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# Charismatic

## Articles of Spiritual Enlightenment for Christians

San Francisco *Charismatics*, the Halo on the Internet, at [www.sfSpirit.com](http://www.sfSpirit.com)  
Volume 10, Number 9 September 2003

### The Relative Moral By Fr. Anthony Chung

**R**eligion enables us to believe in God and maintain our relationship with God. **The object then of true religion is to further the belief and faith in God.**

God is the unique creator of the pure spirit. That God opens the veil and reveals His presence to human beings is called revelation. Christians believe that God divulged Himself through revelation. A religion that pre-

serves a relationship with God, according to His living word, contained in His revelation, is called the revealed religion.

Human life is composed of three kinds of relationships. **First** is the relationship with things. That is, a person has relationships with many things surrounding him every moment. The relationship with things is a one-sided relationship between the subject as a person and the object as a thing.

**The second** is the relationship among peoples, i.e., personal relations. The human rela-



tionship between you and me during our lives, from the cradle to the grave, is a relationship on both sides at the same time.

It has been said that one of the strongest ties among peoples is the blood relationship. Above all, the affinity of a couple and the consanguinity of a parent and children is the strongest relationship.

However, there are many other special human bonds, of master and disciple, priest and faithful, man and woman. Obviously, a civilized society requires that there be certain principles regulating relationships. Such principles are called morality

### The Sexual Revolution By Bethany Torode

**t**he Catholic Church has often been criticized for its teachings regarding sexuality—**especially its standards of marital chastity and clerical celibacy.** So why would a

**writer who isn't Catholic want to try to popularize a work written by Pope John Paul II about love and marriage?**

The main thing, "It's an astoundingly beautiful message," said Sam Torode, editor of a new series entitled *Pope John Paul II's Theology of the Body in Simple Language*. "I think anyone who is in-

**troduced to the Pope's vision—whether Catholic, Protestant, or otherwise—will be surprised at how positive and profound his thinking about sexuality really is."**

Torode first read about John Paul II's "theology of the body" when he was engaged and searching for wisdom on

*(See Page 4)*

*(See Page 2)*

**First Friday Mass—**



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### Who Do You Think We Are? By Jim Murphy

**R**ecently, a newspaper reporter who had come to report on a charismatic conference that was taking place in her town interviewed a priest and me. The reporter listened with wonder as the priest and I described the events of the conference, the phenome-

non we referred to as Baptism in The Holy Spirit, and the fruit born from living a life in the Spirit. The reporter was amazed. She asked about healing, charisms, a renewed love for Scripture, conversions, a new immersion into the Eucharist, the thrust toward evangelization, a genuine and deep love for other members of the Church, and greater loyalty to the Church. After hearing about this long list of things, she looked in amazement at the priest and me, and with wide-eyed awe asked; "But this sounds wonderful! When did this begin to happen in the

*(See Page 12)*

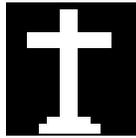
# The Relative Moral

From Page 1

or the ethic of interrelation.

In interrelation, both sides are the subject, and at the same time are the objects of the relationship with the charge of performing the duty of relative rapport. Such provides the basis for an atmosphere that supports a just and peaceful society.

The third kind of relationship is our relationship with God. This relationship is the highest bond that a human can achieve. This rapport becomes the subject to both sides at the same time as well as the object to both sides at the same time. This is different from the human relationship: one side is God as the absolute being, and the other side is the creature made by God, the Creator.



All relationships have a different style of expression according to the object. For example, the expressions which children show toward their parents, that disciples show toward their masters, and that people show toward their president have different forms. The courtesy accorded to someone based on social position or other identification is different. At the time of a great feast, people frequently wear formal attire. If the President of the United States of America visits your home, the atmosphere would be very formal. If the head of a household and his family greet an important guest without proper clothing, it indicates either ignorance or insult.

Various attitudes are the expressions of invisible honor, love, or concern. We can measure the depth and width of the culture of family and a nation by looking into the relative courtesy expressed by them. Rules of etiquette respecting one another in the human relationship continue to develop as long as culture progresses. Courtesy and form are not the only important measurements of a society's culture. Character and dignity are also impor-

tant parameters.

It is therefore reasonable that there should be a proper liturgy in which we express heartfelt thanksgiving and love in our relationship with God. Mark 12:27 and 30 tells us, "He is not God of the dead but of the living ... You shall love the Lord, your God, with all your heart, with all your soul, with all your mind, and with all your strength." Saint Mark emphasizes that human beings must give their complete heart and effort in order to create a lasting relationship with God. He calls attention to this so that we do not display our relationship as being insincere, neglectful, or selfish.

Matthew 22:12 and 13 remind us, "He said to him, 'My friend, how is it that you came in here without a wedding garment?' ... Then the king said to his attendants, 'Bind his hands and feet, and cast him into the darkness outside, where there will be wailing and grinding of teeth.'" The analogy is that the relationship with God is not like the human kind, but is based on God being superior to human beings. Human beings should then have proper formal ceremony and liturgy consistent with the position of God, especially at public assemblies.

In order to maintain a relationship with God, there are three important factors. **First**, the core of all doctrines and the foundation of all religious acts must be God. **Second**, there must be the prescribed moral rules of human life which human beings must follow. **Third**, the offering of heart-warming love and devotion must be included in a religious ceremony.

True religion must fulfill these three conditions. That is, there must be a definite doctrine, a clear religious precept which people must observe, and a rational ceremony expressing the worship of God. The main reason the religious ceremony is

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necessary is that the subject of the religious act is being human. The matter disclosed in the religious ceremony is like a container being filled with invisible contents.

The religious ceremony should be solemn and intricate, magnificent and serious, thus showing that the relationship of man with God is very deep. The solemn, magnificent ceremony expresses the true heart of people who desire many graces from God, and many graces should be received if the container is big.

—Fr. Anthony Chung, a native of South Korea, is a retired priest of the Archdiocese of San Francisco. This article was condensed from his latest book, *Religious Heart*, Fairway Press, 2003.

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## What's a Catholic to Do? By Fr. Joe Landi, Editor

One of the lasting impressions of my Roman sabbatical was the Italians' almost unanimous dislike of the present US government's policies on protecting the environment and, of course, that which caused massive peace demonstrations throughout Europe—the decision to invade Iraq. While the Italian and some other governments of the European Union supported the US involvement in Iraq, the people overwhelmingly did not.

Pope John Paul spoke out several times against that involvement urging for a peaceful solution. In essence the Pope was saying that in good conscience he could not support aggression and urged that Catholics should not support an invasion of Iraq because it was an illicit moral action. It now seems that many of the concerns Europeans and the Pope had then about the US involvement in Iraq were justified as witnessed by the depressing news now coming out of Iraq and the questionable information given as justification for the invasion.

Upon returning to the USA, and being exposed to our media, it seems that the overwhelming support of the war by the American people, as reported by the European media, was not so overwhelming at all. Yes, Americans overwhelmingly support our troops, and pray for their safety, but Americans do not overwhelmingly support the decision that sent them into harms way.

As Catholics we are caught in a dilemma when it comes to supporting government policies or politicians that do not adhere to the teachings of the Church. Listening to what the Church teaches and the advice of our Pontiff helps us to form our conscience. The Catechism of the Catholic Church teaches that a well-formed conscience helps us to enter into God's Kingdom. A well-formed conscience is upright and truthful. It formulates judgments ac-

ording to reason, in conformity with the true good willed by the wisdom of the Creator. (CCC 1783)

Jesus made it clear that his followers belong to the Kingdom of Heaven rather than the kingdoms of this world. In the Parable of the Wedding Banquet, we are reminded that many are invited but only those who are chosen—those properly prepared to enter the banquet of heaven—won't be "tossed into the darkness where there will be weeping and gnashing of teeth" (Mat 22:13). As Catholics, our loyalty should be to a higher kingdom that does not perish. But Jesus did not say that we should ignore our responsibility to society's laws or not pay its taxes.

