

Charismatics

Articles of Spiritual Enlightenment for Christians

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Mother, Mary

Dr. Alfred O'Rahilly

In meditating on the life of Our Lord, we must not pass too quickly over what we call His hidden life, ten times as long as His active mission. Not many are called to carry on His public ministry, only a handful to emulate His miracles, few to undergo His martyrdom. But all of us have the daily round of seemingly small tasks and petty drudgery. So we should not ask "Why

this waste?" when we think of Nazareth. Rather let us rejoice at this humanization of God among us. Jesus has by His own experience sanctified every phase of ordinary life, He consecrated our life by living it Himself. It would be derogatory to Christ's full humanity to imagine that He did this merely to give us a lesson, that He, as-it-were, acted a part for our sakes. Not so. He required this long apprenticeship, this novitiate of training, for His future work. He equipped Himself with health and habits, with knowledge and experience, for



His mission to His fellow-countrymen. After thirty years of preparation, the greatest Teacher the world has known set out from Nazareth. And in three years the course of human history was cracked in two.

Therefore, we should not picture Him, like a contemplative religious, in retreat from society, removed from the commerce of men. Nazareth was not far from important caravan routes. The important town of Sepphoris, about six miles to the north, was captured and burnt by the Romans shortly after His birth.

As a boy, He must have seen its ruins; Joseph may have found work there when Antipas rebuilt it. When Jesus was about twelve, there was a revolt in Galilee. All around

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Freedom Is Not Free

Daniel Young

We hold these truths to be self-evident.

That all men are created equal and endowed by their Creator with certain inalienable rights. That among these are life, liberty, and the pursuit of happiness. To the founding fathers, freedom was an inalienable

right. Freedom was not for sale, freedom was not something that you bought, freedom was the birthright of every individual, regardless of their social, economic or political standing. So, freedom was free...or was it? Because the same 56 men who affirmed the right of every citizen of this new country to be free, also affirmed at the end of this

same document that "for the support of this declaration with a firm reliance on the protection of divine providence we mutually pledge to each other our lives, our fortunes, and our sacred honor."

Our forefathers recognized that freedom came from our Creator without a price tag. But, the preserva-

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How I Pray

By Rev. Donna Schaper

Prayer, for me, is the practice of the presence of God. There are moments when I know viscerally that God is near and plenty of times when I have forgotten. God doesn't go away at these times; I do. One day the light green of early spring, the baby budding of trees, glimpsed from my car window, evoked a wowful, thankful moment in me, and God was my partner. Moments later I arrived at my destination in

Holyoke to discover a child who had been left alone. As it turned out, she had been left alone for days. No one could have managed my sighs in the moment of first discovery but God. I had gone from praise to lament in miles and minutes. I meant it when I said, "OH, MY GOD!" I was praying the whole journey through by "practicing the presence of God." I also pray for me. I ask for discernment in a seeming endless range of choices about what to do today or tomorrow,

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Him there was discussion of the central national-religious problem: how to avoid assimilation or annihilation. So, humanly speaking, He familiarized Himself with all the issues on which He later took a public stand.

Our state of life is rarely subject to free choice; we do not select our parents, our home town, or even our religion. But Our Lord chose His Mother, His foster-father, His village, His upbringing. We sometimes forget the kind of life God chose for the Holy Family and in particular for His Mother. So far as we know, Our Lady's sanctity was not characterized by ecstatic prayer or miracle-working. It was exemplified by her work as mother and housekeeper. One can see even today the type of primitive house in which they lived, devoid of all modern conveniences.



On the Sabbath, of course, Mary went to the synagogue and sat among the women behind the screen. She recited the prescribed psalms and prayers and taught them to her Son.

But most of her day was probably occupied in a lowly round of household tasks. She sallied forth to the market-place with her basket. She ground corn on a stone hand-mill and baked the bread for the family. She wove, mended and washed clothes. Twice a day she fetched water. Today one might see a young wife, with a water jar poised on her head and leading her little son by the hand, going to the spring now known as the Virgin's Fountain. With a shock, the onlooker whispers to himself: just like Mary with Jesus.

In some ways, art has distorted our vision. For example, His parents depicted by Raphael with Renaissance splendor. Doubtless

art is justified in transporting to earth the regal grandeur of heaven. But we must remember that on earth Mary, Our Mother, was just like one of the women we can meet today if we visited Nazareth.

Only in heaven is Mary queen, and her children princesses. It is by meditating on Nazareth that we grasp the full implications of the Incarnation. God once lived in this village. He had an address like you or me: say, 17 Fountain Street, Nazareth. He lived with His parents, He grew up into manhood, externally no different from the other boys and men. His foster-father, Joseph, was a carpenter, His Mother, Mary, a working woman. How near to us came God!

A rabbinic writing (*Mishnah*) gives us a summary of the tasks of a Jewish housewife: "grinding corn, baking bread, washing clothes, cooking, suckling her child, working in wool." Our Lady, like other women in Nazareth, may have grown vegetables and kept fowl; and on occasions she may have marketed them at Sepphoris, more than an hour's journey to the north. It is helpful and consoling for us to meditate on Mary's earthly life of humble toil. Perhaps like ours, her real life at Nazareth and during the subsequent years must have been quite ordinary.

As we celebrate the Assumption of the Virgin Mary on August 15, instead of showing the Blessed Virgin as all but inaccessible, we should hold her up as possible of imitation while practicing the hidden virtues and living by faith just as she did.

—Condensed from Gospel Meditations, by Alfred O'Rahilly © 1958. Helicon Press, Inc. Baltimore, Maryland. Dr. O'Rahilly, is a distinguished scholar and a former President of University College, Cork.

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God Who?

Fr. George Dyer

NOW *I sit me down in school,*

Where praying is against the rule.

For this great nation under God, Finds mention of Him very odd.

That is the first stanza of a poem that is currently making the rounds on the Internet. In a gentle way it expresses a schoolgirl's annoyance at the way our secular society has marginalized religion. That young lady's frustration may also give us some insight into what has been happening in the Islamic world. For most of the 20th cen-

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The disastrous effects of the attempted secularization of several predominantly Muslim countries should give us cause for concern when we look at two recent events where the God Factor in our Nation has been attacked by a pagan secular minority. The first, which created an angry howl, the Ninth Circuit Court of Appeals, in a 2-1 decision, ruled that public school kids cannot recite the Pledge of Allegiance because of the “under God” words in it.

The second, which drew little uproar, except perhaps within the secular minority and their newspapers’ editorials, is the Supreme Court’s 5-4 decision on the Cleveland school voucher program. Again, it is the God Factor.

Having received an education under the GI Bill, a national version of the voucher program, and could have gone to a private, government-run or church-run school, I find the debate about the voucher program strange. It, as the GI Bill, is paid with public funds. Of course, now we have different moral values as a nation from the time when the GI Bill helped lift the intellectual and thereby the productivity of a large segment of the population.

But times have changed.

Then was a time when “In God We Trust” was not just a motto but a belief that the majority of our society shared. It was a God-fearing society in 1954, working for the common good against pagan Communism when “under God” was added to the pledge by President Dwight D. Eisenhower and Congress at the urging of the Knights of Columbus.

