer from malnutrition
- 2 would be near death
- 1 would be near birth
- 1 would have a college education
- 1 would own a computer

When one considers our world from such a compressed perspective, the need for acceptance, understanding and education becomes glaringly apparent.

Furthermore, if you have never experienced the danger of battle, the loneliness of imprisonment, the agony of torture, or the pangs of starvation, you are ahead of 500 people in the world.

If you have money in the bank, in your wallet, and spare change in a dish someplace, you are among the top 8% of the world's wealthy.

If you can attend church without fear of harassment, arrest, torture or death, you are more blessed than 3 billion people.

Count your blessings!



You will need faith as your shield

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How can the Christian scriptures help us to deal with mourning? How can the Christian scriptures help us deal with the death of innocent workers at the World Trade Center, the gratuitous sacrifice of airline travelers, or the undaunted dedication of New York's Finest and the NYFD?

What images bring understanding? Rachael weeping for her children? Jesus in the Garden of Gethsemane? Mary standing at the foot of the cross? Each suggestion brings a nuance, an insight, a reflection. Yet making sense of the magnitude of violence on September 11, 2001, begs for logic not easily found.

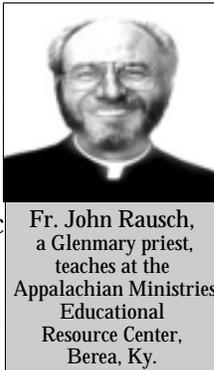
Scripture, not political science or economics, addresses the issues that confound us most profoundly: the spirit of evil, the terror of violence, the grasping of greed, the power of death. Reason fails to satisfy. Finding the appropriate image from scripture promises the needed balm to heal our wounds and build a better world.

"A man was going down from Jerusalem to Jericho, and he fell among robbers" (Lk. 10:29). This story about violence begins with the victim who could be anyone. Traveling is risky business. But the parable highlights the Good Samaritan who brings compassion in his heart and spends resources from his means.

In the midst of smoke and fire over 300 police and firefighters rushed to victims of the attack and gave their lives in the process. Unnumbered volunteers streamed into New York to share their skills in medicine and disaster relief. On one airliner passengers rose against the terrorists and struggled to wrench control from them. These images remind us that while absolute protection can never exist, disaster calls forth Good Samaritans who testify that real security rests with the spirit of community. They devote themselves to the victims and prefigure the eternal care of the Good

Shepherd.

Eventually we yearn for perspectives about the cause. What scripture applies now? How do the impoverished and powerless of the world see us? Does "I-was-hungry-and-you-gave-me-to-eat" of Matthew 25 apply? Or does the Rich Man and Lazarus better suggest an image? The targets of the terrorist attack, the World Trade Center and the Pentagon, symbolize our economic and military strength. While America contributes the most in absolute dollars to the world's humanitarian causes, it shares a smaller percentage of its GDP than many other countries. The two copper coins of the Widow's Gift in Mark 12 represented more commitment than the great sums of the rich people. Solidarity, the principle that can unite the world and promise the greatest security for all, combines a spirit of commitment and common good with its bequest of dollars.



Fr. John Rausch, a Glenmary priest, teaches at the Appalachian Ministries Educational Resource Center, Berea, Ky.

Most troubling appears the proposed responses to the terrorist attack. What image of scripture now? The Holy War? Jesus expelling the money changers from the temple? Since violence begets more violence, the high ground belongs to a proportional and creative non-violent response. Jesus rebuked Peter and told him to put away his sword, because "all who take the sword will perish by the sword" (Matt. 26:52). The only future lies with supporting a serious world court to try crimes against humanity.

Final image: Christ on the cross hung between earth and heaven to redeem humanity. On Calvary the blood of Christ mingled with the blood of criminals. Fr. Mychal Judge, the Catholic Priest killed while ministering to a fallen firefighter, prayed as the Church in the midst of chaos and evil at a place where the blood of terrorists and victims mingled at the base of the World Trade Center. Calvary came to America, but with it the possibility of a new experience of Resurrection for those who understand the images.

Islam (From Page 2)

tional. Nowadays there are many millions of Muslims all over the earth, and Arab Muslims form only a small percentage of this vast *ummah* or 'family'. There is only one form of superiority in Islam, and that is of genuine piety and humility, and desire to serve God.

True service of God does not consist of rituals and recitations, which are only symbols of manifestations of religious awareness, but is a matter of the heart, the mind, and the soul. The most brilliant scientific discoverer with his flash of insight, and the most long-suffering ascetic saint with all his hours of pain and prayer, are not superior to the most simple goat-herd who is aware of God watching him while he watches his flock. They are of equal value to Him Who created all of them, set them in their individual paths, and Who loves them—despite their faults, with an intensity no human being can ever fully comprehend.