Jesus' instructions to render unto "Caesar" clearly instructs us of our responsibility to the kingdoms of earth (Mat 22:21). While we must render unto "Caesar that which is Caesar's"—for every human community needs an authority to govern it and the money to support it—we must also take measures to insure that "Caesar" fulfills its role as far as possible to provide for the common good of the society. (CCC1898)

The Church teaches that if rulers were to enact unjust laws or take measures contrary to the moral order (or for that matter, the common good) such arrangements would not be binding in conscience. Not only that, but in good conscience we are called to be properly prepared for the banquet by working to do away with such laws. A good example is the pro-abortion laws.

In the United States we supposedly have a republican form of government—by the people, for the people—that requires an intelligent population of formed conscience who are prepared to

take responsibility for the common good, including the preservation of the conditions that make a republican form of government possible. But is a republican form of government what we now have? Many would argue that government is by and for the moneyed people.

Europeans accuse us of being a people whose consciences are formed by TV sound bites rather than the principles of the common good or common sense. They scoff at our "free press", saying our media panders to the moneyed interests, relying on "press hand-outs" rather than investigative reporting. They say we have the best government money can buy and having the mightiest military, the only one that can invade another sovereign country—Panama, Granada, Afghanistan, Iraq—because might makes right. To my surprise upon returning to the USA, those same concerns are now being expressed here, too.

In California we have the added glare of the media circus of the Recall Election. While recall is a legitimate way here to address a government that is financially and morally bankrupt, Europeans must be scratching their heads thinking we have collectively lost ours.

We have a Democratic Governor who is pro-abortion yet claims to be Catholic. The main Republican trying to muscle his way into the governorship is Catholic and also pro-abortion—known by its euphemism, **pro-choice**—another word for murder. Some leaders of the Democratic party reportedly said that the governor is "toast"—meaning they thought he will lose in the recall vote on October 7. Perhaps so. However, since we have the best governor that money can buy, we might have "toast" for breakfast on October 8.

So what's a Catholic to do? I guess it depends whether or not we want to be at the banquet rather than just invited.

See you in church.



Joe Landi

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our loyalty  
should be to  
a higher  
kingdom



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# The Sexual Revolution

From Page 1

marriage. That discovery eventually inspired him and his wife, Bethany, to write a book entitled *Open Embrace: A Protestant Couple Rethinks Contraception* (Eerdmans, 2002).

The theology of the body is comprised of a series of talks that John Paul II began in September of 1979, about a year after becoming pope. With the Bible as his guide, John Paul II set out to answer some of the most important questions of our time. The result was a compelling response to the sexual revolution, pointing the way towards a revolution of love.

In his biography of John Paul II, *Witness to Hope*, George Weigel writes, *John Paul's theology of the body has ramifications for all of theology. It challenges us to think of sexuality as a way to grasp the essence of the human—and through that, to discern something about the divine.* In the theology of the body, our being embodied as male and female “in the beginning” is a window into the nature and purposes of the Creator God.

The theology of the body is becoming the center of a new movement within Christianity. Theology of the body study groups are cropping up around the nation, and ethicists such as Mary Shivanandan (Catholic University of America) and Jean Bethke Elshtain (University of Chicago) are incorporating the Pope's insights into their work.

Torode isn't surprised; he believes the theology of the body is one of the most revolutionary documents of the twentieth century, but that it hasn't yet gotten the widespread attention it deserves because of its difficult philosophical language. “I know a lot of people who want to read the theology of body, but who are too intimidated by the high language or just don't have the time to read a 400-page book.. So I wanted to ‘translate’ it into everyday English, and

to split it up into four smaller books.” The series' first installment, *Body and Gift: Reflections on Creation*, ponders the meaning of Jesus' words to the Pharisees in Matthew 19 about marriage.

With chapter titles like “Original Nakedness,” “A Gift for Each Other,” and “Sex and Knowledge,” one is drawn into a simple yet profound contemplation on the meaning of the body within the context of the Genesis story. *Body and Gift* is a short book of meditative reflections easy enough for a high-schooler to read and understand.

The format would also lend itself well to married couples looking for a nightly devotional book, or to churches looking for helpful newsletter and bulletin material. (A note on the copyright page actually encourages

## THE POPE'S TAKE ON SEXUALITY GETS A NEW LOOK

groups to reproduce chapters.) Christopher West, one of the leading experts on the theology of the body, has contributed an introduction to the book, and provided close oversight to help the project faithfully communicate the main points of the Pope's original. West says, “Sam Torode has provided a tremendous service by translating the Pope's sublime reflections into ‘normal’ language.”

Professor J. Budziszewski, a prominent Protestant author, agrees. “I hope this will be widely read by Protestants, Catholics, and seekers of truth; some will be quite surprised.”

**Body and Gift: Reflections on Creation Series, of Pope John Paul II's Theology of the Body in Simple Language.** The book is Edited by Sam Torode, with an Introduction by Christopher West 64 pages, \$10.95, ISBN #0-9725358-1-0, June 2003. **Philokalia Books** - P.O. Box 65 - South Wayne, WI 53587 Phone & fax: 608.439.1763 - or order on line at [www.philokaliabooks.com](http://www.philokaliabooks.com)

—Sam Torode, the editor of this series, is a freelance writer and artist. He and his wife, Bethany, who wrote this review, are authors of *Open Embrace*, an introduction to Natural Family Planning.

## Book Reviews



### Manna for a Modern Age

By Larry J. Aufiero

Improve your chances for living a longer and healthier life. Achieve your goals faster and grow in self-esteem. Manage stress through the most simple and effective techniques available. Awaken and energize the inner life of your soul. All this and more.

\$14.95 —Horizon Publications

### Who Is Jesus?

—Why Is He Important?

By Daniel Harrington, S. J.

This is an invitation to read the new testament with an insight that will help the books come alive with a new depth of understanding. Students, catechists, and searchers of truth should place it on their bookshelves right next to the New Testament itself.

\$11.95—Paulist Press Book Center

### From Scandal to Hope

By Benedict J. Groeschel, C.F.R.

Here is a gifted charismatic priest's view that offers hope for the crisis of confidence caused by the clerical scandals. He presents an equally clear plan of action needed to remedy the situation. Will it work? You decide.

\$9.95—Our Sunday Visitor

### The Essential Moral Handbook

—A Guide to Catholic Living

By Kevin O'Neil, C.Ss.R. &amp; Peter Black, C.Ss.R.

This book will help readers grasp the fundamentals of the Catholic Tradition of moral theology and apply them to their own lives. While many people consider moral theology to be primarily the field of theology that teaches right from wrong, it is much more than that. Developments in technology, particularly biomedical advances, are forcing ever more complex choices on Catholics and non-Catholics alike.

\$13.95—Liguori Publications

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# Connecting with the gospel

## Higher Ground

**W**hether hiking with her husband in the mountains, striving for integrity on the course, or aiming for the top 10, Wendy Ward seeks ways to move up.

