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Charismatic

Articles of Spiritual Enlightenment for Christians

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The Meaning of Life

By Eugene C. Kennedy



There is something mysterious about the commonplace ways in which most people go through life. What, we might ask, are they looking for, except to do their best, to love each other, and to leave things better for their children?

They search for the values that make life worthwhile, and they only find these when they can embrace the common settings of

life completely. They then discover the very great difficulty that is involved in everyday living, the far excursions and testing of the human spirit that go with the basic relationships of loving and believing in others.

What life is really all about flows from the simple experience of what we are like with those we love. There is no life except in relationship to others, be they spouses, friends, children, or pupils. Lovers, who have discovered the only experience that tran-

scends time and space, know a lot about suffering. If they have not tasted the pain of loving, they are not really lovers at all. Even those who love most deeply know the suffering that is sown into all love. There are separations and good-bys, the tests of growing old and staying in love, the challenges to be faithful and responsible to each other even as life alters them and their circumstances. What nourishes the love of a man and woman long after they have had to face the truth about each other's failings and the truth about the commonplace nature of much of their life together? Lovers find faith and hope only when they have faced pain together, the pain that is

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The Holy Spirit Prayer

By Rahner

Lord Jesus Christ, Son of the Father, the goal and the way for us and for all. Exalted above all Heavens, seated at the right hand of the Father, you have poured out upon us the Spirit of the promise, so that you might remain

with us in your Spirit all days unto the end and, through the Spirit, continue in us your life and death to the glory of the Father and for our salvation.

Lord, see the spirits, which trouble us all around; grant us the gift of discriminating between them. Give us the knowledge which will prove

its value in our daily longing for you: the knowledge that if we seek for you and long for you, it will be your Spirit that will bring calm, peace and confidence, freedom and simple clarity; while all spirits of unrest and anxiety, perplexity and heavy depression will come from our own nature

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First Saturday Mass—

of the Sacred Heart
Rosary 9:00 am Mass 9:30 am
Sat. June 7 2003
St Hilary Church
761 Hilary Dr. TIBURON
Fr. James Tarantino, Celebrant
With the Gospel Jubilation Singers
Reception following
Come. Experience the Joy!



Lord, Who is my neighbor?

By Charles Whitehead

Christianity isn't based on individualism, but on life expressed through family and community. We meet God in each other just as much as we meet Him in prayerful solitude. Hospitality is the friendly and generous reception into our homes and lives of friends and strangers alike. It's one of the oldest signs of a civilized

society, and is central to the Gospel. God tells us it's not good for man to be alone— isolation and loneliness are not His will for us (Gen 2:18). Very few people can withstand the pressures of life on their own—we all need close relationships in which we can share hopes and dreams, hurts and failures—relationships in which we are known and loved for ourselves—in which we are accepted. Most people find these relationships in marriage and family, or in some form of community life. By community I don't just mean religious orders, but also covenant communities,

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The Meaning of Life

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which

never completely dulled, the pain that is not an impurity but an essential part of the precious metal of love.

This pain is part of every lover's longing, not diminished but rather heightened by the realization that, in this life, lovers can never share each other or anything else completely. So they rely on each other in a trial of faith and trust that is never over

Love does no harm to its neighbor. Therefore love is the fulfillment of the law.

Romans 13:10

make themselves vulnerable through believing in one another. Real lovers never escape the pain of life, but they do conquer the restlessness that betrays the unloving and the unloved. They find peace and it passes all understanding, because they realize how much dying goes into everyday living.

There is a great deal of talk about the risk involved in loving. This is not, however, a risk that means the outcome will be either painful or pleasurable for us. Suffering is, in fact, guaranteed for anyone who takes on the task of loving. The man who loves will suffer, but he will also find a fullness of life and a personal experience of the Spirit's presence. "What the Spirit brings," St. Paul wrote to the Galatians, is very different from the tangled emotions that the self-indulgent inherit. **The Spirit brings love, joy, peace, patience, kindness, goodness, trustfulness, gentleness and self-control.** These are, of course, all virtues that describe our relationships with each other, the fruits of committing ourselves to the ordinary struggle to love. Outside of sharing life with each other in a thousand simple ways, there is no setting in

these can mean anything.

There is a terrible beauty about life that we all try to grasp and hold on to. We want to deal with the questions of life and love and even death itself. And it all takes place during the everyday give and take when we do not seem to be doing anything very special, but when we are actually deep within the heart of life itself. We get a hint of the wonder of our common experience from time to time. It may strike us so strongly that we reach out to grab a moment of happiness, only to find that it slips quickly and forever away.

Something of that is caught in the classic movie *Our Town* when Emily wants to go back to life for a day. She will pick a happy day, she says, but the stage manager warns her, "You not only live it; but you watch yourself living it... And as you watch it, you see the thing that they down there never know. You see the future. You know what's going to happen afterwards."

But Emily must go back, and so she chooses her twelfth birthday. But it is indeed filled with pain, the pain of seeing how important the everyday meaning of life is and of how little this is realized during the moments we live it.

Emily goes back to her grave, overwhelmed by realizing the richness of life that is taken so much for granted during the ordinary living of it. Nobody can try to press people for a more self-conscious mode of living than is normal or natural. And yet, the person who cannot see into the heart of his ordinary life experience is impoverished indeed. There is not much hope that he will ever understand the small miracles of living that are generated by the big miracle of people who face life with little to protect themselves but faith and hope and love for each other.

The question cannot really be "What do people do all day?" It comes down to

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who they are to each other all day. It is through this basic presence to each other that human beings find the meaning of life and the fullness of life God wants them to share. It is in all that goes into reaching and getting closer to each other against a thousand simple backdrops that we redeem each other. There is no way to make a larger meaning out of life for the person who has missed the meaning of friendship and love. These are the great realities of human experience that give meaning to the rest of life.

—Condensed from *A Time For Love* © 1970 Eugene C. Kennedy. Doubleday & Co., Inc., Garden City, New York, publishers.

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The Holy See

By Fr. Joe Landi, Editor

In response to my question, "Where does the Holy Water in the fonts at the entrance to the church come from?" thinking they would connect with the blessing of the water at the Easter Vigil, one of the young altar servers hesitantly responded, "From the holy sea?" At that age, my misconception went slightly further. I thought the "holy sea" was a place in the Holy Land.

In the "holy sea" of this article is everything you've ever wanted to know about the Holy See, perhaps even more. Holy See, as we Catholic adults know, is another term for Vatican City State. We also know that the United States maintains



Ambassador Nicholson

diplomatic relations with the Holy See (the country) and not the Chair of Peter (the Church). In its general sense, the Holy See is the actual seat (i.e. Vatican City residence) of the pope together with the various ecclesiastical authorities who constitute the central administration of the Roman Catholic Church. We all knew that, didn't we?

History In the Making

Perhaps what we didn't know is that the first contact between the Holy See and the United States was in 1788 with Pope Pius VI sending an emissary to Paris to meet with Ben Franklin. He was the first Ambassador to France of the new republic in North America. In

essence the pope wanted to know if President George Washington had objections to the appointment of a bishop in the United States. Because of America's doctrine of separation of church and state, Washington had none. So the pope elevated Jesuit Father John Carroll to become America's first Catholic Bishop.

This first contact between the Vatican and the USA eventually led to full diplomatic relations with the Holy See. It took a few years—196, to be exact. It wasn't accomplished until 1984.

Then President Ronald Reagan appointed William Wilson the first Ambassador to the Holy See after the Lugar Bill, establishing funding for an embassy, passed the Senate by unanimous vote on September 22, 1983.