So that is the message and the 'ground-plan' of Islam. There is a God for real, and no God but the One, and the words and insights given to the Messenger Muhammad consist of true and genuine revelations from this Being, as relevant today as they were when they were first uttered some 1400 years ago.

Righteousness is not a matter of turning your faces to East or West, but this is (true) righteousness - to believe in God and the Last Day, and the angels, and the Book, and the Messengers; to use your resources - out of love for Him - for your family, for those without family, for those in need, for the refugee, for those who ask (for your help), and for setting slaves free; to practice prayer and giving in charity on a regular basis; to keep all the promises you have made; to be steadfast and patient in pain and adversity, and throughout all periods of panic. Such are the people of truth, the God fearing. (Surah 2:177)

Condensed from **World Faiths—Islam**
© 1994 Ruqaiyyah Waris Maqsood. Published in USA by NTC/Contemporary Publish Company Lincolnwood, Illinois. Available on-line at www.sfSpirit.com

Fighting the Holy War by Fr. Vito Perrone

"No servant can serve two masters," Jesus reminds us (Luke 16:13). It is a statement that is universal in its application. And if he tries to do so: "He will hate one and love the other, or be devoted to one and despise the other."

What sort of people try to serve two masters? Let's look at some different groups. The first group are all those associ-

ated with Osama Bin Laden, a.k. a., terrorists. They claim to serve God. They claim to be devoted to Islam's religious practice. Yet, they also serve Bin Laden, the other "master", by joining his fanatical fringe form of Islamic extremism that does not follow the true teachings of the great prophet Mohammed, Islam's founder. Islam, which means surrender to God, requires its adherents to be loving, prayerful, hopeful, peaceful, full of light and forgiveness and devoted to holiness. This group also serves another master, an evil master, devoted to hate, discord, darkness, turmoil, destruction and death. Under the guise of following Allah, these terrorists kill people. They are trying to serve two masters. Jesus said in a way that has "universal" applications, serving two masters is impossible.

Do they hate Allah and love the evil one? Their actions show they have despised Allah, who calls for holiness, and chosen Bin Laden, the one who calls for the darkest of sin: murder. If Bin Laden and his comrades truly followed Allah they could not be terrorists. They could not kill innocent people. President Bush said quite eloquently after consulting Muslim scholars and clerics: "Those who commit evil in the name of Allah blaspheme the name of Allah." One cannot serve God and evil at the same time.

One cannot serve two masters! One must choose! A choice must be made. And within this choice is where the true HOLY WAR commences. The HOLY WAR, as all our greatest spiritual writers teach us, is supposed to take place within ourselves—in our hearts. Since these September 11th terrorists apparently believe in God, they had to have had the opportunity to study about Him, to know Him. To know Him means one must make a choice between



Vito Perrone

...serving Him --or an idol. Hence, at least at one point in their lives, they have had to go to Holy War within themselves. They have lost! They have lost because they have not chosen the way of God --- but of evil. They have not distinguished between the two masters and in trying to serve both they have inadvertently made the decision to hate God. One cannot kill human beings and love God at the same time. They have lost the Holy War within.

Let's now look at another group of people and see how they are doing in light of Jesus' words that "no servant can serve two masters." These folks are close to home. You may recognize them, for this group are you and me. **How are we doing?** Ask yourself, "Is God the one I serve, or is it mammon? Is God the one I serve or is it simply my own ambitions, my own drive for power, or my own material wealth?" Our nation offers one of the best lifestyles known in human history.

In light of this, ask yourself, "How am living? Am I blaspheming the Name of Christ by the way I hoard my goods, by the way I refuse to share my wealth? Or am I honoring the Name of Jesus Christ by using the gifts of the culture for the betterment of my family, my Church, my city, my country and my world? Who am I serving in regards to my life as a Christian? Am I serving the vision of Christ or am I simply serving self? Am I serving God or mammon? Am I serving two

masters or one?

We know that the September 11th tragedies were senseless and never can it be justified. But there was a picture that was in the papers early on in the nightmare that hit America that has haunted me. In it was a sign held up by many young students in Pakistan. The sign said: "AMERICA, THINK! WHY DOES THE WORLD HATE YOU SO MUCH?" I think President Bush addressed most of the reasons why: Because of our freedom, because of our success, because of our wealth and our unique form of government, because of our influence around the world, because we are a great nation.

Yet, I wonder, if these students were not extremists (the paper did not state that this was so), "Why do those who are not terrorists hate us?" Could it be because we have not won the Holy War within our own hearts and they don't like what they see in us?