Wendy Ward began playing golf at age 7 in San Antonio, Texas, quickly emerging as a champion on the course. As a youngster, she won dozens of golf honors, was a member of the Curtis Cup team and was 1994 World Team Amateur champion. At Arizona State,

she was part of a three-time NCAA national championship team and she turned pro in 1996. More importantly, Ward, 28, has become a champion in her faith off the course. Reared in a loving and religious home, Ward began to take her first steps to Christian maturity while getting involved in college sports ministry at Arizona State.

When Wendy began on the LPGA Tour, she became involved with longtime Christian golfers who introduced her to the LPGA weekly Bible study. Ward is now a leader in the praise and worship time.

Now in her seventh year on the Tour, Ward looks for younger professionals who need a touch of encouragement and support on the LPGA. "I do

feel compelled to mentor the rookies coming out on the Tour and give them a sense of security and support as their sister in Christ."

Says Ward, "I've matured in patience, understanding, and overcoming obstacles. With Jesus Christ as my anchor, I know I can handle any given situation because nothing will come my way that's too tough for both of us to handle."

--Excerpted from an article by Art Stricklin of ChristianityToday.com



Ask Sherry? :-)

Dear Sherry:

*All my friends are reading the new*

*Harry Potter book but my parents won't let me read any of the books. I'll be 12 next month and I think I am old enough to read these books. I don't want to sneak around, so what should I do?*  
-Potterless

Dear Potterless:

It's amazing how the Harry Potter books, movies and films have created such pandemonium. Everywhere you look, there are stories or articles that refer to parts of the books or use phrases from the books. It can get really lonely if you don't have a clue what your friends and others are talking about.

I'm sure you are old enough to read the books, but perhaps your parents have other reasons for not letting you read them. Many people have heard or read critiques about the books that scare them—particularly about witchcraft. There are also some violent scenes in the books, as well as dark thoughts that may occur about good vs. evil. Maybe your parents are scared that the topics in the books may affect you.



**Whenever you want to do something your parents don't want you doing, it is always a good idea to talk things through with them and listen to their side as well as be heard yourself. Two options you might want to offer are 1) let them read the book first if they haven't already or 2) read the book together so the two of you can discuss parts of the books that may oppose any of your family's beliefs.**

**You are lucky you have parents that care about what you read—even if it gets in the way of what you want to do right then—there are many parents who don't guard what their children read or see on television and movies.**

**P.S. I'm glad you don't want to sneak around, too. You have a healthy outlook that makes me think you know what Jesus would do!**



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## Priests For Life

Fr. Frank Pavone

**T**hrough a special initiative of Priests for Life, the nation's 19,000+ Catholic parishes have now been "matched" to the nation's remaining 700+ freestanding abortion mills. Each parish is asked to pray and work for the conversion and closing of a specific killing center.

This project applies the spiritual power of the Church against the deadly power of the abortion industry. Obviously, we pray and work for an end to abortion throughout the nation. But abortion happens in specific, local abortion mills, and that's where it is most easily stopped.

This effort helps to focus and channel the energies of God's people in the pro-life battle. It provides simple ways that everyone in the parish -- whether young or old, healthy or sick, mobile or homebound -- can direct their prayers for an end to abortion. The success of the project, furthermore, is quite measurable.

The project is a form of "spiritual adoption," by which the entire

parish, as a community, "adopts" the abortion mill, all the babies who are brought there, the mothers and fathers, the employees and volunteers, and all who help the mill to function. A special prayer has been composed for this purpose, and can be found, along with the listing of parishes and mills, at [www.priestsforlife.org/mills](http://www.priestsforlife.org/mills). (If local circumstances make it seem advisable, the parish may change which abortion mill it focuses upon.)

### Adopt an abortion mill.

The project aims not only for the closing of the mill, but for the conversion of all who help it to function, so that they never try to start another one.

The spiritual battle inherent in this project should not be underestimated. One former abortion mill security guard said to a pro-life leader that the mill was "a church -- a place of worship." Ginette Paris, a pro-abortion author, actually wrote a book called "The Sacrament of Abortion," calling this procedure a sacred sacrifice

to the goddess Artemis.

Some have bumper stickers that say, "Abortion is a woman's rite," and it is no secret that witchcraft is sometimes carried out inside abortion clinics. The lining up of the parishes with the mills is a face-off between the false church and the true Church; between the false god, who transforms suffering into violence, and the true God, who transforms violence into suffering; between the innocent blood of babies that cries out for vengeance, and the innocent Blood of Christ that cries out for mercy; between those who make a covenant with death, saying, "This is my body, even if the baby dies," and those who renew the everlasting covenant of Life, saying, "This is My Body, given up for you, that you may live forever." Our Lord told us that the gates of hell would not prevail against the Church.

It is the Church that takes the initiative, storming the gates of sin with the power of grace, the gates of falsehood with the power of truth, and the gates of death with the power of life.

And the gates will not stand! You have God's word on that.

## Creativity

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

**N**ational Geographic photographer Dewitt Jones has produced an extraordinary video on "Creativity." He approaches the subject with a photographer's eye and says that creativity calls for the right lens, the right spot and perseverance. He takes as many as 14,000 photos to get the 30 that National Geographic will use. Those 30 are the result of countless efforts to find the right place to shoot and selecting the right lens for the subject. His photographs are lush and illuminating. They all illustrate, I believe, what Zen artists call the Art of the Singular.

The Zen school of art tells us that an artist lurks somewhere within all of us. This instinct for art was most clearly alive during our childhood but very likely drowned in a sea of rules and restrictions ("Please color within the lines! Don't you know that cows aren't green?") The focus of the Zen artist is the singular, unrepeatable object: a blade of grass, a leaf, a flower. The artistic process begins with a quiet, focused attention to the singularity, the uniqueness of the subject, whatever it may be.

My artist sister taught me what little I know about Zen art and its focus on the individual. Some years ago I

tested her ideas with St. Patrick's eighth graders. One warm May morning I invited them to bring pencil and paper and led them outdoors to a sea of dandelions that occupied the large space between the rectory and school.



We talked for a while about the uniqueness of each and every creature. Then I asked them to spread out across the field, find a dandelion of their choice, study it and sketch it. Fifteen minutes later we gathered to discuss what they had done. Finally I asked them to go back and find their dandelion. They stared at the millions of flowers for a moment, grinned and set off. Without exception, each one of them claimed to have found his or her original dandelion! St. Francis would have been proud of them.

Francis took the words of Jesus quite literally when he said: "Preach the Gospel to every creature". Francis preached to birds, flowers and animals. We all have the same Father, he reasoned, so we are all brothers and sisters. This conviction explains his writing and speaking of "Brother Sun and Sister Moon." Francis' love for the singularity of each of God's creatures emerges in his Cantic of the Sun, one of the first and most beautiful poems ever written in the Italian language and a remarkable lesson in creativity.

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# Mountain Sisters

By Fr. John S. Rausch

**a**lthough the temperature outside hovered in the low 30s, the stoked potbelly stove turned the makeshift classroom in the old railroad depot into a torrid July afternoon. A.L. rose to crack a few windows to avoid falling asleep during my lecture on the GDP deflator. I was teaching a 3-hour night class on economics in mid winter accredited by the local community college, but arranged by the Dungannon Development Commission. The deal was simple: the town of Dungannon, Virginia, had adults wanting further education, and the community college needed increased enrollment. Rather than a dozen students each driving nearly an hour to the campus, the DDC got the college to send the teachers to Dungannon. In addition, the DDC's education committee screened the teachers allowing only those sensitive to rural students and their needs to participate.

While the people of Dungannon took charge of their destiny, the inspiration for that empowerment came from the community development approach of Anne Leibig and other members of the Federation of Communities in Service (FOCIS.) Part of the Dungannon story is told in a book recently published by The University Press of Kentucky, Mountain Sisters: From Convent to Community in Appalachia.

