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Charismatic

Articles of Spiritual Enlightenment for Christians

San Francisco *Charismatics*, the Halo on the Internet, at www.sfSpirit.com
Volume 10, Number 10 October 2003

Power of Darkness By Matteo Calisi

I still have a vivid personal memory of my meeting with Cardinal Suenens when in 1982 he was a guest at the Charismatic Conference held in Bari, Italy, my native city. At that time I was one of the Conference organizers and he was so kind as to give me a copy of the much prized Malines document with a signed dedication as a souvenir of his visit.

At first sight, the title of the work seemed to arouse some disquiet in me: surely the Cardinal would never

have dedicated one of his writings to a theme which showed any regard for the forces of evil? Could such a theme be, in some way, relevant to the life of the Charismatic Renewal and of the Church?

But then the answer came home in the preface of the work, written in Italian by Cardinal Joseph Ratzinger, Prefect of the Vatican Conference for the Doctrine of the Faith.

"Whilst a rationalist and reductionist theology reduces the Devil and the world of evil spirits to a simple label covering *everything which threatens man subjectively*, we are alert, in the context of the *Renewal*, to the rising of a renewed and concrete consciousness of



the cunning powers of evil hanging over us so perilously". The Belgian Cardinal was aware that such a consciousness had given rise in the Renewal to a prayer for deliverance from the Devil which had been developed in charismatic groups and had become an integral part of their prayer life. Already ahead in his thinking, the Cardinal had anticipated the theme of the second Malines document.

With this new document, the Cardinal had boldly taken upon himself the task of proposing the discernment of spirits and of tracing a path to the light and movement of the Holy Spirit. This work is therefore important both for the Charismatic Renewal and for the whole Church.

However, concerning the "Prayer for healing" the author did not think it necessary to re-evaluate it, that it was already used

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Where Are the Men? By Patrick Kenny

The decline in Mass attendance and religious observance has been well noted in the Western world. **This trend is worrying, though religious commentators have a tendency to con-**

sole themselves with reference to increased lay participation and a greater commitment to faith on the part of those who do actually practice.

However, that's only part of the story. What commentators often don't want to acknowledge is that the decline in religious observance has been

steepest amongst men, and it is primarily women who have been at the forefront of increased lay participation and visibility. Some studies would suggest that women make up between 60 and 70 per cent of the Church-going population in the affluent West and the figure for female

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First Friday Mass—

Healing Mass with Anointing Rosary 7:00 pm-Mass 7:30 pm
A Healing Mass
October 3, 2003
St. Cecilia Church
17th Avenue at Vicente, S. F.

Fr. Paul Arnoult, Principal Celebrant, with Fr. Joe Landi, Fr. Augusto Villote
With music by The Lords Flock
Reception following
Come. Experience the Joy!

Mother Teresa—Apostle of Joy By Desmond O'Grady

When Pope John Paul II beatifies Mother Teresa on Oct. 19, he will give the Church a contemporary example of love and compassion. Many people already think of Mother Teresa as a saint because of her dedication to poor persons and outcasts

throughout the world. But when Pope John Paul II beatifies her on Oct. 19, World Mission Sunday, Mother Teresa will actually be one step closer to sainthood.

According to Father Brian Kolodiejchuk, postulator, or official promoter of her cause for canonization, Mother Teresa was more than an icon for goodness or a religious social worker.

The depth of her loving service has emerged only during the beatification process, which began in 1999, two years after her death at the age of 87. Throughout her life, Father

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Power of Darkness

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in part in the Sacrament for the sick and that it could also keep its place in ordinary pastoral ministry. He was of the opinion that there was a need to promote the charism of healing as a type of inner healing which has great value as a spiritual accompaniment and complement to the Sacrament of reconciliation.

Charism of Healing

Concerning the charism of healing, the prelate touched upon the highly delicate problem regarding the prayer of liberation and exorcism which was considered so important as to deserve deeper treatment. First of all he clarified an ill defined list of terms often confused in common usage. He distinguished between oppression, obsession, diabolic attack, temptation, and possession. The term "liberation" refers technically to the type of prayer used for less serious situations. In contrast, "exorcism" should be used only to indicate the healing of "possession", a direct address to the evil spirit to banish it from the person who is possessed. In practice, in the Charismatic Renewal, the prayer for liberation rarely applies to cases of diabolic possession but rather to cases of obsession or the less violent actions of evil spirits (Ch. 9).