Now our time reels under a pagan secular mind-set of “me first” which is as dangerous as pagan Communism. Our paganistic society has spawned the greed that caused the financial debauches of some major corporations and leaves Capitalism with egg on its corporate, self-serving face.

Now is a time when the majority no longer rules taking into consideration the minority. Now the minority sets the common denominator at the expense of the majority. Common Good has been replaced with the lowest common denominator of minority rule to make us all “Politically Correct”.

The latest example of attempting to set the lowest common denominator goes to Sacramento attorney Michael A. Nedow, an atheist, a medical

doctor and an ordained minister in the Universal Life Church. He gains his fif-

teen minutes of shame by hiding behind the skirts of his school-aged daughter. It’s his suit upon which the Ninth Court ruled on the Pledge.

He filed suit because his eight-year old daughter had to “watch and listen as her state-employed teacher in her state-run school” spouted the God Factor. (With a parent like that, who needs enemies. What did he do for his daughter’s popularity with her classmates?)

Nedow’s suit will probably end up before the Supreme Court—which opens each session with, “God save this honorable court!” What will Nedow, the atheist-doctor-reverend-attorney, do about having to listen to that God Factor?

The argument in the Cleveland case is blatantly anti-God, too.

The discontents’ argument, not upheld by the Supreme Court, was that the city’s voucher plan was used by par-

ents to send children to Catholic parochial schools, a violation of how they see the separation of church and state.

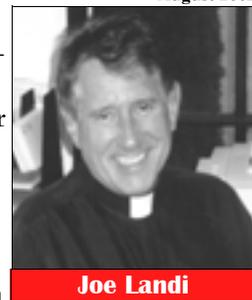
In the Catechism of the Catholic Church, we are taught that freedom is exercised in relationships and so we tolerate the likes of Nedow and the Freedom From Religion Foundation, with its silliness and high priestess, Anne Gaylor. They are part of the 14-percent pagan minority.

Both the “voucher” and “under God” suits are examples of the pagan minority’s annoying attempts to secularize America. However, we must remember that every human person is created in the image of God—whether they believe they are or not. In dealing with pagans, the Catechism teaches: “all owe to each other this duty of respect.”

But those who believe in the One God are also owed the right to exercise our freedom—especially in moral and religious matters. *“This right must be recognized and protected by civil authority within the limits of the common good and public order.”* (ccc 1738)

These suits and others like them are stepping stones pagans are using in their secularization of America. Ken Connor of the Family Research Council puts both of these God Factor suits in perspective: **“The First Amendment is intended to guarantee freedom of religion, not freedom from religion.”**

Since 1971 the courts have been expanding the “Establishment Clause” to the point that if it continues, we may have to take to the streets to guarantee our right to freedom of religion. The courts’ pandering to the pagan minority of society is causing the majority to say, “Enough is enough!”



Joe Landi

A time when trust in God was not just a motto.



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As an average American Catholic boy, Jeff Cavins got caught up in many of the usual pitfalls of being a late 20th-century young Catholic. And though he knew it would hurt his family, one day he rebelled against it all. He packed up and left - his home, the Catholic Church and his former life as he knew it. Along a 12-year, circuitous search for truth and the meaning of life, Cavins became a Protestant, and then a Protestant pastor. Life was good for a number of years, but he couldn't find what he was ultimately seeking—real truth.

Cavins' story is dramatic, and conversion stories like his are becoming a common occurrence. In the last decade, there has been a large influx of former Protestant laypeople—even Protestant ministers—who have become Catholic, according to Marcus Grodi, founder and president of the Coming Home Network (CHN), a ministry which assists Protestant clergy looking to enter the Catholic Church.

In his newest book, Cavins chronicles his spiritual odyssey back to Catholicism. *My Life on the Rock* (Ascension Press) is a title derived from Cavins' weekly worldwide television program, "Life on the Rock," which helps young adult Catholics apply the truths of the Catholic faith to their lives. Cavins' story is proving to be one of the most intriguing reversion stories in the Church today.

So, too, is that of Marcus Grodi. In his quest to prove that Catholicism couldn't possibly be the true religion as Christ intended it, his research led him to the ultimate

realization that he had to become Catholic. Today he helps others who are on that same journey home for many new, and former Catholics coming into the Catholic Church

Grodi, a cradle-Protestant and pastor who converted to Catholicism 10 years ago, started the CHN with the sole purpose of assisting non-Catholic clergy in their quest to understand Catholicism, and for supporting them once they joined the Catholic Church. Grodi says he could have benefited from the camaraderie and help of such a network when he was coming into the Church. "We are really about leading prodigal sons and daughters back to the home that Jesus established for them."

Coming home Catholics

Cavins' story is the quintessential 'prodigal son' story. After a bitter feud with his father, and public battles with the Church, he rebelled and left. Then, after dramatic and grace-filled experiences, he returned home. "Leaving the Church was a very hard thing to do, but returning to it was even more difficult", Cavins explained. "But the joy becomes complete after you return. You see with new eyes and you love with a new heart. The joy in knowing that you are truly home is, at times, beyond description."

"And the Catholic Church seems to be a whole lot better off because of it, too," says Matthew Pinto, President of Ascension Press. "Prodigal sons' like Grodi and Cavins, as well as hundreds of other men and women, laity and clergy, are bringing a new dynamism and richness to Catholicism that has begun to bear wonderful spiritual fruit."

Book Reviews



Living Catholicism

Rodrick Strange provides a memorable portrait of Catholic belief and practice melded with a rich and broad spirituality that encompasses holiness and discipleship, love and commitment, forgiveness and reconciliation.

\$14.95—Paulist Press

How to Discover Your Personal Mission

By John Monbourquette

Embark on an adventure to discover your personal mission. In this user-friendly book, a best selling author leads us through a three-stage process: learning to let go of the past; deepening our sense of identity and mission; and risking a new beginning in life. Through exercises and reflection we find the path that leads us in the direction in which our soul is calling us.

\$12.95—Twenty-third Publications

The Rule of Benedict

By Joan Chittister

Today's popular author and lecturer shows the beauty, meaning, and enduring importance of this great spiritual classic. It bridges not only the ancient and the modern but also the secular and the spiritual.

\$16.95—Crossroad Publishing

Let Me Know Myself: Reflections on the Prayer of Augustine.

By Donald X. Burt, O.S.A.

Soon after his conversion Augustine prayed, "O God, let me know myself; let me know you." He was convinced that the eventual discovery of God began with a discovery of one's self. This book reflects on what Augustine said about the nature of self and obstacles standing in the way of discovery and some of the things one can learn about oneself from experience and faith.

\$11.95—Liturgical Press

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Q&A

I know that watching immoral movies isn't a good idea, but how can I explain that to my friends?--Choosy Watcher

Dear Choosy Watcher:

Honesty is always the best currency in a world where people are bouncing a lot of moral checks. We all have different opinions about a



lot of things, so for you to choose not to see a movie based on your opinion is very courageous. Simply say, "I'm not into that type of flick," and leave it at that.

Some of your friends may ask why, and then you can share that your values are important to you, and this

movie does not measure up. You never know, you might be an example of Christianity to them in a powerful way. You'll also be overcoming temptation.

SPORTS SHOT

Tara Lipinski

With everything going on, with what people think about me and my skating, I feel at ease because I think that she (St. Therese of Liseux) is with me. I'm not worrying as much as I used to about things. I'm just thinking about skating and I believe that she'll help me."