The original mountain sisters were Glenmary Sisters dedicated to the church's mission in Appalachia. When disputes with church authorities over dress and rules hindered their freedom for mission, 44 left the convent in 1967

to form FOCIS. The book, Mountain Sisters, recounts that history, but more important, explains the way FOCIS members worked among mountain people in rural communities discovering and affirming the Appalachian culture while addressing certain social and economic obstacles along the way.

Their community development philosophy proved holistic, communal and alternative. They pioneered local ownership of health clinics in Appalachia with a non-profit structure, replacing the ineffective market-driven model of physicians in private practice. These clinics addressed the broad community health issues besides offering individual medical treatment.



Truly listening to the needs of the area allowed FOCIS members to create structures alongside the local people. The direction was "doing with," not "for." They organized craft co-ops, a worker-owned restaurant, a sewing co-op, health clinics, a land trust, various educational and housing programs,

plus volunteer programs to serve Appalachia and to educate outsiders. The approach concentrated on developing human capital, home-grown industries and services meeting the needs of families within community.

"Development" included not just jobs, but education and human growth, the affirmation of community and respect for the land. Celebrations in art and music awakened whole communities, and numerous projects in education and legal services empowered women to face the patriarchal patterns of society at large.

Theologian Cornel West writes about a Socratic spirituality—the ability to think critically. Socrates said, "The unexamined life is not worth living." All

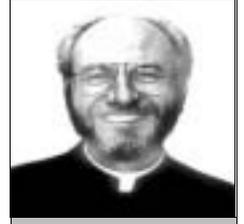
life begs a deeper look, so basically, examine the tacit assumptions and explanations of the dominate class.

FOCIS people brought social and political analysis into their work. Hence, programs evolved from outrage to advocacy, from charity to justice, from service to social change.

The FOCIS approach never directly battled the medical, legal or educational establishments in rural areas, but by working with the local community FOCIS members developed alternative and supplemental programs.

Over the years FOCIS opened its membership beyond the original sisters. I joined in 1988. The FOCIS model of listening and service grows more essential today with government cutbacks and social indifference. That model also fits inner cities and oppressed communities, and not just the mountains.

(The FOCIS Development Fund benefits from each sale of Mountain Sisters when purchased from [www.CreeksidePress](http://www.CreeksidePress))



Fr. John Rausch, a Glenmary priest, teaches, writes and organizes from Stanton, Kentucky, in central Appalachia.

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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.** When we pray for a sick person, what exactly should we pray for, since we do not know what God's will is in regard to that person? Does God want the person to get better or not?

**A.** Recently, I had an occasion to reflect on these exact

questions on a trip to visit the studios of EWTN in Birmingham, Alabama. There I was privileged to meet a family that left a lasting impression on me. And I believe that telling you about them will help us to answer the questions you have.

On Christmas Eve of 2000, Michael and Diana Roche, a young Catholic married couple, were blessed with their second child, a beautiful baby girl whom they named Teresa Marie. Tragically, however, only a few short months later, during Holy Week of 2001, Teresa was diagnosed with Spinal Muscular Atrophy, a disease that has left this precious two-year old child to live with a trache in her throat, a ventilator for breathing, and a feeding tube for receiving all her bodily nourishment. Truly, she is an amazing child with soft, peaceful eyes that seem so filled with the mystery of her suffering. One cannot be in her presence without feeling the presence of God.

But then we are immediately led to ask, "What should we pray regarding a child so severely disabled? Does God want her to get well, or should we accept this illness as His will for her?" Allow me to share with you what I saw on the part of Teresa's parents. Few have been the times that I have ever personally witnessed such profound love and faith in God's goodness. And rarely have I see such devotion to another human being as I saw in this young couple.

Watching them care for their daughter in the way they perform the everyday but very delicate round-the-clock routines that keep her alive, I was deeply moved by the tremendous faith they have that God can heal her totally. And this faith does not have a demanding resentment as its source. Rather, they are like children asking their loving Father for the desire of their heart - their lovely child restored completely to health.

Did not Jesus Himself pray in the Garden of Gethsemane, "My Father, if it is possible, let this cup pass away from me; yet not as I will but as you will" (Matthew 26: 39, 42, 44). Did Jesus want to die such a brutal, horrible death? In this biblical passage, we see that our Lord asked to be delivered from it not only once but three times! At the same time, however, He

conformed His will to the Father's will. He knew from the beginning that He had come to die, but this did not make Him enjoy it by any means. It was as if He was saying, "Father, this is not what I want, but I desire your will more than what I want."

Suffering is never to be enjoyed or accepted when there is a way to avoid it or when it is clearly unnecessary. Therefore, when we are ill or see others sick or suffering, there is nothing wrong in asking God for healing, but we should always ask also for the grace to endure the suffering should God choose to use it in some way for His greater purpose.

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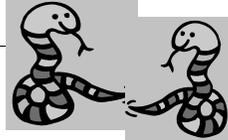
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# On The Lighter Side



**T**wo snakes are sliding along. One says to the other, "Are we poisonous?"

The other says, "I don't know. Why do you ask?"

The first one say, "Well, I just bit my tongue!"



**F**ather sees one of his parishioners looking down and out. His clothes are shabby and he looks in need of a good meal.

"I've been out of work for a year, can't find a job and have lost all hope for the future," the parishioner confesses.

Father suggests he should go home and open his bible at any page and the words there will answer all his problems.

A month or so later, he sees the man smartly dressed, driving a new car and looking prosperous. He tells the priest, "I did what you suggested. I opened my bible and the answer was right there."

"What page did you open it at?" asked the priest curiously.

"Chapter 11," the man replied.

You know you've reached middle age when you choose your cereal for the fiber, not the toy.

**A** lady goes to a doctor and complains, "I haven't had a good night's sleep for weeks. You see my husband has a problem. He thinks he's a refrigerator."

The psychiatrist shrugs, "That's his problem. Why does it keep you awake?"

She shakes her head, "The main thing is that he sleeps with his mouth open and the little light keeps me awake!"



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

**W**hat to you get from a pampered Cow?  
Spoiled milk

**T**wo friends agreed that whichever one of them died first, he would try and communicate with the other.

Frank was the first to go, and Hank kept hoping to hear from him.

One night he awoke with a start hearing his friend's voice: "Hank! Hank! It's me Frank. Wake up!"

"I hear you, Frank," he replied. "What's it like on the other side?"

"It's not bad at all," Frank offered. "It's a very comfortable place. I take lots of naps, then go out for a picnic to eat in a lovely green meadow with my friends, have a little sex and then go back for a nap. After a nice nap, if I feel hungry, I go out and nibble a little snack, have a little sex and then go back to sleep."

Hank is impressed. "So that's what heaven is like." "Heaven?" Fred says. "Who said anything about heaven? I'm a rabbit in Sonoma County."

**a** man follows spots, moved nervously a woman out in his seat at the boring of a movie theatre. She has a dog on a leash. The man stops her and says,



"Pardon the intrusion, but I couldn't help notice that your dog was really into the movie. He cried at the right

parts, and most of all, he laughed like crazy at the funny parts. Did you find that unusual?"

"Yes," she replied. "I found it very unusual because he hated the book."



**I**n the garden of Eden, Adam comes running over to God.

"There's a strange female creature in the garden... says her name's Eve. What should I do?" he pleads.

"Hug her," God says. "What's a hug, God?" Adam asks. God explains and Adam goes back to Eve and returns a few minutes later. "That was nice," he says. "What do I do now?" God suggests, "Kiss her."