I am very proud to be a citizen of the United States of America. And when I see that flag, I feel a deep, deep respect for all the generations of men and women, both past and present, who have made this country strong by offering their lives, their service, and their love in order to make us the greatest nation on earth. Therefore, the other day when I saw two huge flags upright in the back of a huge pick-up truck I smiled --- I felt grateful. I remembered my Uncle Frank who died for our country during World War II, and my friends from North Dakota who died for our country during the Vietnam war: I loved them and thanked God for them in my heart.

(Continued on page 15)

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a concerned husband went to a doctor to talk about his wife. He says to the doctor, "Doctor, I think my wife is deaf because she never hears me the first time and always asks me to repeat things."

"Well," the doctor replied, "go home and tonight stand about 15 feet from her and say something to her. If she doesn't reply move about 5 feet close and say it again. Keep doing this so that we'll get an idea about the severity of her deafness".

Sure enough, the husband goes home and does exactly as instructed. He starts off about 15 feet from his wife in the kitchen as she is chopping some vegetables and says, "Honey, what's for dinner?" He hears no response.

He moves about 5 feet closer and asks again. No reply.

He moves 5 feet closer. Still no reply.

He gets fed up and moves right behind her, about an inch away, and asks again,

"Honey, what's for dinner?"

She replies, "For the fourth time, vegetable stew!"



Five-year-old Johnny was in the kitchen as his mother made supper. She asked him to go into the pantry and get her a can of tomato soup, but he didn't want to go alone.

"It's dark in there and I'm scared." She asked again and he persisted. Finally she said, "It's okay. Jesus will be in there with you."

Johnny walked hesitantly to the door and slowly opened it. He peeked inside, saw it was dark, and started to leave when all at once an idea came, and he said, "Jesus, if you're in there, would you hand me that can of tomato soup."

a famous opera star is touring the Wild West with her company. She's captured by bandits and says to their leader, "You must let me go immediately. I'm a prima donna."

The bandit leaders say, "Prove it. Sing for me."

She says, "Without an orchestra? Without being paid. And in front of a scraggly crowd like yours? Never!"

The bandit says, "Let her go. She's a prima donna all right."



Father Flood/Webb



Jane, who was writing a school paper came to her father and asked, "Dad, what is the difference between anger and exasperation?"

Her father replied, "It is mostly a matter of degree. Let me show you what I mean."

With that the father went to the telephone and dialed a number at random. To the man who answered the phone, he said, "Hello, is Melvin there?"

The man answered, "There is no one living here named Melvin. Why don't you learn to look up numbers before you dial".

"See," said the father to his daughter listening on the extension.

"That man was not a bit happy with our call. He was probably very busy with something and we annoyed him. Now listen."

He dialed the number again. "Hello, is Melvin there?" asked the father.

"Now look here!" came the heated reply. "You just called this number and I told you that there is no Melvin here! You've got lot of guts calling again!" The receiver slammed down hard.

The father turned to his daughter and said, "You see, that was anger. Now I'll show you what exasperation means."

He dialed the same number, and when a violent voice roared, "Hello!"

The father calmly said, "Hello, this is Melvin. Have there been any calls for me?"

"A joyful heart is the health of the body..."

Proverbs 17:22



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erwise our hearts would be made of stone! Are we then to think of ourselves as the instruments of God's own vengeance for these terrorist acts?

We remember St. Paul's Letter to the Romans, where he reminds us, too, "Beloved, do not look for revenge, but leave room for the wrath of God, for it is written, 'vengeance is mine, I will repay, says the Lord.'" (Rom 12:19) By vengeance we repeat the cycle of violence and hatred. By vengeance we open the floodgates to hatred and intolerance, which spills over so easily to demonize whole classes and tribes of peoples.

In a meeting at City Hall, we religious leaders present with Mayor Brown and city officials, heard the fear expressed by our Muslim brothers and sisters, who have joined us in their shock and dismay at this week's terrorist acts, but who had already seen evidence of an escalation of words of hate and intolerance.

Dear friends, let us not walk down this path of judgment, hatred and intolerance, especially toward the followers of Islam.

Let us remember the perspective of God that we heard in the Gospel, spoken by Jesus precisely to redirect our too easy judgments of condemnation of others.

What then should we do? We have seen the outpouring of solidarity we share as Americans in the face of this tragedy. We should take new resolve in our unity as a nation to call for justice -- God's own justice--for these terrorists. But this will require of us great patience, and peace in our hearts, for justice cannot be rushed without risking unjust injury to the innocent. And it is precisely the death of so many innocent people that cries for justice.

We have many examples of international justice to rely upon. I think of the Nuremberg trials after World War II, which brought many of those responsible for the Holocaust to justice. Even *in* these days we see the World Court in the Hague

calling to justice those who committed crimes against *humanity* in the Balkan wars.