The Real Problem

The real problem is to know what to think of this form of ministry as we see it practiced in the Catholic Charismatic Renewal. In reply to this question, Cardinal Suenens maintained that above all, we must believe in the existence and action of evil spirits in history and in the hearts of men, in accord with the teaching of Paul VI in "*misterium iniquitatis*" (Ch. 1)

Besides this truth, we must also proclaim with all our strength that of the victory of Christ over death and evil. This victory continues in the Church through the sacraments, first and foremost through the Eucharist, and then through Reconciliation and the Anointing of the Sick. These sacraments are administered by the priest with the active participation of the faithful who, through their prayers help to enliven them and make them more efficacious. It follows that there is an important place in the life of the Church for the non-sacramental exercise of the charism of healing. This type of prayer for healing is not a substitute for the sacraments but rather, helps to draw out their full value. The reference to the sacramental role of the Church in the Malines document is clearly very important in the face of the delicate problem of the prayer for liberation (Ch. 3) mentioned above.

So what practical things should we do? The Cardinal says we must avoid all kinds of "devil mania", that is, any inclination to see the devil everywhere (Ch. 8). So when a case of diabolic possession is suspected the leaders of the Renewal must know that a formal exorcism can only be authorized by the local Bishop and carried out by his delegate.

Other unofficial forms of prayer of liberation, in which the devil or demons are addressed directly, must not be left to anyone's private initiative, because they are so difficult. They must be made by people of mature spirituality with pastoral experience and sufficient formation and always under the authority of the Bishops (Ch.12.3)

So, we mustn't speak lightly of evil spirits as if there were no associated mental, psychological and medical problems. We must take account of such psychological and mental problems in any cases which could seem relevant to exorcism or liberation (Ch. 11).

We need carefully to avoid any psychosis concerning the presence of evil spirits and any climate of fear too. On the contrary we must emphasize that Jesus has saved us from the powers of darkness (Ch. 13.3-4).

We can see clearly in this document, what is faithful to tradition and what is not in the practical ministry of "liberation" in the Charismatic Renewal. Catholic Doctrine is as far from rationalism which denies the existence of evil spirits, as from a fundamentalist reading of scripture which exaggerates the importance of the devil.

The Cardinal's Recommendation

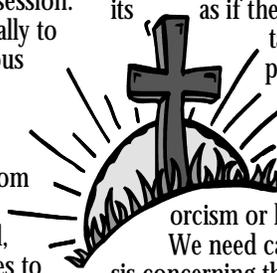
Towards the conclusion of the document, the Belgian Cardinal offers a useful suggestion. "It seems to me, and it is of the greatest importance, that in this field the Bishop and his delegate should deal with every form of exorcism in which the devil or his demons are sought out and engaged in dialogue directly, in entreaty, or in giving orders with the aim of expulsion....."

This approach is in line with tradition and with the views of priests. When a candidate for the priesthood was ordained, "exorcist" in those past times when there was a minor order of exorcists, it was said that he received the power to exorcise but that the exercise of such power was to be kept in reserve. I also notice that the minor order of exorcists has

disappeared today, but there is nothing to stop an Episcopal conference applying to Rome to restore it. I don't know if such a thing would be a good idea but it is at least something to take into consideration. If this were to happen it would be possible to have certain *qualified lay* people as candidates".

The final words of Cardinal Ratzinger taken from the preface: "We cannot fail to recommend - and indeed, insist upon - reading and careful study of this book to draw from it, beginning with a completely open mind, the practical directions which may be derived from it. They are applicable to all groups of the Renewal and in particular in the exercise of the prayer for liberation."

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Where Did Hell Go?

By Fr. Joe Landi, Editor

There was a time when telling someone to “go to hell” was a serious condemnation. Nowadays, if you were to say that, the hearer may well ask, “Where is that?”

There have been several interesting ideas put forth about hell. Some theologians argue that hell is a temporal reality. Because of our wicked ways, we experience the side effects of hell in this life. Evil begets evil they would argue in a kind of “karma” for wayward Christians.

The temporal hell theory is an existential condition available to wrong doers whether they are believers or not. Witness those who are now receiving punishment for their crimes against society. Jail and public embarrassment are the visible side effects of temporal hell. The invisible effects are self-loathing, misery and loneliness.

For Catholics there is the theological idea of purgatory. This is considered by some as a mini hell where Catholics who weren't quite good enough in this life stay until they atone for their sins. But purgatory is not hell. It is a final purification of the elect, which is entirely different from the punishment of the damned (ccc1030). The damned go directly to hell, the eternal jail, without passing go.