"What's a kiss, God," Adam asks. God explains: "Just pucker up your lips and press them to hers."

Adam trots off but comes back. "That was wonderful," he says, "What do I do now, God?" God smiles, "In the scheme of things, now you make love to her." "What's love, God," he asks.

God explains in detail whereupon Adam scampers off but returns in flash and asks, "What's a headache, God?"

Father Flood/Webb





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# The Gift of the Renewal

By Bro. Joe Grech

## One

of the earliest hopes of the leaders of Charismatic Renewal (CR) was that it would be seen as belonging to the very heart of the church. This is still the desire today. The CR has contributed much and is still contributing towards a deepening of the faith journey of many within the Catholic Church. What is the nature of this special contribution and how can the relationship between the CR and the Church in general be cemented even further?

Among other things, the CR has been instrumental in making Catholic people more aware of the presence and the action of the Holy Spirit. Generally speaking, knowledge about the Holy Spirit used to be very limited for many Catholics. The CR has helped a good many of these to experience the presence of the Holy Spirit in a profoundly tangible manner within their very being. Baptism in the Holy Spirit has enabled Catholics to experience a personal relationship with Jesus Christ. This experience has in turn led many to a deeper understanding that they have been called to continue the mission of Jesus accompanied by signs and wonders. That is, the Holy Spirit became recognized as the powerful reality of our God: forgiving, healing, enabling and encouraging each one of us, as we pursue our Christian vocation.

Intimacy with the action and the presence of the Holy Spirit has been translated into many benefits for the spiritual lives of individual persons as well as for the life of the whole church. The CR has initiated a fresh energy that comes from an authentic encounter with the living God dwelling in each one of us in the way that we celebrate and live our faith. It has also instilled joy and enthusiasm in our liturgical celebrations. As a

result many people have returned to the practice of the faith. Many have gained a deeper love for Scripture and developed a thirst to become acquainted with the official teachings of the Church.

The CR has also encouraged the whole church to rediscover the power of prayers of praise and to have a firm belief and confidence both in prayers of intercession and in prayers for healing in all their dimensions. Many young people have found a new vigor in living their Catholic faith to the full. Nourished by the word of God and enabled by a profound yearning for holiness, many have dedicated themselves in a most generous way to the mission of the Church.

"The Charismatic Renewal is a gift to the Church from the Holy Spirit."  
—Pope John Paul II

Schools of evangelization have been established in many parts of the world, while prayer groups, covenant communities, bible study groups, international conferences and healing services have greatly enriched the life of the Church.

Therefore, it is not surprising that Pope John Paul II has described the CR as a gift to the Church from the Holy Spirit (meeting with the participants of the Italian Renewal, March 2002). So let us rejoice and give thanks for this marvelous gift.

On the other scale of the balance Pope John Paul II has indicated a way for the CR to deepen its relationship with the life of the Church even further. What is the nature of what the Holy Father has termed "ecclesial maturity"? We have a clear indication of its meaning in *Christifideles Laici*, 30.

In the first place it embraces a call to holiness, as Christians have been chosen from eternity (Eph 1:4) in order

to be set apart for God (Eph 1:5). We have been branded by the Holy Spirit (Eph 1:13) and therefore our basic source of formation needs to be the word of God. The CR is therefore constantly challenged to steer all those involved towards the radical decision of following Jesus Christ (in 15:5).

Secondly, ecclesial maturity entails fidelity to the teaching of the Magisterium in the fields of doctrine and morality. People involved in the CR must expect to be guided by the teaching of the Church.

Thirdly, ecclesial maturity aims at collaboration with local bishops, obedience to them, and a willingness to work with other ecclesial movements. Where there is rivalry, competition and suspicion among the various ecclesial movements there is no evidence of ecclesial maturity. Fourthly, ecclesial maturity is geared towards evangelization. The CR has to be recognized by its missionary thrust. We need to reaching out and to work in communion with others for any opportunity that might present itself so that the message of Jesus can be proclaimed boldly and in unity with the whole Church. In this connection, I would like to point out the great work that is being undertaken by the various schools of evangelization. Finally, ecclesial maturity is marked by a serious involvement in social issues and in society in general. It is very important for members of the CR to be at the forefront defending the dignity and the rights of every human person.

Through the ministry of Pope Paul II the Church is calling all involved in the CR to be grateful for all the graces that we have received. There is however also the challenge to go all the way with the Church in promoting a Catholic way of living based on the charisms particular to the CR. We have been presented with a challenge. We have no option but to continue to find ways and means to answer this challenge to the benefit of all.

—Courtesy of ICCRS Newsletter, 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 September  
 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

**Sept 4 HEALING MASS**—Thursdays in Aug — 8:00 pm  
 Immaculate Conception Chapel  
 3255 Folsom St., near Precita St. SF,  
 Rev. William Lauriola, Principal Celebrant  
 Contact: Rose 415/587-8155 5

**Sept 5 FIRST FRIDAY MASS** —of the Sacred Heart  
 7:00 Rosary—7:30 pm Healing Mass  
 Church of the Visitation, San Francisco  
 655 Sunnysdale Ave. and Rutland St. SF  
 Principal Celebrant Fr. Joe Landi  
 Music by God's People Choir  
 Reception Following,  
 Contact: Letty 415/469-0560

**Sept 18 HEALING SERVICE and PRAYERS** 7:30 pm  
 Holy Angels Church Hall  
 107 San Pedro Road, COLMA  
 Contact: Dulce 650/992-0717

**Sept 19 BIBLE STUDY** (on the 3rd Friday of the Month)  
 with Fr. Balaswami  
 Corpus Christi Church  
 Parish Hall  
 Alemany Blvd at Santa Rosa Ave, SF  
 Contact: Norma 415/468-8369

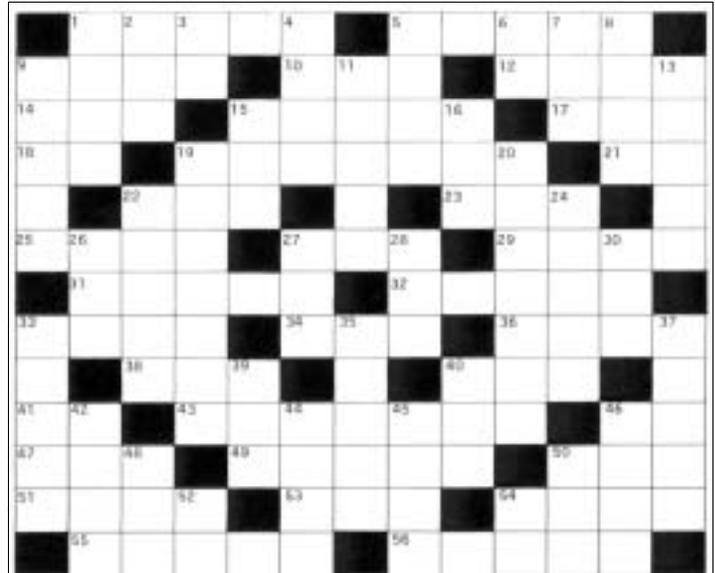
**Sept 21 SUNDAY CHARISMATIC MASS**—2:00 pm  
 St. Patrick Church  
 756 Mission St (between 3rd & 4th Sts.) SF  
 Contact Judy 415/826-7827

**Oct 3 FIRST FRIDAY MASS OF THE SACRED HEART**—7:30 pm  
 A Healing Mass  
 With Fr. Joe Landi  
 St. Cecilia Church  
 17th Ave at Vicente St., SF  
 Refreshments following in the lower church