According to the present ambassador to the Holy See, Jim Nicholson, the Lugar Bill "passed with none of the rancorous, emotionally charged religious debate that characterized the Mark Clark appointment 40 years previously when President Truman tried to appoint Clark as Ambassador..." Establishing diplomatic relations with the Holy See then, and still does, have its vocal and un-enlightened critics.

So why has the United States and nearly every nation have diplomatic relations with the Holy See? Ambassador Nicholson has an insight in his recently published book, *The United States and the Holy See—The Long Road*. "Some ask, why did it take so long?" Others, "why have it at all?" Former Special Presidential Envoy, Henry Cabot Lodge, used to answer that question by telling a story. Lodge, who represented

President Richard Nixon at the Vatican, told about a friend of his, a Muslim diplomat at the Holy See. Lodge had asked his friend why his government thought it was worthwhile to maintain such a big mission at 'a place, which did not seem to concern him very much'. The diplomat replied appropriately, 'We don't want to miss anything.'

President John Adams appointed Giovanni Sartori the first American Consul to the Papal States in 1797. After criticism mounted of a Consul to the Pope, - fueled by confused anti-Catholics, Congress withdrew funding for the American Legation in 1867. After that, non-involvement with the Holy See appeared to be the government's policy. Yet, it seems that every President since then has had personal representatives to the Holy See. They, more or less, paid their own way.

Garibaldi Storms Rome

With the fall of the Papal States, and the Pope as their temporal ruler (754-1870), and with the taking of Rome led by Giuseppe Garibaldi, the Holy See and Italy were estranged, with the Pope not leaving the Vatican. Finally they reconciled, signing the Lateran Treaty in 1929, guaranteeing the sovereignty of the Vatican City State and the international personality of the Holy See.

With the prospect of war in Europe, President Franklin D. Roosevelt wanted an ear there to what was happening. Apparently he thought the best place for that was at the Vatican. On Christmas Eve 1939, the President sent a Christmas greeting to Pope Pius II

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Joe Landi



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Unequal Freedom

A book by Evelyn N. Glenn
A review by Clayton Sinyai

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June 2003

The idea of citizenship has permeated our political atmosphere in recent years. Surging immigration, legal and illegal, has compelled our political leaders and institutions to confront this issue. Swelling populations of recently arrived Asians and Latinos have become a social force to be reckoned with—as the White House, for one, is famously aware. At the same time, academics debating the definition of democracy have joined in a spirited debate over rival liberal, republican and communitarian civic ideals. Politicos and political philosophers alike have asked: what characterizes the office of citizen, the nature of citizenship, in a democratic republic?

Unequal Freedom, (Harvard University Press) Evelyn Nakano Glenn argues that all too often race and gender have defined citizenship in the United States. The author begins by recalling how often Americans adapted classical republican models of citizenship under which only those who retained "the independence needed to exercise free choice and the moral and intellectual qualities needed to practice civic virtue" were entitled to a voice in politics. But Glenn, director of the Center for Race and Gender at the University of California, Berkeley, pointedly observes that from the nation's youth these definitions were shaped by contrast with those "others" excluded from citizenship.

Black chattel slaves were obviously not "independent"; women and children were the prototypical "dependents." Furthermore, white men often argued that both groups were afflicted with deficiencies of character and intelligence that doomed them forever to their subordinate status. They would never acquire the judgment required of the citizen-or, for that matter, even the freedom to manage their own affairs.

Three case studies, each spanning the years from the end of Reconstruction through the Progressive Era, elaborate Glenn's argument. She examines in turn how political and social relations between whites and blacks in the South, Mexicans in the Southwest and Japanese in Hawaii shaped ideas of citizenship in those times and places.

In each case she finds that the dominant white group defined citizenship in ways that excluded the "other" from political rights and economic opportunities, while the blacks, Mexicans

and Japanese all found various ways to challenge that definition and the exclusion that followed.

A certain species of academic jargon makes *Unequal Freedom* forbidding territory for the general reader. "In line with the approach of viewing race and gender as fluid and de-centered complexes," Glenn explains, "my interest is in how race-gender relations and meanings were rearticulated, contested, and transformed in the course of the capitalist reorganization of the economy." This inaccessibility is unfortunate, because Glenn has important points to make.

Her argument poses a potentially serious challenge to writers (like myself) who believe that the classical notion of citizenship has much to recommend it. It seems self-evident that political participation demands a certain level of knowledge and character from the citizen. Yet so long as women and nonwhites endure unequal social circumstances, any conceivable civic standard would likely entail ethnic and gender discrimination.

But Glenn cannot take up this argument squarely, for she is entirely dismissive of the notion of civic virtue-it figures in her story only as a tool used by elites to exclude others. This rather cramped ideological framework leads her to miss some of the most interesting implications of her account.

African Americans take the lead—It is intriguing, for instance, to discover that black activists deserve much of the credit for establishing universal public education in the South; public schooling, well established in the North, was unfamiliar in most of these states before Reconstruction.

This fact is even more intriguing in light of Glenn's description of Jim Crow-era black reformers and their activities. "Middle-class blacks wanted to combat white racist stereotypes and caricatures of blacks as lazy, dishonest, and sexually promiscuous by upholding standards of sobriety, hard work, and decorum. Since they were acutely aware that in the white mind the actions of any single black person reflected on blacks as a whole, it was up to respectable middle-class blacks to foster education, economic self-sufficiency, and respectability, not only among their own class but also among other blacks."

—Condensed from a review which first appeared in *America* Magazine, 28 Oct 2002. To subscribe to *America*, call 1-800-627-9533, or on the web at www.americamagazine.org.

Book Reviews



Pentecost in Asia:

A New Way of Being Church
By Thomas C. Fox

The author exposes readers to his insights culled from years of study and travel (which he calls his Asian odyssey) in the Far East. He states in the book's introduction: "We could see Catholicism from a whole new perspective, a non-Western perspective, an Asian perspective, if we open our minds."

\$25.00 Orbis Books

On The Job Spirituality:

Finding God in Work
By Marianne R. Roche

For many of us, work is a necessity or obligation to be endured so we can tend to things that are more pleasant or enjoy "real living". The author examines four parts of the many facets of our work experience. At the end of each chapter are reflection questions to help one implement practices that can change workplace drudgery to joy-filled experiences.

\$10.95 —St. Anthony Messenger Press

Drawing from Wisdom's Well

By Gloria Ulterino

What would Martha, Julian of Norwich and the Samaritan say to us if they could speak to us about their lives, their faith and ours. Ulterino brings life to these and many other women of faith in this collection of communal celebration.

\$17.95—Ave Maria Press

The Holy Spirit

In the writings of
Pope John Paul II
By Fr. Bill McCarthy, MSA

This is a one of a kind book that every Catholic should have on their bookshelf to enjoy for a lifetime, for it contains the complete writings of Pope John Paul II on the Holy Spirit. It is referenced for immediate use for the scholar or slow reflection for the prayerful meditation.

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Daniel's Window

It's a beautiful summer afternoon as the well-traveled **Daniel's Window** RV pulls up alongside a half dozen decked out tour buses backstage at a mammoth festival. As the day turns into night, the group takes the stage to perform a high octane set before 15,000 screaming concertgoers. Despite being exhausted at pouring all of their energy into the show, the band members patiently hang out for three hours signing CD's, snapping photos and chatting with everyone who approaches them.

Fast-forward 24 hours to the band's next day of activity, this time in a different city with much colder and rainier weather. As they exit the same vehicle, they load in their equipment and product into a tiny, but pleasantly decorated youth center in the basement of a small town church. After a few bites of a sandwich with some chips on the side, the group steps onto their modest platform to play their hearts out to 100 screaming junior high and high school students. They're more than happy to hang out until the last attendee has gone home before packing up and hitting the road for yet one more show.