PROFILE

Joy Enriquez

With a mixture of R&B, pop, and Latin-style grooves, 20-year-old Joy Enriquez is one of the world's hottest and most talented new vocalists to explode onto the music scene. In fact, she brings nothing but joy to her listeners!

And it makes sense that her lyrically profound self-titled debut album is so joyful. You'll never catch this popstar taking all the credit-no, God gave her the talent and she gives credit where credit is due. You go, girl!

Following enormous success on Star Search in 1995 (11-time winner), Joy wanted to sing for her much admired musical mentor Kenneth "Babyface" Edmonds of LaFace Records. And she got that chance not too long ago. She is now one of LaFace's rising stars with a rigorous world tour stretching from Korea

to Australia to her home town of Whittier, California.

Joy has also shared her vocal talents on two movie soundtracks recently. She recorded "How Can I Not Love You" for the movie *Anna & the King* (Fox Motion Picture) as well as a remake of the duet "Bella Notte" for Disney's *Lady and the Tramp II*.

In addition, Miss Enriquez also appeared several times last season on the WB's 7th Heaven as Robbie Palmer's (Adam LaVorgna) faith-filled girlfriend "Joy." She is spokesperson for Candies Foundation, a spokesmodel for Lóreal, has been on Showtime's *Resurrection Blvd*, CBS's *The Bold and the Beautiful* and the *Tonight Show* with Jay Leno, has hosted Nickelodeon's *Slime Time*



Live, and teamed up with artists Pink and Dream for a concert special (Fox Family).

Youth Beat gives our congrats to this rising star who puts God first and says about her faith, "I think it's important to have a personal relationship with God." In fact, Joy's favorite song from her new album is "Just When I Needed You" which she says is about her family and "God, who's been blessing me left and right!"

CATHOLIC TRIVIA

1. This Old Testament character refused to preach God's Word to the Ninevites, but eventually did (thanks to a big fish) and the Ninevites repented.
2. Along with his fellow apostle (Simon), this follower of Jesus is especially known to pray for lost causes (feast day: Oct 8).
3. This liturgical material, used at certain solemn masses and at other occasions, represents our prayers rising up to God in heaven.
4. St. Paul would often start his letters with: "Grace and _____ be with you through the Lord Jesus Christ."

ANSWERS

1. Jonah
2. St. Jude
3. Incense
4. Peace



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tion of this freedom would forever place the citizens of this nation in debt.

This is a debt paid in part by those whose families are forever marked with an empty chair at the dining table. And by those who have had a branch of their family tree that was cut short, when a member demonstrated unreserved devotion and service to their country.

This is a debt paid in part by the millions upon millions of Americans who have answered the call of this nation to serve in both peace and conflict. This was a debt paid in part by the original 56 who indeed lived up to their pledge and paid for the preservation of freedom with their lives, fortunes, and their sacred honor. And paid in part by those who have recently fallen in the eastern mountains of Afghanistan.

Those mentioned have paid their part of the debt owed for freedom.

But, to many, freedom remains relatively free. The cost associated with our inalienable rights is relatively little. The sad truth of the matter is that for far too long, we have simply ignored the debt we owe for freedom. We have allowed others to pick up the check, as it were. It's time for us to adopt the old adage "There's no such thing as a free lunch." It's time for us to accept, and act upon, the fact that freedom is not free.

It is very unlikely and impractical that all of will serve in the military. But, that does not negate our responsibility to work to preserve Freedom. To assure that this God-given right is available to everyone, everywhere. While there are many ways in which we can do this, time only allows me to focus on

a few. These are ideas that have their origin in Great Britain. These ideals were brought to our continent by an elderly gentleman by the name of William Boyce. Some of you may recall the story of Mr. Boyce. Mr. Boyce was visiting London, and during his visit he became hopelessly lost in the dense London fog. He was "found" by a young boy who offered directions to Mr. Boyce and ensured his safe return to his lodgings. This boy shared with Mr. Boyce the principles that motivated him to offer help, but refused reward. Thus, the Boy Scouts, originated by Sir

Robert Baden-Powell in England, was brought to the United States. The cornerstone of this movement is the Scout Oath, written in 1909.

To preserve freedom, we must strive to be people of honor

And, while just about everything in this world has changed in the past 90 years, the Oath has not. Why? Because, like our Bill of Rights...it works.

In the first line of the Scout Oath, there are twelve words that provide insight into the values necessary for freedom. From these twelve words, 3 principles are clearly defined that illuminate the responsibilities of the individual in a republic.

What is honor?

The first principle set forth in the Scout Oath are, "On My Honor I Will". Do we remember what honor means? Honor is one of those words we think we understand, until we have to give a definition. Lately, Honor has become a lost character trait. We have gone so far as to denigrate it in the

phrase "honor among thieves". However, Honor has no place with such base and low practices. 60 years ago, Dr. W.F. Tillet of Vanderbilt University related the story of ermine hunting in Europe. The ermine is a small animal widely valued for its fur. First, the hunters would search out, and find, the den of the ermine. Then, they would daub it with filth and set the dogs loose.

When the dogs would get on the scent of the ermine, it would run back to its den for shelter. However, when it arrived and found that it must soil its coat to enter, he would turn toward the dogs and fight for his life. You see, the ermine could be captured because he would rather have his coat stained with blood than dirtied with filth. He would sooner face death than sully his most valuable and precious characteristic. For some, Honor is dearer than life.

Death Before Dishonor

Today, one only has to browse the newspaper headlines—whether it's in the News, Sports, Religious, Business or Entertainment sections—to recount the numerous examples of Honor being sacrificed at the altar of expediency and personal gain. Honor is not genetic. It is a learned trait. What is evidenced on the pages of newspapers was born of examples at home, school and in the community.

For the preservation of freedom, individuals must return once again and strive to be people of honor. Instead of saying, "On my Honor, I'll think about it", we must return to saying "On my Honor, I will.do."

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When Msgr. George Higgins died on May 1, 2002, the American church lost a prophetic voice for justice.

Nicknamed the "labor priest," Msgr. Higgins spoke out tirelessly promoting the dignity and economic status of all workers, especially those in agriculture, health care, mining, poultry, housekeeping, teaching and steel. He championed the civil rights of minorities and the rights of workers to form trade unions. A humble person maneuvering behind-the-scenes, Msgr. Higgins infused a sense of justice into disputes as he listened and talked to both sides.

Each week for 56 years Msgr. Higgins wrote a syndicated column, "The Yardstick," that reflected on social justice and challenged Catholics to remember their traditions. While his column spanned a wide range of topics that included abortion and Jewish-Catholic relations, a central focus was labor.

Frequently Msgr. Higgins quoted directly statements of the popes and bishops to teach social justice principles. In *The Yardstick*, August 30, 1999, he cites the American bishops' critical questions for evaluating public policy: "How does the policy touch the human person? Does this policy enhance or diminish human dignity and human rights? Does this policy advance the common good?"