**Oct 11 & 12 HOLY SPIRIT SEMINARS** Doors open 8:30 am  
 St. Mary's Cathedral Conference Center  
 Gough at Geary, SF  
 With Bishop Thomas Flanagan, Fr. Jose Arong,  
 Fr. John Hampsch, Fr. Mike Manning, Fr. Peter Sanders,  
 Carolyn Suty, Fr. Jim Tarantino, Rey Valleser, and Fr. Joe Landi  
 See page 16 for details

**Oct 11 CHARISMATIC MASS & HEALING SERVICE** 7:30 pm  
 St. Mary's Cathedral  
 Gough at Geary, SF  
 With Bishop Thomas J. Flanagan, DD,  
 Auxiliary Bishop of San Antonio  
 and concelebrating priests

Bible Puzzle



**HORIZONTAL**

- 1 Son of Isaac and Rebecca
- 5 Isaac's mother
- 9 A beautiful flower; considered in Bible times, a lily
- 10 Samuel's teacher
- 12 He who named the animals
- 14 Jesus, our Savior
- 15 Same as Elijah
- 17 Mouths
- 18 Symbol for a common metal
- 19 Wise and rich king of Israel
- 21 Two
- 22 A wilderness, where quail and manna were sent to the Israelites (Ex. 16:1)
- 23 Joshua's father (Ex. 33:11)
- 25 City in Galilee, where Jesus raised the widow's son (Luke 7:11)
- 27 Petition
- 29 A tower in the wall of Jerusalem (Neh. 3:1)
- 31 Internal
- 32 Waned
- 33 Passions (Latin)
- 34 Essay
- 36 Book of Norse mythology
- 38 Anger
- 40 Lever
- 41 Continent
- 43 The deputy at Paphos, who believed when he saw Elymas smitten (Acts 13:7)
- 46 King of Bashan
- 47 Atmosphere
- 49 Bake
- 50 Unclose
- 51 A sign of the zodiac
- 53 Roman numeral
- 54 The greatest missionary of all time
- 55 Stem
- 56 Heavenly bodies (I Cor. 15:41)

**DOWN**

- 1 The beloved disciple
- 2 A lowly animal on which Christ rode into Jerusalem
- 3 Young peoples' religious society
- 4 A tinkling ornament on a priest's ephod
- 5 Kingdom in southeastern Asia
- 6 Great god of the sun
- 7 Trouble
- 8 Stringed instrument, on which David played for Saul
- 9 Ascended
- 11 Ferocious animals. Tiglath-Pileser slew one hundred and twenty
- 13 Bitter waters
- 15 Age
- 16 One was a prodigal
- 19 Wrong doers
- 20 One of the five books of Moses
- 22 The mountain from which the law was given
- 24 Indigent. We read in Deuteronomy 15:11, "open your hand to your poor"
- 26 A necessity of life
- 27 Skill
- 28 Clue
- 30 Increase
- 33 Son of Abraham
- 35 Royal
- 37 Ministering spirit
- 39 Ever
- 40 Place
- 42 Ezekiel says these trees were used for making planks for ships
- 44 Solid defense (Ps. 71:3)
- 45 Egyptian goddess of fertility
- 46 Musical composition
- 48 Rodent
- 50 Implement for rowing
- 52 Degree
- 54 State

Answers on page 15

From *The Bible Crossword Puzzle Book* by S. K. Davis. Baker Books, publishers. Grand Rapids, available at Amazon.com & local book stores.

Is this movie suitable for Children?



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# Who do you think...

From page 1

Church?" My priest friend smiled wryly and asked her "Ever hear of Pentecost?"

While the Charismatic Renewal (CR) as a movement, may have begun in the 1960's, the experience of CR (being renewed in the charisms of the Holy Spirit) is as ancient as the Church herself. In fact, you cannot separate the action of the Holy Spirit from the Church. It was the coming of the Spirit at Pentecost that literally brought the Church to life!

The nature of the Charismatic Renewal is the presence and the activity of the Holy Spirit in the lives of men and women who have committed their lives to Christ!

The CR really is more about the action of God than the efforts of man. Books have been written by those in the renewal who give testimony to the extraordinary action of the Holy Spirit in their lives: amazing conversions of difficult people, miraculous healings, prophecies and "words of knowledge" that have actually led people into God's plan for their lives! People talk about insights gained in prayer, a quiet word "whispered" by the Holy Spirit into the depths of their heart that changed everything. Truly, the testimonies of the men and women who have experienced the action of the Holy Spirit in their lives sound like something taken from the book of Acts!

It's about wisdom, power, and love. Its about the work of the kingdom going forth in extraordinary ways, in amazing circumstances and with miraculous results.

It's about the Holy Spirit working in men and women today to make fresh the message proclaimed so long ago "The Kingdom of God is at hand, and Jesus is Lord of that Kingdom!"

But God in His wisdom knows that human beings cannot operate living in a spiritual realm only. We need practical help to keep good order in the body of Christ So Jesus established Peter as the leader of the Church and the apostles appointed

deacons to help with many of the practical needs of the young community. St Paul also called for discipline and order in the groups he served. Just as fire is most helpful in a stove, God in His humility and wisdom allows the awesome power of the Holy Spirit to work within man's structures and organizations.

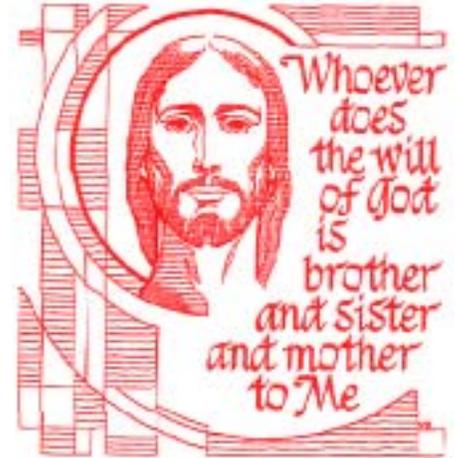
In the early years of the Church there was a group of people known as Gnostics. They rejected the structures of the Church, because they felt they didn't need to work with "mere mortals." They believed they could operate only on revelation and living "super spiritual" lives. The Gnostics went way off track, causing a lot of trouble for the Church, eventually destroying them.

Even in our day, people are tempted to scoff at the structures and institutions within the Church and the Renewal as merely human fabrications and bureaucracy.. They feel that truly spiritual people are above this kind of structure and need only to be led by spiritual insight. Let the lesson of the Gnostics be a warning to us! While structures within the renewal and within the broader Church are not perfect, God is working within them for the good of the Church and the world. As long as humanity is involved in anything, including the Church, there will be the sad realities of sin, foolishness, and bickering.

But do not let human frailties blind us to the fact that God is in, and mightily at work within the Church.

The Charismatic Renewal is part of the broader Church; it is not an entity unto itself. As such it needs to be in good order with the structures of the Church, both on local and universal levels. Practically, this means that we must be faithful and obedient to the Holy Father and the teaching Magisterium of the Church. It also means we must

be in good order with our local bishop. It means we must be co-operative with our parish



priests. In short, there needs to be among us a spirit of mutual support for other organizations in our dioceses that serve the Church.

Most dioceses and countries include some kind of structure for the CR. There is usually a service team at a local and national level. Usually, the bishop has established a liaison with the CR to undertake joint work.

In all these interactions among groups and people, humility, charity, and patience must prevail. It is easy to get frustrated with individuals and groups who do things differently than we are used to. Perhaps the people we interact with are less than perfect but we must trust that God can work perfectly... even through imperfect people!