"We absolutely love the variety of environments and the different variables that go with them," says Heather Hershey, the group's bubbly and charismatic lead vocalist. "When we're playing in front of thousands of people, the energy level is really high and we can feed off everyone's emotion. In a smaller place, we get the chance to make eye contact with each and every person and then get the chance to spend time forming relationships with them after the show."

It's hard to find a more genuine troupe of musicians who are willing to put their entire souls into a performance no matter what the head count in the crowd may be. In fact, they've consistently proved their giving personalities and explosive stage personas after over 500 concerts since forming in 1998. From then until now they've shared the stage with everyone from Steven Curtis Chapman to



Daniel's Window,
photography
by Dan Machnik

Third Day to Rebecca St. James, along with bookings at prominent festivals and tours, including Cornerstone, Godstock, and Acquire The Fire. Need more proof of the band's all around dynamics? Just ask the Chicago Tribune, Focus on the Family, or Chicago's EDAN Concert Productions, who are only a few outlets on an endless list of outlets raving about the band. "I see a level of integrity and professionalism in our band along with a lot of versatility," notes Heather. "We've found a balance between working in our own material, worship standards, and even some fun covers into our sets to tailor to the needs of any place we play."

And over those years, it's been the tight knit friendships with each other and their fans that have allowed **Daniel's Window** to celebrate the blessings and persevere through the valleys. But it's not even the closeness of those relationships, nor has it been the band's subsequent success, that leaves each member with feelings of fulfillment at the end of each day. Instead, it's found in the assurance that being faithful to God truly does pay off.

"We're not called to be successful but rather to use all of our talents and triumphs to glorify Him," adds Caleb. "God can work in anyone who is even willing to give just a little bit of themselves, but it's even greater to see what He can do when you give him everything you've got."

Excerpted from an article on www.danielwindow.com

Ponder this

Number of babies killed by
abortion since

January 22, 1973

(See www.priestsforlife.org)

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or be demons of darkness.

Lord, we know that even in days of despair, barrenness or spiritual weakness we should be true to you, we must and can be true to you. Yet still we pray for the spirit of comfort and strength, of joy and confidence, of growth in faith, hope and charity, of cheerful and confident service to the glory of your Father, still we pray for the spirit of calmness and peace. Drive from our hearts spiritual despair, darkness and confusion, the inclination towards base and earthly things, mistrust without hope, indifferences, sadness, feelings of loneliness and

May the Spirit of Pentecost be ever with you.

separation, and above all the suffocating feeling of being far from you.

But if it is your will to lead us on such difficult paths, then we implore you, send us at least during these days and hours the Holy Spirit of faithfulness, steadfastness and perseverance, so that we can go forward with blind confidence, holding to our route and remaining true to the resolutions which we chose when your light showed us the path and your joy enlarged our hearts. Yes, in the midst of such loneliness give us a spirit of courage and determination, a spirit to defy our

difficulties and to concentrate more than ever on our prayers, our self-examination, and our penance.

Give us the unconditional confidence to know that even in these times of loneliness we are not forsaken by your grace, that indiscerned you are indeed with us, as the strength that gives our weakness the victory.

Give us a spirit which faithfully recalls the past and your loving visitations; a spirit which looks forward to the tangible proofs of your love, that will come again. In these hours of despair may we admit our sinfulness and wretchedness, humbly know our weakness and finally acknowledge that you alone are the true source of all good and of all heavenly solace.

When you grant us your comfort, let there come with it a spirit of humility and of readiness to serve you even when we are unconsolated. Give us always a spirit of bravery and of bold resolve, to recognize temptation, not to dispute with it nor to compromise, but to give it an unequivocal refusal, for this is the simplest strategy.

Give us the courage to ask advice in difficult situations, without false loquacity or self-admiration but also without that foolish pride which tells us we should always solve our own problems. Give us the spirit of heavenly wisdom, to see the real danger points of our characters and lives, to keep watch and to contend most constantly where we are most vulnerable.

In a word, Lord, give us your Spirit. Grant us the fruits of the Spirit which according to the apostle are: charity, joy, peace, patience, benignity, goodness, faith, mildness, modesty, continence (Gal. 5:22). If we have the Spirit and his fruits, then we are no longer slaves of the law but free children of God. The Spirit cries out in us: **Abba, Father.** He intercedes for us with unspeakable groanings. He is the anointing, the seal and the surety of eternal life. He is the fount of eternal water that has its source in the heart and rises up to eternal life, whispering: Come! Come home to the Father!

Jesus, send us the Spirit. Give us again and again your Pentecostal gift. Make our spiritual eye bright and our spiritual awareness sensitive, so that we are able to distinguish your Spirit from all others. Give us your Spirit, that it may be said of us: "And if the Spirit of him who raised up Jesus from the dead dwell in you; he that raised up Jesus Christ from the dead shall quicken also your mortal bodies, because of his Spirit that dwelleth in you" (Rom. 8:11).

Lord, may Pentecost be ever with us. Your servants and handmaids ask with the boldness which you require of them: May Pentecost be in us also now and forever. Amen.

—Condensed from *Prayers for Meditation* by Hugo Rahner & Karl Rahner. © 1962 herder & Herder, NY. Translated by Rosaleen Brennan

The Holy See

From Page 3

sharing his hopes of peace and announcing the appointment of Myron C. Taylor as Roosevelt's personal representative to the Holy See. According to Ambassador Nicholson, "Myron Taylor was a logical choice for the job. His Protestant faith mitigated any religious conflict of interest. He was also a prominent former chairman of the US Steel Corporation with extensive professional and personal family ties to Italy." Taylor was not given the title of Ambassador but was treated as such by the Holy See.

For health reasons, Taylor returned to the States in 1940 and was unable to return permanently after Italy and Germany declared war on the United States in 1941. Harold H. Tittman, a counselor at the US Embassy in Rome, eventually was named Chargé d'Affaires to keep a contact there and allow he and his family to legally take asylum in Vatican City State.

Reagan and the Pope

However, it was President

Ronald Reagan whose affable relations with John Paul II paved the way for formal diplomatic ties. Pope and President met privately in June 1982 at the Vatican and apparently committed themselves to supporting the Solidarity movement in Poland. Investigative journalist Carl Bernstein, writing in Time (24 Feb 1992), reported, "Lech Walesa and other leaders of Solidarity received strategic advice—often conveyed by priests or American and European labor experts

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June 8, 2003

Pentecost

When I was a youngster, my two little Protestant friends asked me why Catholics made the sign of the cross "In the name of the Father and the Son and the Holy Ghost." I thought that I had a handle on the Father and the Son but that Holy Ghost was a real mystery. Today, on the Feast of Pentecost we celebrate that mystery and fashioned them into the Body of Christ. They are human beings who now share the divinity of Christ. From that age to this the Spirit has gathered together God's People and made them the voice and the hands of Christ, and commissioned them to battle, as Christ did, the enemies of humankind - sickness, poverty, loneliness, violence and death. This People of God have been and still are the continuing presence of Christ on earth.

Today we call this Third Person of the Trinity the Holy Spirit. We have also begun to understand just how important the Holy Spirit is to our lives and our world.

The opening words of the Bible introduce us to the Spirit: "The earth was a formless void where there was darkness over the deep, and God's Spirit hovered over the water." The Spirit drew from that dark, empty chaos all the beauty and order of creation. Still, the Spirit's greatest work was yet to come.



Luke tells us that the Holy Spirit overshadowed Mary and she conceived a son, Jesus, who united in himself a divine and a human nature.

And on the first Pentecost the Spirit overshadowed a band of Christians. We humans have a history of chaos. We see it in the escalating violence in the Middle East, in errant priests and negligent bishops, in the rubble of our own lives. Still this dismal scene is not hopeless. For Christ promised us a divine Spirit to stand at our side, as a friend and advocate.