In this same column he uses the National Labor Relations Board as an example—a bad example. The NLRB is not guaranteeing workers their rights to free labor elections, he observes. Management can force workers to attend mandatory meetings to discourage union organizing while denying workers equal time for pro-union rebuttals. It can hire union-busting consultant firms and violate the spirit of labor law by lengthy legalistic challenges and delays. All this hurts the common good by intensifying the adversarial relationship between management and labor through fear, anger and lingering resentment. In another column (August 27, 2001) echoing the American Catholic bishops

Higgins promotes "new experiments in co-management and co-ownership" and a broader role for trade unions beyond their limited role in traditional collective bargaining.

Msgr. Higgins (*The Yardstick*, February 14, 2000) counters the trend toward individualistic values "when people prefer to and are expected to shift for themselves." Proponents of individual bargaining over collective action believe the market protects individual workers and negotiates for them according to the dynamic of free competition. Msgr. Higgins' rebuttal: "Catholic social teaching has rejected the notion that wage justice can be left purely to the workings of the free market." He notes that Pope Leo XIII in 1891 taught that the requirements of natural justice supercede an unjust wage agreement even if both worker and employer agree to the terms.



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

In his last column (September 10, 2001) Msgr. Higgins used the words of the Catholic social reformer, Msgr. John A. Ryan, from the 1930s to summarize his thinking about labor:

"Effective labor unions are still by far the most powerful force in society for the protection of the laborer's rights and the improvement of his or her condition. No amount of employer benevolence, no diffusion of a sympathetic attitude on the part of the public, no increase of beneficial legislation can adequately supply for the lack of organization among the workers themselves."

For Msgr. George Higgins the labor movement represented a vehicle for justice and human dignity. "I am convinced that we are not likely to have a fully free or democratic society over the long haul without a strong and effective labor movement" (*The Yardstick*, April 10, 2000.) The church will miss the critical voice of its "labor priest" unless his spirit lives in the next generation of advocates for social justice.

Freedom

From Page 6

The Oath continues: "Do My Best". Former President, Jimmy Carter, wrote a book entitled, *Why Not the Best?* In it he recalled being interviewed by Admiral Rickover for the Nuclear Submarine Program. He hoped to make a good impression with his high marks from the United States Naval Academy, but the Admiral looked at him and simply asked, "Did you always do your best?" President Carter had to look at him and answer, "No." upon which the returning question was, "why not?"

Why not? That question should be asked of me and every graduating student, every professor, staff member and administrator. Why do we think that Best is what someone else should do? We expect the Best from our mechanics, plumbers, pilots and everyone else, yet excuse ourselves. When you Do Your Best, you may not attract worldwide attention, but you will make a difference. You will be moving our country towards better schools, businesses, families, churches and communities. A simple act, but a debt paid.

What is Duty

The next part of the phrase is "to do my duty." When I think of duty, I'm reminded of an illustration from one of the world's favorite philosophers, Charlie Brown. In one episode Charlie and Linus are discussing growing up. Charlie says that growing up is like being in a car. In the beginning you ride in the backseat and somebody else takes care of everything but one day, all of a sudden, wham! You're grown-up and you can't ride in the back seat anymore. Duty is a sign of growing up and far too many Americans are still trying to fit in the backseat.

The word duty is a derivative of a French word *deu*. It's where we get our word debt. Duty is what one owes

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St Vincent de Paul Society



Grace MacKinnon, a syndicated columnist, writer, and public speaker, holds an MA in Theology and teaches in the Diocese of Brownsville, Texas.

Q: I am getting conflicting information from two parish priests regarding practices for readers, among other things. Originally, when I was trained (by the parish priest at the time) I was told that upon stepping onto the ambo and before beginning to do any reading, the reader

should face the priest and gently bow as a sign of respect to the priest. He has recently stated that some lectors' practices of genuflecting towards the tabernacle on the way up to the ambo and bowing to the priest prior to reading is unnecessary. Could you please clarify this for me?

A: Without a doubt, moving to another parish can sometimes become a challenging experience. This may be especially so for persons involved in lay ministry who have been trained and practiced their ministry under the guidance of another pastor or priest. It is of course true that we will find some things are done differently in a new church community from the way we have been used to, and there will be some variation. When it comes to liturgical celebrations, however, there are rules or "rubrics" that must be followed. Your questions concern the gestures of genuflecting and bowing on the part of the reader (lector) at Mass.

On Holy Thursday, 2000, Pope John Paul II approved the revised *Institutio Generalis Missalis Romani*, popularly known as the *General Instruction of the Roman Missal*. This present revision replaces the 1975 edition of the *General Instruction*. In this document, we find no instruction indicating that the reader should bow to the priest before proclaiming the Word of God. There is only one instance when the reader is to bow. Upon reaching the altar after the introduc-

tory procession, the reader, along with the priest and other ministers, makes a profound bow to reverence the altar (*GIRM*, 122).

Bowing is a gesture of reverence. Therefore, one can see how this custom of bowing to the priest might be sometimes practiced or desired by some. Even so, it is optional for a reader to bow before proclaiming the Word of God, as the *General Instruction* is silent on this point.

Regarding genuflecting to the tabernacle by the reader on his or her way up to the ambo, the *General Instruction* is specific: "If there is a tabernacle with the Blessed Sacrament in the sanctu-

ary, the priest, deacon and other ministers genuflect to it when they approach or leave the altar, but not during the celebration of Mass itself" (*GIRM*, 274).

Should I bow to the priest?

Your concerns are certainly valid and your fervent desire to show reverence is not "silly." Many Catholics today long for the same. You will be happy to know that the new *General Instruction* does make many provisions for a more sacred and reverent liturgy. For example, admonishing that the Liturgy of the Word "must be celebrated in such a way as to promote meditation," the *Instruction* cautions against "any kind of haste which impedes recollection" and recommends brief moments of silence throughout the liturgy, especially after the readings and the homily so that the word of God

may be "taken into the heart by the fostering of the Holy Spirit" (*GIRM*, 56).
© Copyright 2002 Grace D. MacKinnon

How I Pray From Page 1

what to say where and when and to whom. Prayer for me is focus. It is peeling away the levels and layers of clutter so that I can find out what is truly important at any given time. Praise comes naturally; sighs come frequently. Discernment is what I pray for.

Focusing through God

Focus comes to me through God, not through my own powers. On my own, I am a scattered, fragmented do-it-all, know-it-all. Amnesia makes me self-obsessed. Through God, from time to time, I am capable of finding what I must know and finding what I must do. I am also capable of lightening up about what I missed or forgot. This morning was this text in my daily reading. It gives an example of how focus happens for me. "On this Mountain the Lord of Hosts will make for all peoples a feast of rich food, a feast of well-aged wines, of rich food filled with marrow, of well-aged wines strained clear" (Isaiah 25.6).

I enjoyed it for a while and then began to hate it. Why did God give me so many good choices? Why is the curse of my life a central abundance? Why can't I enjoy the feast? Why do I turn even the feast into a form of oppression? How do I know what to pick at the smorgasbord? Why am I so fat? Why don't I have a sense of simplicity, a sense of enough? These kinds of quarrels with God are also a form of prayer for me: They are focusing me.

From clutter to clarity

One summer I discovered my mother-in-law frantically cleaning out her dresser drawers. When I asked her what she was doing, she said she had discovered a lump in her breast. "I wanted to make sure if I died that things were in order." More than one woman feels threatened by the lack of

(See page 10)

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A Freudian slip is when you say one thing but mean your mother.