We in the CR have the wonderful opportunity of helping to spread the flames of Pentecost within the entire Church. Let us remember that the Spirit is already there and at work! If we are faithful to what God has given us, but open to what He is doing through the Church, then both the CR and the broader Church will benefit from the Fire above.

—Jim Murphy represents the USA on the International Catholic Charismatic Renewal Services Council. This article is furnished by the *ICCRS Newsletter*, Vatican City.

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# Praise the Lord

By Pope John Paul II

**I**n telling us what pleases the Lord, Psalm 147 invites us to have a two-dimensional outlook: of religious reverence and of confidence. **We are not left to ourselves or to the mercy of cosmic energies, but are always in the hands of the Lord for his plan of salvation.**

After the festive invitation to praise the Lord, the Psalm unfolds in two poetic and spiritual movements. In the first (v. 2-6), God's action in history is introduced with the image of a builder who is rebuilding Jerusalem, restored to life after the Babylonian Exile (cf. v. 2). However, this great mason who is the Lord also shows himself to be a father, leaning down to tend his people's inner and physical wounds humiliated and oppressed (cf. v. 3).

Let us make room for St Augustine who, in the *Enarrationes in Psalmos 146* which he gave at Carthage in the year 412, commented on the sentence "the Lord heals the brokenhearted" as follows: "Those whose hearts are not broken cannot be healed.... Who are the brokenhearted? The humble and those who are not brokenhearted? The proud. However, the broken heart is healed, and the heart swollen with pride is cast to the ground. Indeed it is probable that once broken it can be set aright, it can be healed. "He heals the brokenhearted, and binds up their wounds...". In other words, he heals the humble of heart, those who confess, who are punished, who are judged with severity so that they may experience his mercy. This is what heals.

Perfect health, however, will be achieved at the end of our present mortal state when our corruptible being is

reinvested with incorruptibility, and our moral being with immortality" *Esposizioni sui Salmi*, IV, Rome 1977, pp. 772-779).

God's action, however, does not only concern uplifting his people from suffering. He who surrounds the poor with tenderness and care towers like a severe judge over the wicked (cf. v. 6). The Lord of history is not impassive before the domineering who think they are the only arbiters in human affairs: God casts the haughty to the dusty ground, those who arrogantly challenge heaven (cf. I Sam 2: 7-8; Lk 1: 51-53).

God's action, however, is not exhausted in his lordship over history; he is also the King of creation: the whole universe responds to his call as Creator. Not only does he determine the boundless constellations of stars, but he names each one and hence defines its nature and characteristics (cf. Ps 147[146]: 4).

The Prophet Isaiah sang: "Lift

up your eyes on high and see who created these [the stars]? He who brings out their host by number, calling them all by name" (Is 40: 26). The "hosts" of the Lord are therefore the stars. The Prophet Baruch continued: "The stars shone in their

watches and were glad; he called them, and they said, 'Here we are!' They shone with gladness for him who made them" (Bar 3: 34-35).

## SING PRAISES

Another joyful invitation to sing praises (cf. Ps 147[146]: 7) precludes the second phase of Psalm 147[146] (cf. vv. 7-11).

Once again God's creative action in the cosmos comes to the fore. In a territory where drought is common, as it is in the East, the first sign of divine love is the rain that makes the earth fertile (cf. v. 8). In this way the Creator prepares food for the animals. Indeed, he even troubles to feed the tiniest of living creatures, like the young ravens that cry with hunger (cf. v.

9). Jesus was to ask us to look at the birds of the air; "they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them" (Mt 6: 26; cf. also Lk 12: 24, with an explicit reference to "ravens").

Yet once again our attention shifts from creation to human life. Thus, the Psalm ends by showing the Lord stooping down to the just and humble (cf. Ps 147[146]: 10-11), as was declared in the first part of our hymn (cf. v. 6). Two symbols of power are used, the horse and the legs of a man running, to intimate that divine conduct does not give in to or let power intimidate it. Once again, the Lord's logic is above pride and the arrogance of power, and takes the side of those who are faithful, who "hope in his steadfast love" (v. 11), that is, who abandon themselves to God's guidance in their acts and thoughts, in their planning and in their daily life.

It is also among them that the person praying must take his place, putting his hope in the Lord's grace, certain that he will be enfolded in the mantle of divine love: "The eye of the Lord is on those who fear him, on those who hope in his steadfast love, that he may deliver their soul from death, and keep them alive in famine.... Yea, our heart is glad in him, because we trust in his holy name" (Ps 33[32]: 18-19, 21).

—Excerpted from the Pope's General Audience, Wed, 23 July 2003. Courtesy of *L'Osservatore Romano* at [www.vatican.va](http://www.vatican.va)



Who?	<i>You</i>	
What?	<i>At a retreat to renew your faith</i>	
When?	<i>Oct 11 &amp; 12 Saturday &amp; Sunday</i>	
Where?	<i>St. Mary's Cathedral Conference Center, Gough at Geary, SF</i>	
Why?	<i>Because the Lord loves you (See page 16)</i>	

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## Poder y bondad del Señor

By John Paul II

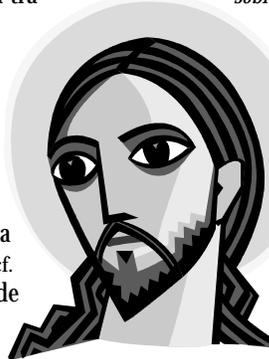
(cf. v. 2). Pero este gran artífice, que es el Señor, se

**E**l salmo que se acaba de cantar es la primera parte de una composición que comprende también el salmo siguiente -el 147- y que en el original hebreo ha conservado su unidad. En la antigua traducción griega y en la latina el canto fue dividido en dos salmos distintos.

El salmo comienza con una invitación a alabar a Dios; luego enumera una larga lista de motivos para la alabanza, todos ellos expresados en presente. Se trata de actividades de Dios consideradas como características y siempre actuales; sin embargo, son de muy diversos tipos: algunas atañen a las intervenciones de Dios en la existencia humana (cf. *Sal* 146, 3. 6. 11) y en particular en favor de Jerusalén y de Israel (cf. v. 2); otras se refieren a toda la creación (cf. v. 4) y más especialmente a la tierra, con su vegetación, y a los animales.

Cuando explica, al final, en quiénes se complace el Señor, el salmo nos invita a una actitud doble: de temor religioso y de confianza (cf. v. 11). No estamos abandonados a nosotros mismos o a las energías cósmicas, sino que nos encontramos siempre en las manos del Señor para su proyecto de salvación.

Después de la festiva invitación a la alabanza (cf. v. 1), el salmo se desarrolla en dos movimientos poéticos y espirituales. En el primero (cf. vv. 2-6) se introduce ante todo la acción histórica de Dios, con la imagen de un constructor que está reconstruyendo Jerusalén, la cual ha recuperado la vida tras el destierro de Babilonia



muestra también como un padre que desea sanar las heridas interiores y físicas presentes en su pueblo humillado y oprimido (cf. v. 3). Demos la palabra a san Agustín, el cual, en la *Exposición sobre el salmo 146*, que pronunció en Cartago en el año 412, comentando la frase: "El Señor sana los corazones destrozados", explicaba: "El que no destroza el corazón no es sanado... ¿Quiénes son los que destrozan el corazón? Los humildes. ¿Y los que no lo destrozan? Los soberbios. En cualquier caso, el corazón destrozado es sanado, y el corazón hinchado de orgullo es humillado. Más aún, probablemente, si es humillado es precisamente para que, una vez destrozado, pueda ser enderezado y así pueda ser curado. (...) "Él sana los corazones destrozados, venda sus heridas". (...) En otras palabras, sana a los humildes de corazón, a los que confiesan sus culpas, a los que hacen penitencia, a los que se juzgan con severidad para poder experimentar su misericordia. Es a esos a quienes sana. Con todo, la salud perfecta sólo se logrará al final del actual estado mortal, cuando nuestro ser corruptible se haya revestido de incorruptibilidad y nuestro ser mortal se haya revestido de inmortalidad" (5-8: *Esposizioni sui Salmi*, IV, Roma 1977, pp. 772-779).