Even now this divine Spirit broods over the chaos we have created, ready to bring out of it all the breathtaking beauty of a new creation.

The Spirit invites us to leave the lonely valley of our own egos and to enter the world of others through service and love.

Thousands have responded, teaching children, visiting the sick, working in soup kitchens and shelters. They are lectors, ushers, and parish council members. They have made the United States parishes among the most vibrant on earth.

Darwin's World

By Fr. George Dyer, S.T.D.

Is there room for God in Darwin's evolutionary world? "Evolutionists" say No. Darwin's thesis, they claim, explains not only the origin of the race but also the biological origins of the idea of God itself. "Creationists" agree that God and Darwin simply cannot coexist; and so Darwin must go. They insist that a literal reading of the Book of Genesis will give us an accurate explanation of our presence on the planet. Theologian John Haught of Georgetown University recently analyzed this ongoing tussle between "Creationists" and "Evolutionists". The Bible, he concludes, gives us a vision of God that is fully open to the data of evolutionary science. (*Commonweal* 12502)

Haught notes several pitfalls in the debate over evolution. Some scientists tumble into the tendency to blend scientific observation together

with their own philosophical judgments. To some extent this may be inescapable. The scientists err, however, when they pass off the resulting *amalgam* of science and philosophy as pure science. Some evolutionists, for instance, claim that only the empirical method of scientific observation can lead to truth. This conviction, however, is not itself susceptible to scientific proof. If an evolutionist adopts it, therefore, she must do so on faith. The result is an evolutionist *modus operandi* that is no less faith-driven than that of religion or theology.

Haught also thinks that both evolutionists and creationists have a mistaken view of the Creator. Each of them views God as the first cause in a long series of causes. God, however, is not simply the first cause among many. God is the ground of all being and of all causality.

Sixty years ago

Pope Pius XII rescued the Catholic world from biblical literalism with his encyclical *Divino Afflante Spiritu*. He urged Catholics to use the tools of contemporary scholarship in their interpretation of the Bible. They concluded that the Bible is a religious not a scientific text. The Book of Genesis tells us that God is the source of all that is. It does not give us a scientific explanation of Creation. The Jesuit paleontologist Teilhard de Chardin said that the point of the Doctrine of Creation is not that God has made this life-endowed world in all its particulars but that God has fashioned a world that fashions itself. —Fr. Dyer is the author of the Catholic Educator and The three Minute Theologian. Condensed from *Androgogy*

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Dear Grace

By Grace MacKinnon



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

Q: My daughter is at an age where she wants to start dating. What kinds of things should I tell her?

I can well imagine how protective you must be feeling right now. The young woman whom you probably still consider in many ways to be your "little girl" is about to embark on a new part of her life's journey. It is often especially difficult to let go of a daughter, I think, because in many ways they seem so much more vulnerable than boys.

Your request for help in advising your daughter as she begins to think about dating reminds me of something a friend once told me and that I never forgot. Perhaps it might inspire you as it did me. "Grace, you are the daughter of a king!" my friend said, "and that makes you a princess." And, you know, it really is true! Our Father is the master of the entire universe – the King of kings. And because we are His children, that makes us very special indeed.

Each one of us is unique and irreplaceable, and worthy of the very best. It is unfortunate that today many young people do not see themselves this way. Often, it is because they do not feel loved by God and do not see themselves as being made in His image and likeness. If they knew this, it would make them realize that they have dignity. And do you know what dignity means? It means having worth. It means that every one of us is worthy – valuable – deserving of all that is good. Teenagers who do not know this often end up not having love and respect for themselves. And they look for love in all the wrong places. If your advice to your daughter focuses on rules of "don't do this" or "don't do that," she most likely will not listen much because she will think that you are merely trying to restrict her and also that you do not trust her. The best way, therefore, will be to approach her from a positive standpoint.

For sure, some attention will have to be given to the topic of sexuality. In her book *By Love Refined: Letters to a Young Bride*, Dr. Alice von Hildebrand describes a woman's body as a "beautiful garden" that must be kept sealed to all and the key to it given exclusively to one's husband. Share this with your daughter. How wonderful if every young woman thought of her body this way.

There are, of course, different kinds of dating. It used to be that young men and women did not date until they were ready to consider marriage, but that has changed. Now, we find more and more that young people are allowed to date at a much earlier age where the intent is not marriage at all, but rather it is primarily casual. It is in this casual type of dating, however, where teenagers can become mixed up or confused about what is expected of them by members of the opposite sex and by their peers.

(Continued on page 9)

New Perspective

By Fr. George Dyer, S.T.D.

June was busting out all over. "First cold I've had in two years; or is it sinus?" he said. "I was annoyed when the congestion first appeared. Then I wondered: could it be anthrax?" He smiled; so did I, but not too broadly. The "anthrax possibility" was quite improbable but not totally bizarre after September 11th.

The government urges us to go about our "normal" lives, and then periodically declares a state of "heightened alert." Balancing between those two injunctions may be routine in many parts of the globe but it is very new to our experience. Even as we chart a course between paranoia and complacency, we may wonder: is there an upside to this new way of life? Perhaps, there is.

At the very least, we may begin to rearrange our priorities. Statistically speaking, we are not significantly closer to

sudden death than we were on September 11th. However, we are more aware of the odds than we were on September 10th. Our heightened awareness may help us to review our priorities, sort through the trifles and treasures in our lives. More than one economist wonders if that new process of discernment may account for some of the consumer retrenchment that is plaguing the nation's retailers.

At one point President Bush urged us to get on a plane and go to Disneyland, or at least to hit the shopping malls. Americans have not leaped into the commercial breach; and our new sense of priorities may be at least partially responsible. We have not suddenly decided that gadgets and getaways are evil or even somehow reprehensible. They just seem less important now. Perhaps we have moved to another

place where we see things a bit more clearly.

Philosopher Martin Heidegger said that death was the most important fact about life. He was not recommending a morbid preoccupation with death. He saw it as the horizon against which we set goals and chart a course for the days we have at our disposal.

In her book *For the Time Being*, Annie Dillard writes that the dead outnumber the living by about 16 to 1 (85 billion have been born, 6 billion are alive). I wonder if those 16 ancestors each of us has are not rooting for us to focus on integrity in our lives, honesty and openness in our relationships and a genuine concern for the poor and the needy. A new perspective...

—Fr. George Dyer, S.T.D., is the author of *The Catholic Educator* and *The Three Minute Theologian*

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One day an out-of-work mime is visiting the zoo and attempts to earn some money as a street performer. Unfortunately, as soon as he starts to draw a crowd, a zookeeper grabs him and drags him into his office.

The zookeeper explains to the mime that the zoo's most popular attraction, a gorilla, has died suddenly, and the keeper fears that attendance at the zoo will fall off. He offers the mime a job to dress up as the gorilla until they can get another one. The mime accepts.

The next morning the mime puts on the gorilla suit and enters the cage before the crowd comes. He discovers it's a great job. He can sleep all he wants, play and make fun of people, and he draws bigger crowds than he ever did as a mime.

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

However, eventually the crowds tire of him. He begins to notice that the people are paying more attention to the lion in the cage next to his. Not wanting to lose the attention of his audience, he climbs to the

top of his cage, crawls across a partition and dangles from the top to the lion's cage. Of course, this makes the lion furious, but the crowd loves it.

At the end of the day the zookeeper comes and gives the mime a raise for being such a good attraction.

This goes on for some time. *The crowds grow larger, and the mime's salary keeps going up.* Then one terrible day, while dangling over the furious lion, the mime slips and falls. The mime is terrified. The lion gathers itself and prepares to pounce!

The mime starts screaming and yelling, **"Help! Help me!"** but the lion is quick and pounces.