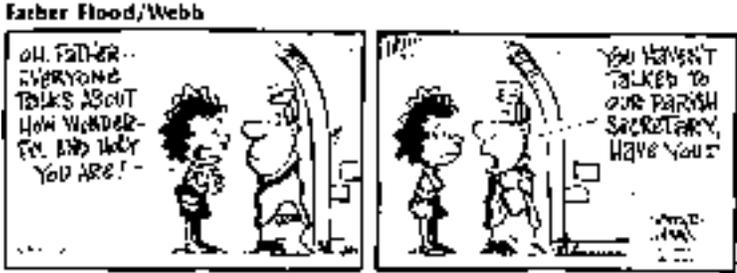
A cannibal went to the tribe's witch doctor. "Doc, I've been feeling lousy lately."
 "Hmm," replies the witch doctor. "Let's review your diet. Are you eating man or animal?"
 "Man, doc. We've eating those Catholic missionaries we caught last week."
 "OK, tell me how you cook them."
 "Same as always, doc. We boil them up in the big pot."
 "Hmm," pondered the witch doctor. "Tell me more about these Catholic missionaries."
 "Well, funny thing, doc. They all look alike! They're short, fat, wear long robes, sandals, rope for belts, and are bald with a fringe of hair."
 "Well, that's your problem right there", responded the witch doctor. "Those guys aren't boilers. They're friars!"



"A joyful heart is the health of the body..."
Proverbs 17:22

Without geometry, life is pointless.

True Confessions
 In confession a man says, "Bless me, Father, for I have sinned. Last week I was with seven different women."
 The priest says, "Take seven lemons, squeeze them into a glass and drink the juice without pausing."
 "Will that cleanse me of my sins, Father?"
 "No," replies the priest. "But it'll wipe that silly grin off your face."



- The New SAT Quiz** (Determines age, not I.Q.)
Count all you remember.
1. Blackjack chewing gum
 2. Wax Coke-shaped bottles with colored sugar water
 3. Candy cigarettes
 4. Soda pop machines that dispensed bottles
 5. Coffee shops with table side jukeboxes
 6. Home milk delivery in glass bottles with cardboard stoppers
 7. Party lines
 8. Newsreels before the movie
 9. P.F. Flyers
 10. Butch wax
 11. Telephone numbers with a word prefix like Pennsylvania Station 5000. Remember that?
 12. Peashooters
 13. Howdy Doody
 14. 45 RPM records
 15. S&H Green Stamps
 16. Hi-Fi's
 17. Metal ice cube trays with lever
 18. Blue mimeograph paper
 19. Blue flashbulbs
 20. The Packard automobile
 21. Roller skate keys
 22. Cork popguns
 23. Drive-ins (Not drive thru)
 24. Studebakers
 25. Washtub wringers
- If you remembered 0-5: You're still young.
 If you remembered 6-10: You're getting older.
 If you remembered 11-15: You don't tell your age anymore.
 If you remember 16-25: You're either a whiz-kid or it's time to retire!

- You live in San Francisco when...**
- You make over \$250,000 and still can't afford to buy your own home.
 - The private high school quarterback calls a time-out to answer his cell phone.
 - The fastest part of your commute to work is going down your driveway.
 - You know how to eat an artichoke.
 - You drive to your neighborhood block party.
- You live in New York when...**
- You have never been to the Statue of Liberty or the Empire State Building.
 - You think Central Park is "nature."
 - You believe that being able to swear at people in their own language makes you multi-lingual.
 - You've worn out your car horn.
 - You can get into a four-hour argument about how to get from Columbus Circle to Battery Park but can't find Wisconsin on a map.



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order in her life. More than one of us feels that if we could just keep our houses from drowning us that maybe we could be well. More than one of us knows the feast of fat things and hopes for a deep order, one that dresser drawers only exemplify.

Clutter builds. Our life adds up. It threatens to drown us in its additions. There are days that I fear going through my drawers: I find too much of my already lived life in them. God promises wellness to us in many ways—and surely one is the wellness of aged wine strained clear. One form of wellness, whether we have discovered a lump or not, is living on the other side of clutter, in a place called clarity. Such clarity is truly a spiritual, not a physical place. I use prayer to live a few inches ahead of the layers of my life. I try to “clean” up the piles of the already lived, already worn, already been, and move on to new places of clarity. I almost never make it.

I understood completely what my mother-in-law was doing that day: She was trying to move beyond clutter, to the place of clarity where she could let go of the life she'd had, and make way for the horizon of death. She was less afraid of death than she was of dabbling her days away in a “fat,” choiceless way.

We can find the clutterless life, in prayer or in spring cleaning, or in both. We can pray spiritually or physically. Clutterlessness is a kind of Sabbath. It is a break in the build up of matter. It is a time to reflect on matter from a point of view beyond matter. I use prayer to focus on matter from a point of view beyond matter.

Prayer is living above our mess, not in our mess. The urgency for this kind of prayer causes me to travel a lot. Sometimes I just can't get away from my mess, my phone lists, my stuffed drawers, my groaning tables anywhere

but on the road. For many of us, travel is more free than home, if for no other reason than that we are only carrying a bag or two instead of a lot of rooms.

I spend a lot of time in Catholic retreat centers, and I spend a fair amount of time in motels as well. The little cubicles compete with the king sized beds, not only in physical lodging but in spiritual lodging also. One is simple, sparse, uncluttered. The other is cold, neat, impersonal. One has all I need; the other has more than I need. One has Ivory soap; the other little bottles of lotions and shampoo. One is expensive; the other cheap. One is low stress on the environment; the other high stress.

In the one, I feel like I always owe more at the end. Each phone call is tabulated the way ancients tabulated sins. In the other, I leave often full enough of heart to want to leave an additional contribution. One leaves things lying around that I can steal; the other is locked up tighter than a chastity belt on a maiden of yore. In the one I encounter rudeness often. In the other, hospitality exceeds my desire for it. The art in one is generic; the art in the other is very particular, very populist, very definite. Made with real hands. I am encouraged by the one to walk in well stationed gardens. In the other I'm encouraged to drive a car. One way of life blends into the other; I go from one to the other. I also know which one I like the best.

The uncluttered life on the road is the one for me. It is most hospitable to prayer. I like living well, by which I mean uncluttered. Well strained to clearness. Capable of prayer at a moment's notice. Not as amnesiac as I am when deep in the daily-ness of my own life and its domesticity. Consider this Parisian man. One of the strangest sights I have ever seen is the littered front steps of the gorgeous *Sacre Couer*, in the Montmartre district of Paris, which overlooks the entire city. The steps are nightly littered with beer bottles and wine bottles and other alcoholic debris by youths who come to enjoy the view. One day I

went to *Sacre Couer* at dawn and saw this unbelievable mess littering the white cathedral. There was a Parisian street cleaner there working away. He does this every day. He picks up the garbage left behind by the nightly crowds. As I stood there crying, I saw him stop for a moment. I realized he had finished one of the dozens of marble steps. He sat down, leaned on his broom, lit a cigarette and looked over the city, just as the revelers had done the night before. He paused a little bit in the middle of his labor. Because of that little time “off,” he could bear what he had to do with his time “on.” Many of us face messes the size of the steps of *Sacre Couer*. We clean them up one step at a time.