But should our collective response be spoken of in terms of "war"? I think not. These terrorist acts are not



"acts of war." To call them such is to give them standing they should not be awarded. Whatever their misguided political motivation, they are criminal, outlaw acts.

This is not the time for words of war.

September 11, 2001, has been compared to December 7, 1941, Japan's attack on Pearl Harbor, whose 60th anniversary is just a few months away. A day of infamy, it was called, and so it was; and so was September 11, 2001. But these terrorists do not represent a *nation* already at war with our allies, attacking this country to defeat and conquer us, like the Axis powers who forced us into the Second World War.

If we have learned anything from this last and bloodiest of centuries--from the bloodshed of two world wars and countless other conflicts waged by ever more powerful and rapid weapons of destruction, we must take the lesson that war and words of war should be our last resort, not our first threat. Perhaps it would be good for someone as old as I to recall for our younger generations the dramatic words of Pope Paul VI, in his 1965 address to the United Nations, 20 years after the end of the second world war, and in the height of the "Cold War": "*Jamais plus la guerre!*" "Never again war!"

That call resounded throughout the world as hope and prayer. And how we need to let it echo in our hearts each time there is a new crisis in our world. To call these terrorists to justice will require patience on the part of us all, and especially of our government leaders. It may well require the use of

force, and the use of such force may be morally justified.

But I ask you, my brothers and sisters, to join with me in urging our President, our Congress, our government officials not to lead us and our world down the path of war. Urge them not to speak quickly the words of war, which too easily ignite the flames of hatred and vengeance, when calm and patience are the chosen tools of true justice.

I ask the media, which have provided so much information to us this week, to exercise greater care in fomenting talk of war. Thomas Friedman's syndicated column on (September 13, 2001) calling this the beginning of World War III, the *Los Angeles Times* Friday editorial calling the present situation "quasi-war", play not to our reason but to our collective emotions. We need rather to be able to rely on the media, such a powerful element in our society, for perspective and balance in a time of such uncertainty.

At the beginning of this new century -- and the new millennium -- let our national purpose and resolve be for peace. Let us defend the peace against attack. And let us work for peace in those places where it is most elusive: in the Holy Land, the Balkans, Central Africa and Central America. As we ask God to bless America, let us pray fervently for the blessing of peace for our world.

Condensed from the Homily for the Memorial Mass for the Victims of Terrorists, St. Mary's Cathedral, San Francisco, September 16, 2001.

The Most Reverend William J. Levada, STD, is the Archbishop of San Francisco.

Catholic Radio Hour



KEST 1450AM
7:00 pm

Calendar of Events

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Oct 27-28 FCC ANNUAL RETREAT—\$105 Single/\$95 double
Vallombrosa Center, Menlo Park
with Fr. Dan Lakie, OMF, & Fr. Eric Velandria, S.J.
Registration information: Judy Labaria 415/826-7827

Nov 1 HEALING MASS—Every Thursday in November, 8:00 pm
Immaculate Conception Chapel,
3255 Folsom St., SF
Rev. William Lavriola, Principal Celebrant
Contact: Jeannie Macchello 415/824-1762

Nov 2 FIRST FRIDAY MASS—of the Sacred Heart
7:15 pm Rosary 7:30 pm Mass
St. Thomas the Apostle Church
3835 Balboa at 40th Ave, SF
Fr. Ernie Bayer, Fr. Joe Landi, Fr. Thai Trinh
Reception follows for Fr. Bayer.

Nov 3 FAMILY CHARISMATIC MASS
7:30 pm Mass
Epiphany Church-O'Keefe Hall
845 Vienna st, SF
Contact :Emmie Yabut 650/756-4315

Nov 15 HEALING SERVICE—Thursday, 7:30 pm
Holy Angels Church Hall,
107 San Pedro Rd., Colma
Contact: Dulce 650/992-0717

Nov 18 SUNDAY CHARISMATIC MASS— 2:00 pm
St. Patrick's Church,
756 Mission, SF
Contact: Judy Labaria 415/826-7827

Dec 7 FIRST FRIDAY MASS—of the Sacred Heart
—a healing Mass
7:45 pm Rosary, 8:00 pm Mass
St. Cecilia Church
17th Avenue at Vicente Street, SF
Fr. Joe Landi, Principal Celebrant