The mime soon finds himself flat on his back looking up at the angry lion, and the lion whispers, **"Shut up! Do you want to get us both fired?"**

Have you heard about the five love languages? According to *Gary Chapman, Ph.D.*, author of the bestselling *Five Love Languages* series, in order to truly love someone, you must first know how they best receive love. In other words, you must discover their "love language." Only then can you learn to communicate love to them most effectively.

Love Language #1 - Words of Affirmation

These are verbal compliments, or words of appreciation. They are powerful communicators of love and are best expressed in simple straightforward statements of affirmation such as: "You look sharp in that suit."

Love Language #2 - Quality Time

A central aspect of quality time is togetherness. Two people sitting in the same room are in close proximity, but they are not necessarily together. Togetherness has to do with focused attention. It means you are doing something together and you are giving your full attention to the other person.

Love Language #3 - Receiving Gifts

Gifts are visual symbols of love. **Most wedding ceremonies include the giving and receiving of rings. Symbols have emotional value.**

Love Language #4 - Acts of Service

Such actions as setting the table, washing dishes, vacuuming, washing the car, taking out the garbage, cleaning the garage, mowing the grass, raking the leaves, walking the dog, and changing the cat's litter box are all acts of service. They require thought, planning, time, effort, and energy. If done with a positive spirit, they are indeed expressions of love.

Love Language #5 - Physical Touch

Physical touch is also a powerful vehicle for communicating love. Holding hands, hugging, kissing, and even giving a pat on the back are all ways of communicating emotional love to someone.

According to Chapman, some people have more than one primary love language, and most of us respond to all five to some degree. What is the love language that you prefer to express your feelings of love to others? Think of your relationships with your parents, siblings and friends and which language you use to express your love. Share some love this month with one of the love languages described.

Dear Grace

From Page 8

A bit of advice I have often given to young people is to take Jesus with them everywhere they go. When they hear me say this, their eyes often widen. I tell them how much He loves them and wants the best for them, and how He wants to be in every part of their lives. It is a challenge for teenagers because so often the peer pressure is quite strong. But I then remind them that when all is said and done, who is it that will always be there for them no matter

what? To the best of your ability, teach your daughter about God and His tremendous love for her. Help her to see what a precious treasure she is in His eyes. Then, when she begins to date, you will not worry because if she has a true love for God in her soul, she will desire to always do the right thing and to think and act and treat people in ways that are pleasing to Him. This does not mean that she will be perfect and never make a mistake, for no one is perfect in this life, but at least she will try. God bless you for being such a good mother.

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By Augustin McGregor

When we say that Padre Pio was a charismatic figure we immediately place him in a certain category of persons who in some way are outstanding by reason of supernatural powers and gifts which they possess through the Holy Spirit. This is not to say that the gifts or "charismata" as they are called are primarily extraordinary or, in any exclusive sense, limited to a special group of persons in the Church. Indeed the gifts of God are of infinite variety and their distribution in the Church is unlimited according as the Spirit "blows wherever he pleases" (Jn 3:8).

At the same time, the Church has always held that besides the gifts and graces received by the faithful for the living of the Christian life there are others of a manifestly more supernatural nature bestowed by God on certain specially chosen individuals.

In the life of a charismatic like Padre Pio undoubtedly there were "signs and wonders" (Acts 2:43) such as the sacred stigmata or the inspiring dawn celebration of the Eucharistic Sacrifice. Many — lost in modern man's complex search for light and meaning — came out of curiosity, and little realizing that the mercy of a loving God operates even through curiosity.

They came to witness these signs and wonders for themselves. In his wounds they saw once more the "blood of Jesus" which since the days of Calvary has been purifying us from all sin (1 Jn 1:7); in his Mass they saw man and God in unspeakable communication. How often during this Mass did it seem as if some vehement argument were being thrashed out as he bargained and pleaded with God for the souls of men! And after all this, the return, or perhaps even the beginnings of new life!

Surprised, astonished, tear-stained, crushed beneath the unbearable sorrow of repentance, they saw in this victim soul a glimpse of the Eternal Shepherd going after his lost sheep. In his voice they heard an echo of the lord reaching down the ages, calling out to men... inviting them: "Come to me..."

Padre Pio was a prophet of

the times. He discerned the massive shift away from God as well as the deliberate effort by many so-called Christians to drop the whole idea of the Cross. And being a prophet he spoke out boldly against these false trends. Not of course in so many words but by his "lived" proclamation of the Word: in season and out, he was telling us how Jesus not only loved us but did so by the supreme sacrifice of suffering and dying for us; he was telling us that this agony and sacrifice did not cease at the histori-



cal moment of Calvary but reaches far beyond it to embrace all the centuries and all the ages of man.

Pio proclaimed in his person how Christ Jesus in a mystical manner continues to suffer in souls of his choosing. Man so easily forgets what was accomplished so long ago on the Cross and it seems that in the providence of God there should always be men and women of the same caliber as Padre Pio to be forceful reminders of this event. Documented accounts of cures and miracles of healings both bodily and spiritual clearly attest to the presence of other unusual gifts in Padre Pio. The instances of bilocation, the fragrance which signified his presence, foreknowledge, the reading of hearts and consciences — all these are too well known by now to be seriously denied. All was given by God and exercised by his servant on behalf of all who had come to know the surpassing love to be found in Christ Jesus.

But besides the extraordinary

gifts of Padre Pio, let us not forget the many others, less discernible perhaps to the unobservant eye yet no less remarkable for all that. For instance, the sublime gift to bear heavy suffering day in and day out for prolonged periods; or the willingness to spend oneself for long hours cramped in the physically restricted area of a tiny confessional; or, again, his utterances of wisdom and knowledge (cf. 1 Cor 12:8), his sayings etc., which were an inspiration for so many; or, yet again, his words of exhortation and consolation (Rm 12:8). All of these, too, must be viewed from a charismatic perspective for they are in the order of gifts received from the Holy Spirit. There is, however, one charism which has not received the attention it merits and that is the gift of "spiritual father".

Padre Pio was indeed truly a father, exercising rights, duties and responsibilities similar to those of fathers in the temporal order. Once he said to one of his spiritual children: "You think you know my love for you. But you don't know that it is much greater than you can imagine. I follow you with my prayer, with my suffering and with my tears".

For when all is said and done, beyond all the rare charismata and extraordinary spiritual phenomena, **it was love that was the essence of Padre Pio's life and activity, the very foundation of all he taught.** Let the love which he demonstrated in his life and taught to his children be the monument by which he will always be remembered.

He would desire nothing else. On the fiftieth anniversary of his first Mass he said: "*I desire nothing other than to love, to suffer another fifty years for my brothers; to burn for all with Thee, Lord; with Thee on the Cross.*" We may certainly implore Padre Pio in Heaven to teach us this love, for it is the "bond which makes us perfect" (Col 3:14).