One third-grader told me in all seriousness that purgatory “is a kindergarten for people— where they go before going to heaven.” She imagined that when they graduate they go to heaven. Not bad theology for an eight year old.

As Judas Maccabeus made “atonement for the dead, that they might

be delivered from their sin” (2 Macc 12:46), we too can offer prayers of suffrage for those stuck in purgatory. This gives us some sense of helping those we don't know and those we knew too well. St. John Chrysostom was an early teacher of offerings for the dead.

It is the Church's teaching of indulgences, almsgivings and works of penance undertaken on behalf of the dead that still send some Protestant theologians reeling. In 1517 Martin Luther protested the dispensation of indulgences being fostered by the Dominican, Johann Tetzel in Germany.

In challenge Luther posted his historic 95 thesis on the door of the castle church. So strong were his views against this practice and other excesses of the Church at the time, he refused to recant. He further incited the ire of the

The Beatitudes tell us about blessings for people of virtue and the woe that awaits those who are not. (Lk 6,20-26)

Church hierarchy when a papal bull of condemnation came, Luther burned it publicly. In 1521 a formal excommunication was pronounced. Indulgences are probably the least understood practices by Catholics.

An indulgence is the remission in the eyes of God of the temporal punishment due to sins whose culpable element has already been taken away. The Christian faithful who are rightly disposed and observe the definite, prescribed conditions gains this remission through the effective assistance of the Church, which, as the minister of redemption, authoritatively distributes and applies the treasury of the expiatory works of Christ and the saints. (Apostolic Constitution *Indulgentiarum doctrina* p118)

There are three rather broad types of indulgenced grants which have for their purpose to encourage the

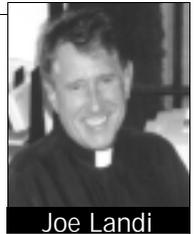
Christian faithful to structure into our everyday activities a Christian spirit and to gear our lives toward the perfection of Christian charity. There is an excellent book on the subject published by Catholic Book Publishing, *The Handbook of Indulgences*. Published in 1991, it contains the latest information on how indulgences help us draw closer to God and to spend less time in purgatory for the times we didn't.

Back to hell—Probably the most well known is the concept of hell as the “Gehenna,” of which Jesus often speaks. This theory envisions the “unquenchable fire” reserved for evil doers in this life that is waiting for them in the eternal life. This concept of hell is most popular with evangelical Christians. While angels do the actual gathering, all evil doers throw themselves into the fires by their earthly actions. (Mat 13:41:42)

Is there a hell—The teaching of the Church affirms the existence of hell and its eternity. Immediately after death the souls of those who die in a state of mortal sin descend into hell, where they suffer the punishments of “eternal fire”. (ccc 1035)

The chief punishment of hell is eternal separation from God. God predestines no one to go to hell; for this, a willful turning away from God (a mortal sin) is necessary, and persistence in it until the end. (ccc1037) Therefore, it is incumbent upon us to make good use of our freedom in view of our eternal destiny. The Sacrament of Penance is a good place to start.

Regardless of what some Christians may think, the concept of hell is alive and well. So the warning that Paul sent in his letter to the Corinthians is as appropriate today as then. “Aspire to please him, whether we are at home or away. For we must all appear before the judgment seat of Christ, so that each one may receive recompense, according to what he did in the body, whether good or evil.” (Cor 5:1, 7-10)



Joe Landi

Ignatian Retreat for Women—The Institute of the Incarnate Word (IVE) and Our Lady of Peace Parish are offering retreats for Ignatian spiritual exercises, which show us how to make decisions out of love for God. Through the spiritual exercises, you learn how to come into the presence of Christ at any moment and in that moment of silence, hear what He is saying to you personally. The retreats will be held at Vallombrosa Center, Menlo Park, Thursday evening through noon Sunday; the first retreat is Oct 2-5, 2003. The Cost includes accommodations and all meals—\$255 For registration and information, call 650.967-5819

The Rosary: Chain of Hope A book review

When Pope John Paul II reminded the world last year of the importance and power of the Rosary by adding five Luminous Mysteries to this centuries-old devotional prayer and proclaiming Oct. 2002 through Oct. 2003 as “The Year of the Rosary,” Fr. Benedict Groeschel, C.F.R. – the popular Catholic-priest speaker, psychologist, author, spiritual advisor and frequent guest on TV and radio worldwide – followed the Pope’s lead and developed a fresh look at reintroducing the Rosary’s meaning, history and mysteries for the embattled people of modern times.