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Across

- Deli sandwiches
- Newsman Koppel
- Hindu princess
- One of Jesus' last words from the cross (Mark 15:34)
- "...though ___ break out against me, even then will I be confident." Ps 27:3
- He slew the Moabite King Eglon (Judges 3)
- "He who guards his mouth and his tongue keeps himself from ___." Prov. 21:23
- Bitterness
- Gives 10%
- "... they turn their backs and run because they have been made ___ to destruction." Joshua 7:12
- "He had no beauty or majesty to ___ us to him, nothing in his appearance that we should desire him." Isa 53:2
- Rascal
- "Just as you who were at ___ disobedient to God have now received mercy as a result of their disobedience, so they too have now become disobedient in order that they too may now receive mercy as a result of God's mercy to you." Rom 11:30-31 (2 words)
- He built the ark
- "You may eat any animal that has a split hoof completely divided and that chews the ___." Lev. 11:3
- "The Lord God made garments of skin for ___ and his wife and clothed them." Gen 3:21
- King David's successor
- The classifieds, e.g.
- "During the forty years that I led you through the desert, your clothes did not wear out, nor did the ___ on your feet." Deut 29:5
- "For it has been granted to you on ___ of Christ not only to believe on him, but also to suffer for him..." Phil 1:29
- "...no man can tame the tongue. It is a restless evil, full of deadly ___." James 3:8
- OT work animals that represented great wealth
- Aaron's wife (Ex 6:23)
- "You have made my days a mere handbreadth; the ___ of my years is as nothing before you." Ps 39:5
- "Then they took Jonah and threw him overboard, and the raging ___ grew calm." Jonah 1:15

- "Tell them everything I command you; do not ___ a word." Jer 28:2
- Cola
- Ishmael, to Abraham
- World's longest river

Down

- Faction
- Elam waterway in Daniel's vision (Dan 8:2)
- Lightning discharge
- A temple servant (Ezra 2:44)
- "All day long they ___ my words; they are always plotting to harm me." Ps 56:5
- "You must not ___ fruit from the tree that is in the middle of the garden" Gen 3:3
- "Moses stretched out his hand over the sea, and all that night the Lord drove the sea back with a strong east wind and turned it into ___." Ex 14:21 (2 words)
- Boat race
- Jezebel's husband
- Void
- "If a man is lazy, the rafters sag; if his hands are ___, the house leaks." Ecc 10:18
- Encountered
- Cover with frosting
- Circular
- Federal immigration agency
- Bovine bleat
- Chum
- Highest mountain on Crete
- Angry
- Paramedic org
- "Blessed is he who comes in the name of the Lord! ___ in the highest!" Matt 21:9
- "If we ___ our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness." John 1:9
- Bady (comb.)
- Relating to bees
- ___ Angeles, CA
- An Amorite king (Num 21)
- Foreman
- Exhibition
- "You anoint my ___ with oil; my cup overflows." Psalm 23:5
- Partially
- Overseer of King David's camels (1 Chr. 27:30)
- OT prophet, for short
- Feline constellation

Scriptures referenced are NIV.

It seems to us today so obvious that the kingdom of God must have universal dimensions that we almost no longer see how original this feature is. For the Jews, to a certain extent the most universalistic people in the world, never succeeded in bringing their ideals into harmony with the practical nationalism of daily life and even of religion. Jesus himself could be placed on the same level by a superficial observer, for he never appeared beyond the limits of his own country. He seems to have kept far away from the

large Hellenistic cities in Palestine itself, refusing to give the bread of the children to dogs—a term of abuse which must certainly go back to him and forbidding his disciples formally to enter the path of the heathens or to proclaim the message in Samaria.

For us, nevertheless, it is an already established fact that he did, after all, proclaim a universal kingdom. All we have said points to this. How can a kingdom which is not directed to all men be just?

Upon closer inspection, we discover an antinomy. To start with, there is the absence of a mysticism of Israel. Throughout the whole Old Testament we hear that the men of God are involved with the present and future of the house of Israel. Their oracles, even the most universal of them, always remain within the perspective of their own race. We do not find that atmosphere in the gospels. We see, on the contrary, heathen examples cited with obvious intent: the widows of Sarepta and the Syrian Naaman, the conversion of Nineveh, the queen of Sheba, the centurion of Capernaum and a whole caravan of Samaritans.

These were still only slight cracks in the wall surrounding the chosen people. What indignation must then have been caused by the clear declaration that God's people enjoy no exclusive privilege. The workers of the eleventh hour, the heathens, will receive just as much as they who toiled from the break of day. This openness will have its effect: "I tell you, many will come from east and west, and sit at table with Abraham, and Isaac, and Jacob in the kingdom of heaven, while the sons of the kingdom will be thrown into the outer darkness."