—Courtesy of ICCRS Magazine, Vatican City

Catholic Radio Hour



KEST 1450AM
7:00 pm

St. Hilary, Queen of Peace Prayer Group
 9:30 to 11:30 am Every Saturday in June
 Meeting of Marin Prayer Group Leaders follows and hospitality
 Lydon Hall, at St. Hilary's Church
 761 Hilary Drive, Tiburon
 with Fr. James Tarantino 415/435-1122

June 5 HEALING MASS—Thursdays in June—8:00 pm
 Immaculate Conception Chapel
 3255 Folsom St., near Precita St. SF,
 Rev. William Lauriola, Principal Celebrant
 Contact: Rose 415/587 8155

June 6 PRAISE & WORSHIP & TEACHING - 7:00 pm
SPECIAL PENTECOST CELEBRATION at St Andrew Church
 Celebrant: Fr. Tony Custodio
 1571 Southgate Ave, (at Sullivan Ave) Daly City
 Contact: Mario 415/272 4377

June 7 FIRST *SATURDAY MASS — of the Sacred Heart
 *(Please note this change) > 9:00 am. Rosary— 9:30 am Mass
SPECIAL PENTECOST CELEBRATION — St Hilary Church
 761 Hilary Drive, Tiburon
 Celebrant— Fr. James Tarantino
 Music by the Gospel Jubilation Singers
 Reception Following, Contact: Nolan 415/564 PRAY

June 8 SPECIAL PENTECOST CELEBRATION - 2:00 pm
 Celebrant: Msgr. Fred A. Bitanga - St Patrick Church
 756 Mission St (between 3rd & 4th Sts.) SF
 Contact: Mario 415/272 4377

June 7 CHARISMATIC FAMILY MASS —7:30 pm
 O'Keefe Hall at Epiphany Church
 845 Vienna St., SF
 Contact: Norma 650/756 4315

June 15 SUNDAY CHARISMATIC MASS—2:00 pm
 St. Patrick Church
 756 Mission St (between 3rd & 4th Sts.) SF
 Contact: Judy 826 7827

June 19 HEALING SERVICE and PRAYERS -7:30 pm
 Holy Angels Church Hall
 107 San Pedro Road, COLMA
 Contact: Dulce 650/992 0717

June 22 HEALING MASS - 3:00 pm Chaplet of Divine Mercy
 4:00 pm Mass - St Raphael Church
 1104 Fifth Ave, San Rafael
 Main Celebrant: Fr. Robert Faricy, S.J.—Rome
 Co-Celebrant: Fr. Jim Tarantino, St Hilary—Tiburon
 Contact: Augustine 415/472 1567

July 11 ^SECOND FRIDAY MASS—of the Sacred Heart
 ^ (Please note this change) 7:00 pm Rosary—7:30 pm Mass
 St Elizabeth Church
 449 Holyoke St. (Wayland & Somerset) SF
 Celebrant—Fr. John Jimenez
 Music by the Light of God Music Ministry
 Reception Following, Contact: Modesto 415/239 2928

Aug 16 & 23 Fr. Peter Sanders -"Prophetic Ministry" See page 16
 Aug 23 MASS, DINNER, PRAISE & WORSHIP - See page 16

Bible Puzzle

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Across

- Chowder ingredient
- "To the Israelites the glory of the Lord looked like a consuming fire on ___ of the mountain." Ex 24:17
- "The stones of the wall will cry out, and the beams of the woodwork will ___ it." Hab 2:11
- "Man does not ___ on bread alone, but on every word that comes from the mouth of God." Matt. 4:4
- Batter's stat
- "Men cry out under a ___ of oppression; they plead for relief from the arm of the powerful." Job 35:9
- One way to baptize
- "You are to bring ___ the ark two of all living creatures, male and female, to keep them alive with you." Gen. 6:19
- "Bear with each other and ___ whatever grievances you may have against one another." Col. 3:13
- Organic compound
- OT priest who trained Samuel
- Son of Benjamin. (Gen 46:21)
- Juneau resident
- Bowlers' paths
- "I looked for a man among them who would build up the wall and stand before me in the ___ on behalf of the land so I would not have to destroy it, but I found none." Ez 22:30
- "Remember how the Lord your God ___ you all the way in the desert these forty years..." Deut 8:2
- Father of Geber (1 Kings 4:19)
- Aromas
- Rachel and Leah, e.g.
- "But the Israelites went through the ___ on dry ground, with a wall of water on their right and on their left." Ex 14:22
- Musical note
- Series of eight
- Jesus ministered here
- "Two women will be grinding with a hand ___; one will be taken and the other left." Matt. 24:41
- "King Solomon conscripted ___ from all Israel - thirty thousand men." 1 Kings 5:13
- Listing
- "...the Lord struck the child that Uriah's wife had borne to David, and he became ___." 2 Sam. 12:15
- Heroic tale
- Angelic leader of CBS series
- Golf peg

- "Behold, ___ desirest truth in the inward parts" (Psalms 51:6)

Down

- Pitch indicator
- Luxury car
- Affirm
- Unites
- "Have you seen this, son of man? Is it a ___ matter for the house of Judah to do the detestable things they are doing here?" Ez. 8:17
- Woodwind
- Sewer's aid
- OT Prophet
- "So then, just as you received Christ Jesus as Lord, ___ to live in him..." Col. 2:6
- "No one can serve two masters. Either he will ___ the one and love the other, or he will be devoted to the one and despise the other." Mat. 6:24
- Smell
- "The merchants of the earth will weep and mourn over her because no one buys their cargoes any more - cargoes of ... fine linen, purple, and scarlet cloth..." Rev. 18:11-12
- Conger or moray, e.g.
- "Hast thou not heard long how I have done it..." (2 Kings 19:25)
- Young man
- Disciples
- Popular home video game (abbr.)
- To ___ is human...
- Sibling nickname
- Incapacitate
- "And God raised us up with Christ and seated us with him in the heavenly...in Christ Jesus." Eph. 2:6
- "Sorrow is better than laughter, because a ___ face is good for the heart." Ecc. 7:3
- Song for one
- "Blessed are those who hunger and ___ for righteousness, for they will be filled." Matt 5:6
- "Tell them everything I command you; do not ___ a word. Perhaps they will listen and each will turn from his evil way." Jer 26:2-3
- Refer to
- Strong wind
- Rachel's sister
- Therefore
- He traded his birthright for stew
- "Your thunder was heard in the whirlwind, your lightning ___ up the world..." Psalm 77:18

Answers on page 15

Is this movie suitable for Children?



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Lord, Who is my neighbor?

From page 1

small local church communities, and prayer groups. These are places where people are committed to sharing their lives, and helping one another to grow as people of God.

"God sets the lonely in families" (Ps 68:6)

Most families benefit from opening their arms to those who do not normally live in the environment created by parents and children—the domestic church. The presence of natural relatives and also 'adopted' uncles, aunts, and special friends is mutually enriching. For someone living alone the knowledge that he or she is accepted as a member of such an 'extended' family, with the freedom to come and go as they please, to be involved in family occasions and activities as a member rather than as a guest, will be encouraging and releasing.

Families are freeing institutions, opening the doors and windows of the jails into which we sometimes withdraw when we are alone. To Moses, God gave the family of Jethro (Ex 2:11-3:1): God knew well that what Moses needed was love, an arm around his shoulder, a good meal, fellowship in a family. He needed to be accepted and understood. We must learn to refrain from giving advice, and simply follow the example of Jethro: "Why did you leave him alone? Invite him to have something to eat" (Ex 2:21).

"Make hospitality your special care" (Rom 12:13)

The Scriptures are full of exhortations to be hospitable. Paul asks us to make hospitality our special care (Rom 12:13), and describes an elder as "a man who is hospitable" (Titus 1:8). Peter tells us to welcome each other into our houses without grumbling (1 Pet 4:9). But hospitality can be demanding. It's one thing to extend hospitality to those we like—quite another thing to accept those we haven't chosen. It requires change and adjust-

ment, wisdom and discernment—not everyone who comes to our door has been sent by the Lord. Some will distract, weaken, and exhaust us. They may disrupt our family life in a way that is not acceptable; hospitality doesn't mean turning everything upside down to accommodate the unreasonable demands of others. We'll soon recognize those the Lord has sent—they're usually willing to accept whatever we have to offer. But before we can receive them, we may have to allow the Lord to turn some of our ideas and values upside down.



"Look, I am standing at the door, knocking" (Rev 3:20) To be baptized in the Holy Spirit means to open wide the door of your heart and to let the Gospel of the Lord in. It also means being willing to give Him the keys to that door. Why? Because loving the Lord my God with all my heart, with all my soul, with all my strength, and with all my mind (Lk 10:27) will be impossible unless you give Him everything: family, job, home, security—everything. When you do that, you are no longer the owner—you become the steward.