Prayer is a kind of broom: We use it to sweep away the clutter so we can pause in God and focus in God and live in God.

Brooms practice the presence of God. Not that God is not in dirt and mess and complexity; God is there also. There is nowhere that God is absent. Still, we are more likely to be amnesiac when confronted with the littered steps of the holy temple.

Prayer is the mini-Sabbath of a good broom, one capable of sweeping away the clutter so we can perch ourselves, just a few inches, above it. Prayer practices the presence of God, and wakes us the next morning to practice again.

—The Rev. Donna Schaper is the author of *The Sense in Sabbath: A Way to Have Enough Time* (Innisfree) 1997. She is the senior pastor of the Coral Gables Congregational Church in Miami. Courtesy of *Celebration*



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Meeting of Marin Prayer Group Leaders follows and hospitality.
Lydon Hall, at St. Hilary's Church
761 Hilary Drive, Tiburon
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Aug. 1 HEALING MASS—Thursdays in August 8:00 pm
Immaculate Conception Chapel,
3255 Folsom St., SF,
Rev. William Lauriola, Principal Celebrant
Contact: Winfred 650/992 9609

Aug 2 FIRST FRIDAY MASS—of the Sacred Heart—
7:15 Rosary—7:30 pm Mass
St. Patrick Church ,
756 Mission between 3rd & 4th St., SF
Fr. Joe Landi, Principal Celebrant
Reception Following
Contact: Judy Labaria 415/826-7827

Aug. 3 FAMILY CHARISMATIC MASS—7:30 pm
Epiphany Church-O'Keefe Hall,
845 Vienna St., SF
Contact: Emmie Yabut 650/756-4315

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

Aug. 17 DINNER, PRAISE WORSHIP See page 16

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

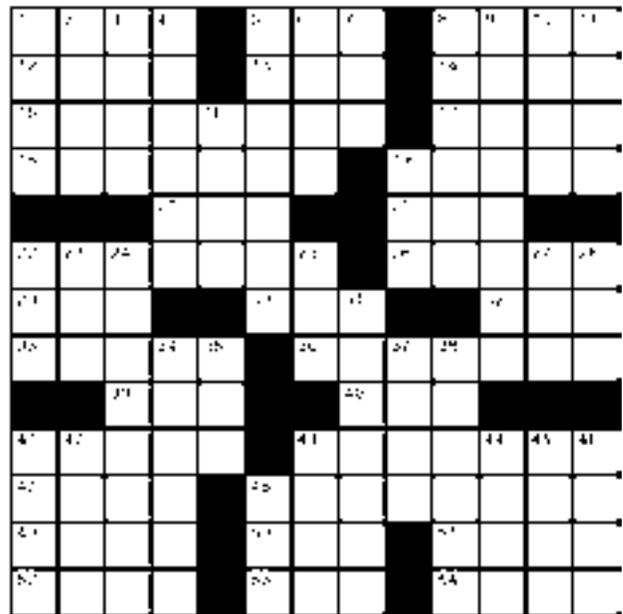
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Sept 6 FIRST FRIDAY MASS—of the Sacred Heart—
7:15 Rosary—7:30 pm Mass
Our Lady of Lourdes/All Hallows Chapel
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Reception Following
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Sept 13-15, 2002 National Catholic
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Or at: www.nsc-chariscenter.org

Bible Puzzle

By S. K. Davis



HORIZONTAL

1. Angelic leader of CBS series
5. "___ at my right hand until I make your enemies a foot stool for your feet." Heb 1:13
8. Box
12. Singing voice
13. NFL or NBA athlete
14. "No longer will Jacob be ashamed; no longer will their faces grow ___." Isa 29:22
15. "When you have brought the people out of Egypt, you will worship God on this ___." Ex 3:1
17. Mid-Eastern republic
18. Transgressors
19. Delete
20. "No eye has seen, no ___ has heard, no mind has conceived what God has prepared for those who love him." 1 Cor 2:9
21. "...God made a woman from the ___ he had taken out of the man..." Gen 2:22
22. "A foot gives full vent to his anger, but a wise man keeps himself under ___." Prov 29:11
26. Map volume
29. "...let all the inhabitants of the world stand in of him." Ps 33:8
30. Tie the knot
32. Samuel's teacher
33. "The Lord ___ you and keep you..." Num 6:24
36. First book
39. "If the righteous receive their ___ on earth, how much more the ungodly and the sinner!" Prov 11:31
40. Buddy
41. "...the Lord make his face upon you and be gracious to you..." Num 6:25
43. OT judge and prophetic
47. Pigments
48. "Fierce men— against me for no offense or sin of mine, O Lord." Ps 59:3
49. "Above all ___, guard your heart, for it is the wellspring of life." Prov 4:23
50. "Train a child in the way he should go, and when he is he will not turn from it." Prov 22:6
51. Fencer's foil
52. First Gospel: Abbr.
53. "...therefore in that day they will know that it is I who foretold it. it is I." Isa 52:6
54. "...with the voice of the archangel and with the trumpet call of God, and the ___ in Christ will rise first." 1 Thes 4:16

DOWN

1. Scottish caps
2. Jesus' cry from the Cross
3. Startle
4. Poem
5. "Even the ___ has found a home..." Ps 84:3
6. Bearded flower
7. Heavy measure
8. "Blessed are the poor in for theirs is the kingdom of heaven." Matt 5:3
9. Jesus' lessons
10. "— for that day! For the day of the Lord is near..." Joel 1: 15
11. No Clue
16. "He will wipe every ___ from their eyes." Rev 21:4
19. Time period
22. Taxi
23. It gives a hoot!
24. Most destitute
25. Part of a journey
27. Heavyweight prizefighter
28. Rachel, to Leah
31. "If it is possible, as far as it ___ on you, live at peace with everyone." Rom 12:18
34. "If you take your neighbor's cloak as a pledge, return it to him by ___." Ex 22:26
35. "Taste and ___ that the Lord is good." Ps 34:8
37. Captures
38. Married secretly
41. Noah's son
42. Polynesian dance
43. Former VP
44. "...open your eyes and look at the fields! They are — for harvest." John 4:35
45. Region
46. "It is better to ___ a wise man's rebuke than to listen to the song of fools." Ecc. 7:5
48. Demure

Answers on page 13

From *The Bible Crossword Puzzle Book*
by S. K. Davis.
Baker Books, publishers, Grand Rapids .

Is this movie suitable for Children?



A Service of the U.S. Catholic Bishops'
Office of Film and Broadcasting

In all the hubbub over the recent Roman Catholic bishops' sex-abuse scandal meeting in Dallas, the voices of Catholic nuns—traditionally seen, not heard—are absent.

But the religious sisterhood was instrumental in opening the floodgates of the scandal because we also traditionally speak for children. And outside the Dallas meeting, nuns are talking among ourselves and sometimes in public—but not always in ways you might expect. Biblical references, the old standby for answers to tough situations, do not even come up. I have not heard a word among religious sisters that divine punishment should be meted out to abusers, such as in the New Testament warnings, “If you scandalize the little ones, better a millstone be tied around your neck and you be thrown into the ocean” or “If your hand sins, cut it off.” Even among my friends who entered the convent in the 1950s or ‘60s, practical observations coupled with hope for a rejuvenated church seem to be a common thread. And so does participation in meeting the scandal head-on.