The positive step toward the heathens was taken by the synoptic evangelists, each in his own way, after the resurrection. And John reveals to us

in a characteristic anecdote the reason for this action and this mystery. A few Greeks wish to see Jesus, but he retorts that contact at that moment would be unprofitable. The grain of corn has first to die and ripen in the soil. Only the cross opened the furrows for this harvest: this was the ransom for the "many," or to hear it from Jesus himself through the words of John: "And I, when I am lifted up from the earth, will draw all men to myself."

This is a totally new principle of universality. Previously, a few people had admittedly arrived at the idea of a universal community, such as Plato's Republic, "for reasons of symmetry," according to the somewhat cruel, but true remark of Henri Bergson. Yet they did not touch the foundations of human nature, and were consequently powerless in the face of ancient privileges, the spirit of caste and nationalism. It is very probable that even Jesus' principle of complete equality and the rejection of any respect of persons would not have been in a position to change matters really even if Peter expressly invokes that principle in order to include the heathens in the Christian community.

It was in fact Paul who first gave the decisive turn, not as if he were more inclined to universality—perhaps the contrary—but he understood the import of the Person of Jesus as the principle of the new community. It is not the law, it is not idealistic principles that make us one. Paul's discussion with Peter exposes the new basis in one sentence, indicating why the heathens have equal rights: ". . . a man is not justified by works of the law, but through

faith in Jesus Christ." It is the mystical connection with the crucified and resurrected Christ which is the principle of actual universality. Only through the cross of Jesus did two worlds become one. He pulled down the separating wall by destroying the enmity in his flesh. This gave rise to the boldest affirmation of antiquity: "Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all."

This confirms and completes the information in the gospels, according to which Jesus founded a universal kingdom of God, not by saying that he was tolerant in his thinking, but by giving his life (as the God-man and servant of the Father) for the benefit of all.

The real origin of Christian universalism consequently lies in the cross and only partly in Jesus' preaching. Even the disciples were not in a position to understand such a thing prior to the coming of the Spirit. A great deal of deepening and enlightenment was necessary before Peter penetrated to the "mystery."

Universality is for him the mysterious aspect of the plan for salvation: Through faith all people have free access to God, whom he had pleased to allow his whole fullness to dwell in the man, Jesus, "and through him to reconcile to himself all things, whether on earth, or in heaven." Consequently, the celebration of the Eucharist is the universal moment of our time, on condition that the eating of his body and the drinking of his blood take place in a spirit of receptivity to him who shed that blood for the saving of the many.

Condensed from *Jesus: Who Is He?* by Flor Hofmans.
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There is One God by Pope John Paul II

“**T**here is one God, and there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all” (I Tm 2,5). These words from the Apostle Paul’s First Letter to Timothy contain the central truth of Christian faith, and it is my joy to announce this truth to you today, dear Brothers and Sisters of Kazakhstan. “There is one God”, The Apostle proclaims before all



else the absolute oneness of God. This is a truth which Christians inherited from the children of Israel and which they share with Muslims: it is faith in the one God, “Lord of heaven and earth” (Lk 10,21), almighty and merciful. In the name of this one God, I turn to the people of deep and ancient religious traditions, the people of Kazakhstan. I turn as well to those who belong to no religion and to those who are searching for truth. To them let me repeat the well-known words of Saint Paul, which it was my joy to hear repeated last May at the Areopagus in Athens: “[God] is not far from each one of us, for in him we live and move and have our being” (Acts 17,27-28). And I recall what was written by your great poet Abai Kunanbai: “Can his existence really be doubted / if everything on the earth bears witness to him?” (Poetry, 14).

“There is one mediator between God and men, the man Christ Jesus”. After proclaiming the mystery of God, the Apostle contemplates Christ, the one mediator of salvation. His is mediation, Saint Paul notes in another of his Letters, which works through poverty. “Though he was rich, he became poor for your sake, so that by his poverty you might become rich” (II Cor 8,9).

Jesus “did not count equality with God a thing to be grasped” (Phil 2,6); he did not want to appear before our humanity, which is poor and fragile, in his overwhelming superiority. Had he done so, he would have obeyed the logic not of God but of the potentates of this world, denounced unequivocally by the prophets of Israel.

The life of Jesus was in full harmony with the saving plan of the Father, “who desires all people to be saved and to come to the knowledge of the truth” (I Tm 2,4). He bore faithful witness to the divine will, giving “himself as a

ransom for all” (I Tm 2,6). Giving himself completely in love, Jesus won for us friendship with God, which had been lost because of sin. This “logic of love” is what he holds out to us, asking us to live it above all through generosity to those in need. **It is a logic, which can bring together Christians and Muslims, and commit them to work together for the “civilization of love”.** It is a logic which overcomes all the cunning of this world and allows us to make true friends who will welcome us “into the eternal dwelling-places” (Lk 16,9), into the “homeland” of heaven.