Now it's the Lord allowing us to live in His house—not us allowing Him into ours. So how are we going to react when the Lord sends along a neighbor who needs you or your help?

"Love your neighbor as Yourself" (Lk 10:28)

"But Lord, who is my neighbor?" you ask. It's a good question. Like the lawyer in the story of the Good Samaritan, most of us hope for an answer with limits—this one, certainly not that one.

But Jesus doesn't set any limits. Our neighbor is anyone of any race or creed or social background who is in need—He includes them all. The needs of others will bring out different attitudes in me. Are we like the priest and the Levite, like the innkeeper, or like the Samaritan? To the first two, the wounded man was just a problem to be avoided.

To the innkeeper, he was someone to be served—but only at the right price.

To the Samaritan, he was a human being worth caring for and loving. If we add Jesus to the list—the wounded man is someone worth dying for.

What Is This New Commandment?

Jesus teaches love without limits. In His terms, everyone we meet is our neighbor. When we say 'friends', 'neighbors', or 'brothers and sisters', such words imply a loving, caring relationship. Do our actions match up to them? Jesus isn't going to ask us who we liked—He's more interested in who we rejected and did not love.

When we call Jesus "Lord" we must be prepared to give everything to Him, knowing He will use it to extend His Kingdom. Part of our calling as Christians is to offer hospitality to those the Lord sends. It may not always be easy, but it will always be a blessing—to us as much as to those who come.

—Courtesy ICCRS Newsletter, Vatican City

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The Gift of the Eucharist

Pope John Paul II

So, while they are eating, Jesus rises from the table and begins to wash the disciples' feet. At first Peter resists, then he understands and accepts. We too are asked to understand: the first thing the disciple must do is to prepare ourselves to listen to the Lord, opening our heart to accept the initiative of his love. Only then will we be invited, in turn, to do what the Teacher did. We too must be committed to "washing the feet" of our brothers and sisters, expressing in gestures of mutual service that love which is the synthesis of the whole Gospel (cf. *Jn 13: 1-20*).

Also during the Supper, knowing that his "hour" had now come, Jesus blesses and breaks the bread, then gives it to the Apostles saying: "This is my body"; he does the same with the cup: "This is my blood". And he commands them: "Do this in remembrance of me" (*1 Cor 11: 24,25*).

Truly this is the witness of love taken "to the end" (*Jn 13: 1*). Jesus gives himself as food to his disciples to become one with them. Once again the "lesson" emerges that we must learn: the first thing to do is to open our hearts to welcoming the love of Christ. It is his initiative: it is his love that enables us, in turn, to love our brethren.

Therefore, the washing of the feet and the sacrament of the Eucharist: two expressions of one and the same mystery of love entrusted to the disciples, so that, Jesus says, "As I have done... so also must you do" (*Jn 13: 15*).

"In remembrance of me" (*1 Cor 11: 24*) The "remembrance" the Lord left us that evening encompasses the crowning moment of his earthly existence, the moment of his sacrificial offering to the Father out of love for humanity. It is the "remembrance" that is placed in the context of a supper, the paschal meal, in which Jesus gives himself to his Apostles under the appearances of bread and wine, as their nourishment on the journey to the heavenly homeland.

Mysterium fidei! This is what the celebrant proclaims after saying the words of the consecration. And the liturgical assembly responds, joyfully expressing its faith and adherence filled with hope. The

Eucharist is a truly great mystery! A mystery "incomprehensible" to the human mind, but so full of light to the eyes of faith! The Table of the Lord in the simplicity of the Eucharistic symbols - the shared bread and wine - are also revealed as the table of concrete brotherhood. The message that radiates from them is too clear to be missed: those who take part in the Eucharistic Celebration cannot remain impervious to the expectations of the poor and needy.

New Encyclical on Eucharist for greater attention to this sacrament: We are all invited... to celebrate and adore the Lord who made himself food for us pilgrims in time, offering to us his flesh and his blood. The Eucharist is a great gift for the Church and for the world. To ensure that ever deeper attention be paid to the Sacrament of the Eucharist, I wanted to offer the entire Community of believers an Encyclical, whose central theme is the Eucharistic Mystery: *Ecclesia de Eucharistia*. From this moment I entrust it in the first place to priests, so that, in turn, they may disseminate it for the benefit of the entire Christian people.

Pray for Mary's Intercession

Our Lady, help us live the Eucharist in the spirit of the "Magnificat." We adore you, O wonderful Sacrament of the presence of the One who loved his own "to the end". We thank you, O Lord, who edifies, gathers together and gives life to the Church.

O divine Eucharist, flame of Christ's love that burns on the altar of the world, make the Church, comforted by you, ever more caring in wiping away the tears of the suffering and in sustaining the efforts of all who yearn for justice and peace.

And you, Mary, "Eucharistic" Woman who offered your virginal womb for the incarnation of the Word of God, help us to live the Eucharistic Mystery in the spirit of the "Magnificat". May our lives be a never-ending praise of the Almighty who concealed himself beneath the humility of the Eucharistic signs. Adoro te devoto, latens Deitas... Adoro te... adiuva me!

—For the complete text of this homily, see www.vatican.va, *L'Osservatore Romano*

Holy See From Page 6

working undercover in Poland." Thus began the decline and fall of Communism in Europe. Ambassador Nicholson implies that, "Victory over Polish Communism would not be achieved until 1990, but even by 1983 Reagan was seeing the results of his close collaboration with the Holy See."

The Sixth Ambassador

Ambassador Jim Nicholson, a Catholic, is the sixth ambassador and was appointed by president George W. Bush (August 10, 2001). He and his wife, Suzanne, are a visible and congenial presence at the Holy See and here at the Pontifical North American College. During Lent they attended daily Mass with us at the different Station Churches. After Easter Sunday's Mass with the Pope, we priests from the College and what appeared to be a sea of others in St. Peter's Square, the Nicholsons dropped in by the College to wish us ***Buona Pasqua***.

Philosophic about his ambassadorship, Nicholson ends his book with this observation: "I firmly believe, as have my predecessors going back to 1797, that the Holy See has an international presence like none other."

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UN CARISMÁTICO EN LA IGLESIA: EL PADRE PÍO

Por Augustin McGregor

Cuando decimos que el Padre Pío fue una figura carismática le situamos inmediatamente en una determinada categoría de personas que de alguna manera destacan por sus poderes sobrenaturales y por los dones que poseen a través del Espíritu Santo. Esto no quiere decir que los dones o "charismata", como se les llama, sean solamente extraordinarios o estén limitados en exclusiva a un grupo escogido de personas dentro de la Iglesia. Lo que sí es cierto es que los dones de Dios son de una variedad infinita y que su distribución dentro de la Iglesia no tiene límite porque el Espíritu "sopla donde quiere" (Jn 3,8). Pero, al mismo tiempo, la Iglesia siempre ha sostenido que además de los dones y las gracias recibidas por los fieles para vivir el Cristianismo, existen otros que son claramente de un carácter más sobrenatural, y que Dios otorga individualmente a determinadas personas que Él escoge.

En la vida de un carismático como el Padre Pío había sin duda "signos y prodigios" (Hch 2,43), como los sagrados estigmas o la inspirada celebración del sacrificio eucarístico al amanecer. Muchas personas, perdidas en la compleja búsqueda del hombre moderno por un poco de luz y sentido, se acercaban por curiosidad, sin darse cuenta de que la misericordia de un Dios amor actúa también a través de esa misma curiosidad. Querían presenciar los signos y prodigios por sí mismos. En sus heridas se veía una vez más la "sangre de Jesús", que desde los días del Calvario nos ha estado purificando de todo pecado (1 Jn 1,7).