After years of effort, it was Sister Jane Kelly of Santa Rosa who triggered the investigation of Bishop Patrick Ziemann and Father Jorge Hurne Salas, a process that led to the bishop's resignation and the priest's dismissal. The Oakland Diocese has enlisted its chancellor, Sister Barbara Flannery, to speak at parish meetings and work with sex-abuse survivors. And Hawaii Sister Anne Faber Chang insists that throwing light on the terrible events is deeply salutary.

The Fallout

“The scandals mean we will have good men who really want to be priests and who are willing to live good lives—they will be the only ones to remain,” says Sister Chang, who conducts an after school program for children in Honolulu.

Unlike the church's male hierarchy, which for years shuttled abusive priests around the country in a sick shell game of denial and deception, Sister Merlynn Jane Martin of Sacramento says exposure is the solution to the problem. “It all should be brought out in the open and taken care of, like a cancerous growth,” she says. True to her Nebraska farm-girl upbringing, Sister Martin says identifying and dig-

ging up sad events “can only bring new growth and life to the church.”

Some Catholics claim their faith is being severely tested; some are even leaving the church as details of crimes and omissions emerge. Toward them, Sister Ellen Marie Ryan has a no-nonsense attitude. “The church has never taught that abuse was acceptable,” said the

These sad events can only bring new growth and life to the Church

grant writer for San Diego's St. Vincent de Paul Village. “For those abandoning their Catholic

faith because of a few wrongdoers, let them. Even Jesus had his Judas, but the church still exists.”

The sisters I talk to are adamant that victims deserve utmost attention to their deep hurt - and remuneration. Many also believe that caution is required against untrue charges against honest priests, the result of false memories or money-inspired allegations.

As a 70-year-old nun still working in the business world, I see many priests who appear to be withdrawn, purposely muting their usually outgoing, friendly demeanor. But those priests are right. Allegations now automatically brand a cleric guilty until proven innocent. Witness the TV orgy when Chicago's Archbishop Joseph Bernardin meekly fought off sexual abuse allegations while he was dealing with terminal cancer. Luckily, his ac-

cuser recanted, and the archbishop died in peace with his reputation intact. Los Angeles Archbishop Roger Mahony was in the dark limelight, too, until he successfully fended off accusations by a Fresno woman.

My Vision For The Church

Today, I'd like a forceful leader like the TV personality of the 1950s, the evangelist Bishop Fulton J. Sheen, to urge good priests to hold their heads high and rally on. He would focus his piercing eyes and soul-wrenching voice and chastise wrongdoers. Most nuns continue to respect—and some revere -- the priesthood. Church attendance has not fallen measurably. Parishes still burn with activities spearheaded by priests who remain loved and trusted by their parishioners. But priests and bishops seriously need the heart and presence of women to help in today's mess. Sister Flannery's TV news appearances, for instance, add a soft and caring dimension that priests or bishops cannot even touch.

Women Priests?

Let's get real. Women will not be ordained priests in the Catholic Church until the next millennium. But perhaps in the present crisis, nuns may be raised from the second-class status they hold and help bring peace and stability to St. Peter's storm-racked boat, the institutional Catholic Church manned by an all-male crew.

—Sister Teresa Ann Coronas has been a member of the Sisters of St. Joseph of Carondelet for 51 years. She wrote this article for Pacific News Service and it appeared in the *San Francisco Chronicle*.

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This hymn celebrates the human person, a minute creature when compared to the immensity of the universe, a fragile “reed” to use a famous image of the great philosopher Blaise Pascal. And yet he is a “thinking reed” who can understand creation, insofar as he is the lord of creation, “crowned” by God himself. As is often the case with hymns exalting the Creator, Psalm 8 begins and ends with a solemn antiphon addressed to the Lord,

whose magnificence is disseminated in the universe: “O Lord, our God, how great is your name through all the earth”.

The body of the canticle itself seems to assume a nocturnal atmosphere, with the moon and the stars that light up in the sky. The first strophe of the hymn is dominated by the comparison between God, the human being and the cosmos. First of all, the Lord appears on the scene, whose glory is sung by the heavens, but also by the lips of humanity. The praise that rises spontaneously on the lips of children cancels and confounds the presumptuous discourses of those who deny God. They are described as “foes, enemies, avengers”, because they delude themselves by challenging and opposing the Creator with their reason and their actions.

Then, right afterwards, the impressive scene of a starry night opens. In the face of such an infinite horizon, the eternal question arises, “What are human beings?” The first and immediate answer speaks of nullity, either in relation to the immensity of the heavens or, above all, with regard to the majesty of the Creator. In fact, the Psalmist says, the heavens are “yours”, you set the moon and the stars, they are “the work of your fingers”. This last expression is beautiful, rather than the more common “works of your hands”: God has created this colossal reality with the ease and refinement of an embroidery or chisel, with the light touch of a harpist who glides his fingers over the chords.

The Creator has made man the viceroy of creation

The first reaction, there, is of dismay: how can God “remember” and be “mindful” of this creature who is so fragile and so little? But here is the great surprise: God has given the human person, the weak creature, a wonderful dignity: he has made him a little less than the angels or, as the original Hebrew can be translated, a little less than a god. Thus we enter the second strophe of the Psalm (cf. vv. 6-10). Man is seen as the royal lieutenant of the Creator himself. God, indeed, has “crowned” him as a viceroy, giving him a universal lordship. “You have ... put all things under his

feet” and the adjective “all” resounds while the various creatures file past. However, this dominion is not conquered by man’s capacity, fragile and limited reality, nor is it obtained either by a victory over God, as the Greek myth of Prometheus intended. It is a dominion given by God: to the fragile and often egotistic hands of man God entrusts the entire range of creatures so that he will preserve them in harmony and beauty, use them but not abuse them, reveal their secrets and develop their potential.

As the Pastoral Constitution *Gaudium et spes* of the Second Vatican Council states, “man was created in the image of God, is capable of knowing and loving his Creator, and was appointed by him as master of all earthly creatures that he might subdue them and use them for God’s glory”.

Selfish creatures can deform the human dominion over creation

Unfortunately, the selfish person, often revealed to be a mad tyrant and not a wise and intelligent ruler, can misunderstand and deform the dominion of the human person, affirmed in Psalm 8. The Book of Wisdom warns against deviations of this kind, when it specifies that God has “established man to rule the creatures produced by you, to govern the world in holiness and justice” (Wis 9,2-3). Although in a different context, Job also refers to our Psalm to recall in particular human weakness, which does not merit so much attention from God: “What is man, that you make much of him, or pay him any heed? You observe him with each new day” (Jb 7,17-18). History documents the evil that human freedom disseminates in the world with environmental disasters and the most awful social injustices.

Christ is the perfect king of the universe

As opposed to human beings who humiliate their own and creation, Christ

appears as the perfect man “crowned with glory and honor because he suffered death... That by the grace of God he might taste death for the good of all” (Heb 2,9). He reigns over the universe with that dominion of peace and love that prepares the new world, the new heavens and the new earth (cf. 2 Pt 3,13). What is more, his royal authority - as the author of the Letter to the Hebrews suggests, applying Psalm 8 to him - is exercised by the supreme self giving of himself in death “for the good of all”.