The Second Vatican Council taught that there is a link between human history and the Kingdom of God, between the various stages of society’s progress and the final goal towards which humanity is called by the free decision of God (cf. *Gaudium et Spes*, nn. 33-39).

What link is there between this *earthly homeland*, with its values and goals, and the *heavenly homeland*, into which the whole human family is called to enter beyond every injustice and conflict? The Council’s answer is enlightening: “Earthly progress must be distinguished from the unfolding of the Kingdom of Christ, but to the extent that it contributes to a better ordering of human society, it is most important for the Kingdom of God” (*ibid.*, n. 39).

Christians are both *inhabitants of*

this world and citizens of the Kingdom of Heaven. They commit themselves wholeheartedly to the building of earthly society, but they remain focused upon the good things of eternity, as if looking to a superior and surpassing model in order to implement it ever more effectively in everyday life. Christianity does not lead to alienation from the tasks of this earth.

If at times, in some quite particular situations, it gives this impression, that is because many Christians do not live as they should.

But in truth, when it is lived as it should be, Christianity is a leaven in society, producing growth and maturity on the human level and opening society to the transcendent dimension of the Kingdom of Christ, in which the new humanity will be fully accomplished.

Condensed from the Holy Father’s homily at Kazakhstan, Astana. © *L’Osservatore Romano*, 27 Sept 2001





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Gracia a vosotros y paz de parte de Dios, Padre nuestro, y del Señor Jesucristo” (1Co 1, 3).

Con las palabras del Apóstol Pablo os saludo con ocasión de vuestro Congreso que se celebra en Roma del 20 al 27 de junio de 2001. La Fraternidad reúne

muchas comunidades de la Renovación Carismática de todo el mundo, todas comprometidas en profundizar en su identidad eclesial en el corazón de la Iglesia Católica. Por este compromiso, habéis elegido el sendero seguro de la comunión con el sucesor de Pedro y con los pastores de vuestras iglesias locales. Éste es el sendero de fidelidad inquebrantable al Magisterio, que veis debidamente como un carisma dado a la Iglesia para asegurar que nunca falle en la presentación de la verdad que proviene de Dios. En un mundo donde el mismísimo concepto de verdad está puesto a veces en duda, éste es un testimonio precioso, por el que doy gloria a Dios.

Vuestro Congreso tiene lugar en un momento cuando toda la Iglesia, evocando la gracia del Año Jubilar, alaba a la Santísima Trinidad por ese don extraordinario. Pero también es un momento cuando la Iglesia mira con confianza y esperanza al siglo y el milenio que está ante nosotros. Como enfatice en mi Carta Apostólica *Novo Millennio Ineunte*, esto debe implicar la programación pastoral. “Ahora tenemos que mirar hacia adelante”, escribí, “debemos ‘remar mar adentro’, confiando en la palabra de Cristo, *Duc in altum!*... las experiencias vividas deben suscitar en nosotros un dinamismo nuevo, empujándonos a emplear el entusiasmo experimentado en iniciativas concretas” (Nº 15).

Lo que es verdad para toda la Iglesia es desde luego verdad también para la Fraternidad Católica de Comunidades y Asociaciones de Alianza.

Ha llegado el momento de

planear para el futuro, de manera que la nueva evangelización a la que la Iglesia se ve llamada ahora provoque todavía una mayor energía de la gracia de vuestra llamada. La gracia es la base de todas nuestras acciones (cf. *Ibid.*, Nº 38); y la santidad es la meta a la que mira toda nuestra programación.

La santidad tiene en su núcleo la contemplación del Señor Jesús, y toda nuestra programación debe buscar llevar a la gente a una conciencia más profunda del Único Salvador del mundo. Esto exige oración madura y fiel, y doy gracias a Dios por el modo en que vuestras comunidades ayudan a la gente a experimentar más profundamente el misterio de la oración, de manera que lleguen a ver “la gloria de Dios que está en la faz de Cristo” (2Co 4, 6).

Pero éste es un viaje interminable de descubrimiento, y ahora “es el momento de proponer de nuevo a todos con convicción este ‘alto grado’ de la vida cristiana ordinaria” (*Novo Millennio Ineunte*, 31).

¡La Iglesia y el mundo necesitan santos! Y todos los bautizados sin excepción ¡están llamados a ser santos! Esto es lo que el Concilio Vaticano Segundo quería decir cuando habló de “la vocación universal a la santidad” (*Lumen Gentium*, 5). Que vuestras comunidades, por lo tanto, sean cada vez más “auténticas ‘escuelas de oración’, donde el encuentro con Cristo no se exprese solamente en

petición de ayuda, sino también en acción de gracias, alabanza, adoración, contemplación, escucha y viveza de afecto hasta el ‘arrebato del corazón’” (*Novo Millennio Ineunte*, 33). Pues esto es lo que los santos son: gente que se ha enamorado de Cristo. Y es por esto que la Renovación Carismática ha sido un don tan grande para la Iglesia: ha conducido a multitud de hombres y mujeres, jóvenes y ancianos, a esta experiencia del amor que es más fuerte que la muerte.