En la misa que él celebraba la gente veía a Dios y hombre en una comunicación inexpresable y silenciosa. Con mucha frecuencia parecía que durante la misa sostenía una fuerte discusión con Dios, mientras intercedía y rogaba por las almas de hombres y mujeres. Sorprendido, asombrado, lleno de lágrimas, aplastado por el insoportable dolor del arrepentimiento, podía verse en esta alma inmolada un reflejo del eterno Pastor yendo tras la oveja perdida. Su voz era un eco del

Señor que llegaba a través del tiempo, llamando a hombres y mujeres... invitándonos: "Venid a mí...". El Padre Pío fue un profeta de su tiempo. Supo percibir el gran cambio de dirección de la gente, que se alejaba de Dios, así como el esfuerzo deliberado de muchos llamados "cristianos" de suprimir por completo el concepto de cruz. Como profeta que era denunció abiertamente y sin tapujos estas tendencias erróneas. Por supuesto, no tanto con palabras como con la proclamación "vívida" de la Palabra. A tiempo y a destiempo nos decía que Jesús no



sólo nos amaba sino que nos lo demostró con el supremo sacrificio del sufrimiento y muriendo por nosotros. Con su vida, Jesús nos dio a entender que su agonía y oblación no terminó en el momento histórico del Calvario sino que alcanza mucho más allá, a todos los siglos y a todas las edades de la humanidad. Podemos, por lo tanto, olvidar lo que tuvo lugar hace tanto tiempo en la cruz y parece que, en la providencia de Dios, tendrían que existir siempre hombres y mujeres del calibre del Padre Pío, llamados a ser poderosas memorias del Calvario. Testimonios probados de curaciones y sanaciones milagrosas, tanto físicas como espirituales, confirman con claridad la existencia de dones extraordinarios en el Padre Pío. Dios fue quien se los concedió, y actuó a través de su siervo en favor de todos aquellos que se acercaron a conocer el incomparable amor que se encuentra en Cristo Jesús.

Pero además de estos dones extraordinarios del Padre Pío, no conviene olvidar muchos otros que, aunque pueden pasar desapercibidos si uno no se fija, no son por ello menos excelentes. Por ejemplo, el don sublime de soportar un gran sufrimiento un día sí y otro no durante un largo periodo de tiempo; o el deseo de pasar horas interminables metido en un estrecho confesionario. Sus manifestaciones de sabiduría y conocimiento (cf. 1 Cor 12,8), sus dichos, sus palabras de exhortación y consolación (Rom 12,8) eran un estímulo para muchos. Todo esto debe considerarse asimismo desde un punto de vista carismático, porque son dones recibidos también del Espíritu Santo.

Sin embargo, existe un carisma que no ha recibido la atención que se merece: es el don de ser "padre espiritual". El Padre Pío fue desde luego un auténtico padre, con los mismos derechos, deberes y responsabilidades que competen a los padres en el orden temporal.

Una vez a uno de sus hijos espirituales le dijo: "Tú crees que conoces el amor que te tengo. Pero no sabes que es mucho mayor de lo que puedes imaginar. Yo sigo tu vida con mi oración, con mi sufrimiento y con mis lágrimas". Pero lo que realmente importa, más allá de todos los carismas excepcionales y de los fenómenos espirituales extraordinarios, es que lo esencial de la vida y de la actividad del Padre Pío era el amor; ése era el verdadero cimiento de todo lo que enseñaba. Que siempre sea recordado por el amor que demostró toda su vida y que enseñó a sus hijos. Su deseo no sería otro.

En el 50 aniversario de su primera misa dijo: "No deseo nada más que amar, sufrir otros cincuenta años por mis hermanos y hermanas, consumirme por todos contigo, Señor, contigo en la cruz". Realmente, podemos implorar al Padre Pío que desde el cielo nos enseñe este amor, porque es el "vínculo que nos hace perfectos" (Col 3,14).

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Memoria fetal

P. Frank Pavone

Cuando el Rey Salomón enfrentó las reivindicaciones contradictorias de dos mujeres sobre la maternidad de un niño recién nacido, encontró la verdad amenazando cortar al bebé por la mitad.

Sin embargo, si hubiera conocido la investigación del científico conductista Stephen Evans, habría pedido que se tocara la música favorita de cada madre.

Stephen Evans ha realizado investigaciones que muestran como los bebés que escuchan determinadas piezas musicales mientras están en el seno materno recuerdan y reconocen esa música después del nacimiento.

El Señor Evans tomó selecciones musicales únicas e hizo que las madres las tocaran para sus bebés en el útero durante 16 minutos por día, siete días seguidos, en la vigésima semana de embarazo. Después recuperó la música de modo que el niño no volviera a escucharla hasta después del parto.

Después del nacimiento, tocó la música para el niño y también para un grupo de control con niños que nunca la habían escuchado. Los resul-

tados superaron sus expectativas. Mientras que un bebé cualquiera normalmente se calma al oír música, aquellos que habían oído la música a las veinte semanas estaban mucho más calmados que los otros que la oían por primera vez. Resultados similares en varias áreas de aprendizaje fetal, memoria fetal y psicología fetal han sido reportados en años recientes. Incluso hay asociaciones internacionales dedicadas a la psicología del bebé en el vientre. Una pregunta que surge naturalmente, por supuesto, es si aquellos que se consideran "pro-elección" han oído sobre estos halazgos y si impactan su visión del aborto.

Esta investigación afecta a mucha gente. Simplemente, cada vez más el "feto" revela ser como el niño recién nacido, y permitir que se mate al feto comienza a aparecer tan poco atractivo como permitir que los recién nacidos sean asesinados.

Pero algunos tratan de argumentar que la investigación sobre el feto no tiene nada que ver con el aborto. Psychology Today incluyó una historia en el número de septiembre de 1998 sobre psicología fetal. Un recuadro al costado de la historia preguntaba: "¿Cuál es el impacto sobre el aborto?" "Pienso que la investigación fetal no aclara la cuestión de ninguna manera," respondió la psicóloga Janet DiPietro. Otra psicóloga Heidelise Als dijo: "Si Ud. cree que la vida comienza en la

concepción, entonces no necesita prueba de comportamiento fetal... Las circunstancias y creencias personales tienen mucho mayor impacto sobre la decisión."

Ese tipo de divagación es bastante poco convincente. Cuando separamos las "creencias" de cualquier tipo de evidencia de apoyo, terminamos en un "fideísmo" que el cristianismo siempre rechazó. La fe cristiana, incluso cuando trata de asuntos que no pueden demostrarse por la ciencia, está siempre ligada a motivos racionales para creer.

Más aún, las víctimas de abuso en el pasado, como los afro-americanos que cargaron con la esclavitud y la segregación, o los niños afectados por el trabajo infantil, han visto reivindicados sus derechos en base a la evidencia acumulada del daño que se les había infligido.

Aunque algunos quieran negarlo, lo mismo está pasando con los no nacidos.

Page 11 Puzzle Answers

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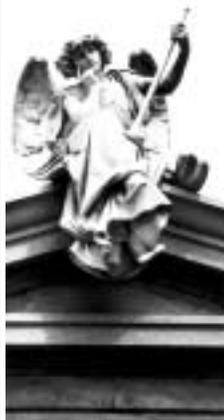
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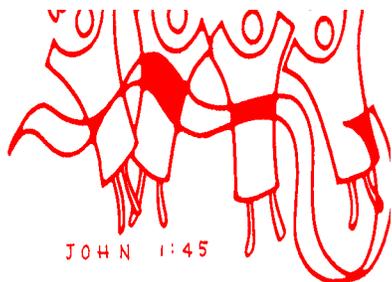
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