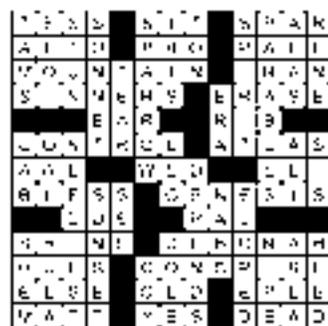
Christ is not a sovereign who makes himself be served, but who serves and consecrates himself for others: “The Son of man came not to be served but to serve and give his life as a ransom for the many” (Mk 10,45). In this way, he recapitulates in himself “all things ... in heaven and on earth” (Eph 1,10).

In this Christological light, Psalm 8 reveals all the force of its message and of its hope, inviting us to exercise our sovereignty over creation not as dominion but as love.

Condensed from *L’Osservatore Romano* - 3 July 2002
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Page 11 Puzzle Answers





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El **General George S. Patton Jr.**, en un ensayo publicado en 1926 afirma: "El secreto de la victoria no radica pura y exclusivamente en el conocimiento. Merodea invisible en esa chispa vitalizadora, intangible, sin embargo evidente como un rayo, que es el alma guerrera. La firme determinación de adquirir un alma guerrera, adquiriéndola para conquistar o perecer con honor, es el secreto de la victoria."

He encontrado innumerables "almas guerreras" en el movimiento pro-vida a lo largo y a lo ancho del país. Pienso en una mujer anciana que no podía caminar y aún postrada en una silla de ruedas, batallando contra el cáncer, insistía en asistir

regularmente frente a un abortuario para unirse a otras personas que rezaban en la acera para salvar niños que iban a ser asesinados.

Pienso en los jóvenes que se mudan a lugares desconocidos del país, percibiendo un salario mínimo y a veces nada, y dedican todo su tiempo al trabajo pro-vida aunque les acarree las burlas, aún de aquellos que consideraban sus amigos. Sin embargo, nada les importa con tal de parar los asesinatos.

Pienso en el párroco que le dijo a su congregación que si no les gustaba su predicación contra el aborto, podrían irse a otro lugar, y que él ayudaría a todos sus hermanos sacerdotes a predicar el mensaje, para que no hubiera una sola parroquia donde no se oyera.

Pienso en los hombres y mujeres que conozco en los medios de comunicación que desafían a sus colegas a que presenten la verdad sobre el aborto, y no les preocupa que los ridiculicen y que en algunos casos ello signifique perder oportunidades para avanzar en la estructura corporativa. Lo que les importa es la victoria de la verdad.

La letanía podría continuar.

Si contemplamos las profundidades del horrible problema del aborto, y cuan atrincherado está en nuestra sociedad, podemos responder de dos maneras.

Primero, podemos pretender

que no se puede hacer nada y terminar desinteresándonos de la batalla o tomarla como un pasatiempo, como algo que hacemos cuando otras cuestiones "más importantes" no nos ocupan. Por lo tanto, nunca emprendemos tareas que requieran mucho sacrificio o que demuestren que la idea que no podemos tener éxito es errónea.

La otra respuesta posible es convertirse en un "alma guerrera."

"Si bien esto no es fanatismo", es una dedicación total, al punto de estar dispuesto a dar la propia vida por la causa. "Fanatismo" significa que nuestra personalidad se cierra y que, exceptuando el foco de nuestra atención, nos desconectamos de la realidad. El "alma guerrera", por otra parte, dedica toda su personalidad funcional a su causa y precisamente porque está conectada con la realidad, ve la importancia de la causa.

El cambio social no llega a través de comites y directorios. Viene a través de almas guerreras. Algo así como lo que nos dice la Escritura: En esto hemos conocido la caridad, en que El dio su vida por nosotros, y nosotros debemos dar nuestra vida por nuestros hermanos (1 Juan 3:16)

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to others. We all have duties: duties to pay taxes, serve on juries. Other duties are moral, such as, to be a person of integrity, to provide and care for our families, to pull our own weight. Our natural tendency is to do things that are fun, to live for beauty. But, when one becomes intellectually and morally aware we find life is duty, which is another word for responsibility.

Today people would have us believe that responsibility is optional. They insist that there is always someone else who should share responsibility. I think I heard on CNN an executive from Enron complain, "Our number one problem is that nobody wants to take responsibility for anything-but don't quote me." We have a duty to those who work with us. We have duties to our family, friends and to ourselves. Duty, like honor, is not inherent. It is taught and it is caught by example.

How many people, upon getting a notice of jury duty, have the initial response of "O, boy, an opportunity to do my duty." It's more than likely we snicker at the individual who was not smart enough to get out of doing such duty. Today, people will give you a quizzical, innocent look and ask: "What is my duty?" I prefer the response of Daniel Webster, "A sense of duty pursues us ever; It is omnipresent." It's quite clear that we recognize Duty all too well, by the great lengths we go to in avoiding it.

So is Freedom really free? Well, it was when our creator handed it to us, but all of us today face an ever-looming debt. It has been free for a significant number who have yet to serve, volunteer, vote, contribute, donate, participate, or make a commitment. And yet for all of us the opportunity to make a commitment to pay on that debt is ever present.

Freedom is not maintained by military might. History is strewn with the wreckage of great civilizations that fell, not for lack of military, but for lack of morality. They crumbled from within. What we need for the protection and preservation of freedom are strong families... ethical businesses... colleges and universities with upstanding professors... and organizations run by moral individuals. People of character who understand the Judeo-Christian values that our founding fathers upheld. Men and women who will stand up and say: "On my honor I will... Do my best... to do my duty."

—Daniel Young is the Winner of the 2002 Edward Everett Prize in Oratory. This article is adapted from his oration. Courtesy of *Imprimis*, a monthly publication of Hillsdale College.

God who?**From page 2**

tury Muslim rulers sidelined religion while they attempted to modernize their nations: Attaturk in Turkey, Nasser in Egypt, and Pahlavi in Iran.

Determined to build nation states that could hold their own against the West, they ruthlessly suppressed their religious critics. Like the Western nations, they decided that religion must not interfere with social or scientific progress. This was the theory of the secular state. It produced extraordinary economic and technological results in the West, but it failed in the Islamic world.

Those agrarian nations simply could not accomplish in a few generations what had taken the West three centuries to achieve. Over the years, this modernization process has convulsed the entire Muslim world. Muslims bore the brunt of European colonization in India, Arabia, the Middle East and a significant part of Africa. They saw their lives turned upside down and their religion marginalized. Their resentment and frustration gave birth to Islamic Fundamentalism, an ideology that is dedicated to creating an Islamic state. Khomeini in Iran and the Taliban in Afghanistan have shown us the power of this movement. Politics is not central to the Christian or to the Judaic religious experience but Islam is different. Salvation for Muslims does not mean redemption from sin but the creation of a just society where the individual may more easily surrender to the will of God. And Fundamentalism is not unique to Islam. It has appeared, sometimes violently, in both Judaism and Christianity, when people felt their religious beliefs were threatened. Without meaning to, the Schoolgirl's Poem allows us a glimpse into the world of Islam and a caution to the further secularization of our nation.

—Fr. George Dyer, S.T.D., is the founding Editor of *Chicago Studies*, and the author of *The Catholic Educator* and *The Three Minute Theologian*. Condensed from *Androgogy*

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