Ahora bien, la obra de Dios no se manifiesta solamente sanando a su pueblo de sus sufrimientos. Él, que rodea de ternura y solicitud a los pobres, se presenta como juez severo con respecto a los malvados (cf. v. 6). El Señor de la historia no es indiferente ante el

(Continuar Página 15)

## Apareamiento

P. Frank Pavone

**A** través de una iniciativa especial de Priests for Life, las más de 19.000 parroquias católicas de la nación han sido "apareadas" con los más de 700 abortuarios independientes. A cada parroquia se le pide que rece y trabaje por la conversión y el cierre de un centro específico de asesinato.

Este proyecto aplica el poder espiritual de la Iglesia contra el poder mortal de la industria del aborto. Obviamente, rezamos y trabajamos por el fin del aborto en todo el país. Pero el aborto se practica en

abortuarios locales, específicos, y allí es donde es más sencillo detenerlo.

Este esfuerzo nos ayuda a concentrarnos y canalizar las energías del pueblo de Dios en la batalla por la vida. Provee formas simples en que cada uno en la parroquia, joven o viejo, sano o enfermo, móvil o recluso, puede orientar su oración para que se acabe el aborto. Más aún, el éxito de este proyecto, es mensurable.

El proyecto es una forma de "adopción espiritual", por la que toda la parroquia, como comunidad, "adopta" al abortuario, todos los bebés que son llevados allí, los padres y madres, los empleados y volun-



tarios, y todos los que ayudan al establecimiento a funcionar. Una oración especial ha sido compuesta con este propósito, y puede encontrarse junto con una lista de las parroquias y centros en [www.priestsforlife.org/mills](http://www.priestsforlife.org/mills). (Si las circunstancias locales lo aconsejan, la parroquia puede cambiar la clínica de aborto en que se concentra.)

El proyecto busca no solamente el cierre del abortuario, sino la conversión de todos los que lo ayudan a funcionar, para que nunca intenten fundar otro.

La batalla espiritual inherente en este proyecto no debe subestimarse. Un ex-guardia de seguridad de un abortuario le dijo a un líder pro-vida que este era "una iglesia -- un lugar de culto". Ginette Paris, una autora pro-aborto, de hecho escribió un

(Continuar Página 15)



Misa Del Espíritu Santo  
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atropello de los prepotentes, que se creen los únicos árbitros de las vicisitudes humanas: Dios humilla hasta el polvo a los que desafían al cielo con su soberbia (cf. 1 S2, 7-8; Lc1, 51-53).

Con todo, la acción de Dios no se agota en su señorío sobre la historia; él es igualmente el rey de la creación; el universo entero responde a su llamada de Creador. Él no sólo puede contar el inmenso número de las estrellas; también es capaz de dar a cada una de ellas un nombre, definiendo así su naturaleza y sus características.

Ya el profeta Isaías cantaba: "Alza a lo alto los ojos y ved: ¿quién ha creado los astros? El que hace salir por orden al ejército celeste, y a cada estrella la llama por su nombre" (Is 40, 26). Así pues, los "ejércitos" del Señor son las estrellas. El profeta Baruc proseguía así: "Brillan los astros en su puesto de guardia llenos de alegría; los llama él y dicen: "¡Aquí estamos!", y brillan alegres para su Hacedor" (Ba 3, 34-35).

Después de una nueva invitación, gozosa, a la alabanza (cf. Sal 146, 7), comienza el segundo movimiento del salmo 146 (cf. vv. 7-11). Se refiere también a la acción creadora de Dios en el cosmos. En un paisaje a menudo árido como el oriental, el primer signo de amor divino es la lluvia, que fecunda la tierra (cf. v. 8). De este modo el Creador prepara una mesa para los animales. Más aún, se preocupa de dar alimento también a los pequeños seres vivos, como las crías de cuervo que graznan de hambre (cf. v. 9). Jesús nos invitará a mirar "las aves del cielo: no siembran ni cosechan, ni recogen en graneros; y vuestro Padre celestial las alimenta" (Mt 6, 26; cf. también Lc 12, 24, que alude explícitamente a los "cuervos").

Pero, una vez más, la atención se desplaza de la creación a la existencia humana. Así, el salmo concluye mostrando al Señor que se inclina sobre los justos y humildes (cf. Sal 146, 10-11), como ya se había declarado en la primera parte del himno (cf. v. 6). Mediante dos símbolos de poder, el caballo y los jarretes del hombre, se delinea la actitud divina que no se deja conquistar o atemorizar por la fuerza. Una vez más, la lógica del Señor ignora el orgullo y la arrogancia del poder, y se pone de parte de sus fieles, de los que "confían en su misericordia" (v. 11), o sea, de los que abandonan en manos de Dios sus obras y sus pensamientos, sus proyectos y su misma vida diaria.

Entre estos debe situarse también el orante, fundando su esperanza en la misericordia del Señor, con la certeza de que se verá envuelto por el manto del amor divino: "Los ojos del Señor están puestos en sus fieles, en los que esperan en su misericordia, para librar su vida de la muerte y reanimarlos en tiempo de hambre. (...) Con él se alegra nuestro corazón; confiamos en su santo nombre"

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libro titulado "El sacramento del aborto", llamando a este procedimiento un sacrificio sagrado a la diosa Artemisa.

Algunos tienen autoadhesivos en sus autos que dicen "El aborto es un rito de mujer" y no es un secreto que a veces se practica la brujería en las clínicas de aborto. El alineamiento de las parroquias con los abortuarios es una confrontación entre la falsa iglesia y la verdadera Iglesia; entre el falso dios, que transforma el sufrimiento en violencia, y el verdadero Dios, que transforma la violencia en sufrimiento; entre la sangre inocente de los bebés que claman por venganza, y la Sangre inocente de Cristo que clama por misericordia; entre aquellos que hacen una alianza con la muerte, diciendo "Este es mi cuerpo, aún si el bebé muere", y aquellos que renuevan la alianza eterna de la Vida, diciendo, "Este es mi cuerpo, que se entrega por ustedes, para que vivan por siempre".

Nuestro Señor nos dijo que las puertas del infierno no prevalecerán contra la Iglesia. Es la Iglesia que toma la iniciativa, asaltando las puertas del pecado con el poder de la gracia, las puertas de la falsedad con el poder de la verdad, y las puertas de la muerte con el poder de la vida. Y estas puertas no prevalecerán.



"Yo veo que los carismaticos estuvieron anoche."

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I	H	S	E	L	I	A	S	O	R	A
S	N	S	O	L	O	M	O	N	P	R
E	S	I	N	N	N	U	N	A		
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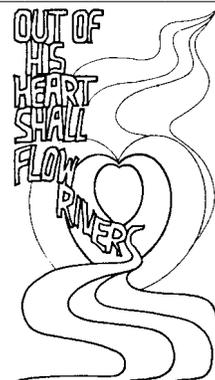
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