Que esta experiencia ahora más que nunca os incite a la misión.

Pues la contemplación que no de lugar a la misión se marchitará a la larga; y la misión que no surja de la contemplación está condenada a la frustración y al fracaso. Fervientemente pido que vuestras comunidades y toda la Renovación Carismática “boguen mar adentro” en la oración para “bogar mar adentro” en la misión. Así ayudaréis a toda la Iglesia todavía más para vivir la vida de acción y contemplación que es el seno de la evangelización.

Confiando vuestra Asamblea General a la infalible protección de María, Esposa del Espíritu y Madre de la Iglesia, imparto con satisfacción mi Bendición Apostólica a la Fraternidad y a vuestras comunidades como prenda de la infinita misericordia de Jesucristo, “el primogénito de entre los muertos” (Col 1, 18).

Johannes Paulus II



Misa del Espíritu Santo, 7:00 pm, Martes, Noviembre 6, 2001

Church of the Visitation, 655 Sunnysdale e Rutland, SF

Celebrante: Armando Lopez

Renovación Carismática Católica Hispana

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The flags blew out and hovered over the vehicle as he drove off. It was a beautiful sight. I said to myself, "GOD BLESS AMERICA." That is, until a few blocks down the road, this same truck with the flags blowing in the wind came upon a woman who wasn't driving as fast as he required. He declared war on her. Then, he started honking, swearing, flashing lights, and tailgating her. He was scaring her to her wits end. Did he believe in God as most Americans do? In any case, he, too, had lost a Holy War.

I was a bit more reflective the next time I prayed, "God Bless America." I thought, is this what *they* hate? Is it not so much our principles of freedom and the like that are hated, but rather the way some of us act in light of having such freedom? The question again arises, "Are we winning the Holy War within? Which master are we serving—God or self?" We cannot serve two!

Our world so badly needs you and me to serve the true master. Our world is suffering not only because of insane people like Bin Laden, but because of sane people like

you and me who are not fighting as hard as we ought to in our own Holy Wars. These Holy Wars that are, of course, miniscule in relationship to failure of the terrorists in their own internal Holy Wars, but are nevertheless, important battles that need to be won.

I know I need to do better. How about you? There is a great saint who fought the Holy War and won. His name is St. Francis of Assisi, the co-patron saint of San Francisco. In his famous **PRAYER OF PEACE** we find the formula we need to serve the true master, the formula we need to love the true master, the formula we need to be devoted to the true master, the formula we need in order to help us serve the true Master, in order that we can win the Holy War within:

Lord, make me an instrument of your peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy.

Fr. Perrone is a Parochial Vicar at St. Cecilia Church, San Francisco

Heavenly Experience (From Page 5)

Peter: There. These are supposed to be Christian kids down there and look at what they're doing! They're jumping around mindlessly and bumping into each other all over the place! Well, Vitus? What do you have to say for it?

Vitus: They're moshing, Pete. They're dancing to Godly music and giving praise to the Father.

Peter: (looking around) Say what? Are you sure we're watching the same thing?

Marq: Could I say something?

Angel: The chair of Peter recognizes Marq.

Marq: I just think you should try it out, Pete.

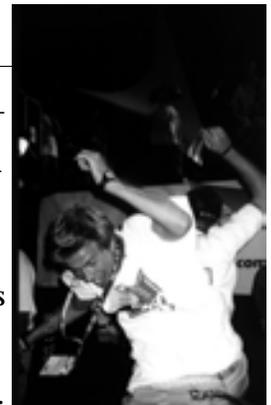
Peter: You want me to mosh?

Marq: Sure. Take us to the Third Degree Tour and put us in a mosh pit! You're not scared are ya, Peter?

(Instantly they are transported to the concert, and in the center of the mosh pit. Everyone's jumpin' around and Peter jumps right in-and it's another hour-and-a-half before they leave.)

Peter: (back in court-panting) Well, after careful (pant) review (pant) of the moshing situation (whew), I declare this a new form of heavenly praise and it should be (pant) allowed, as long as it's to music with good lyrics and messages. Right Marq? Marq?

Vitus: Sorry, Pete. He passed out behind a cloud.



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First Friday Mass of the Sacred Heart

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(Rosary 7:15)

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Fr. Ernie Bayer, Principal Celebrant
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