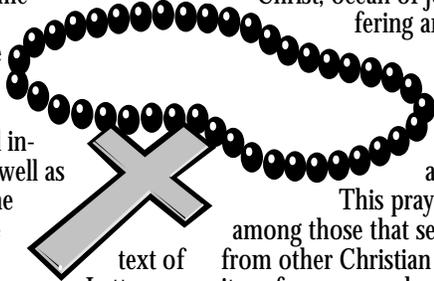
The Rosary: Chain of Hope (Ignatius Press, June 2003) is a spectacular 170-page soft cover volume containing profound meditations on all 20 mysteries of the Rosary, focusing on the theme of hope. A full chapter devotes to explaining the history and origination of the Rosary – encompassing his own personal insights and experience as well as the grand traditions of the Church – and ending the book with the complete text of the Pope’s new Apostolic Letter on the Rosary, *Rosarium Virginis Mariae*. Each of the 20 inspiring meditations is lavishly illustrated with a full-color Renaissance painting.

Fr. Groeschel, founder of the Franciscan Friars of the Renewal, actually wrote the book while recuperating in bed from an illness.

“For some time, I’ve felt that we’ve lost a good deal of strength in the Catholic Church because we’ve lost a sense of *devotion*, such as through praying the Rosary,” says Fr. Groeschel. “People don’t really know what devotion to the Rosary means, and so it has gradually fallen out of practice. But the Rosary is among the more valuable aspects of the Catholic religion because it gets at the very core of people,” he says. Groeschel explains that because devotions like the Rosary intertwine the whole essence of a person – *intelligence, emotion and heart* – they invite him into a very deep interior recollection, meditation,

and heartfelt expression of his feelings and emotions, even amidst the very disturbing circumstances of modern life.

As the Pope explains in *Rosarium Virginis Mariae*, “... Mary lived with her eyes fixed on Christ, treasuring His every word...” and those memories led her to always reflect on the moments of her life at her Son’s side ... they were to become the “rosary” which she recited uninterruptedly throughout her life. In the recitation of the Rosary – now made more complete with the addition of the Luminous Mysteries highlighting events during Christ’s public ministry – the Pope says “...this addition of these new mysteries... is meant to give it fresh life and to enkindle renewed interest in the Rosary’s place within Christian spirituality as a true doorway to the depths of the Heart of Christ, ocean of joy and of light, of suffering and of glory.”



Above all, the Rosary invites the faithful to pray to Christ through Mary and her intercession.

This prayer-mindset is perhaps among those that sets Catholicism apart from other Christian traditions, and yet, sets it up for scorn and criticism. But the Rosary is essentially a “Gospel prayer,” drawing the person praying it into a deeper contemplation of the great mysteries in the life of Christ.

“And after all,” says Fr. Groeschel, “Our Lady, in her apparitions at Lourdes and Fatima, requested us to pray the Rosary.” And so the faithful should, he says.

Because repetitive prayer such as in the Rosary can be healing for the soul, says Fr. Groeschel, in desperate moments people can find the Rosary to be a lifeline. He mentions the recently discovered fact that Mother Teresa – who will be beatified in October 2003 – lived through decades of deep spiritual darkness and clung to the Rosary as a place of devotion and refuge.

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Book Reviews



Present Dangers-

-Rediscovering the First Amendment
By David Lowenthal

Is the monument to the Ten Commandments in the Alabama supreme court building unconstitutional? Are religious belief and unbelief equal under the Constitution? This book presents the authentic—and forgotten—meaning of the constitutional guarantee of religious freedom.

\$8.97—Spence Publishing

Words To Love By...

By Mother Teresa

Here, in her own words, Mother Teresa offers the simple basis of her spirituality—one that invites a meditative response and her own way of loving and living. With these words comes a clear understanding of why and how she tended to the “poorest of the poor” – and a clear reminder of the basis for all spiritual growth.

\$14.95—Ave Maria Press

Here and Now-

-Living in the Spirit
By Henri J.M. Nouwen

A time tested method on how to live the Christian life in the present moment. Vintage spiritual writing in Nouwen’s personal and engaging style

\$14.95— Crossroad Publishing

Catholicism at the Dawn of the Third Millennium

By Thomas P. Rausch, S.J.

A faithful presentation of the tradition as well as a critical theological reflection and interpretation of where the Church is and where it may be moving.

\$19.95—The Liturgical Press

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ALL ABOUT LOVE

"There are a ton of songs about falling in love and about break-ups, but in my opinion, there aren't enough songs that dive deep into what happens in relationships on a day-to-day basis," observes Steven Curtis Chapman. "That's something that I really felt I wanted to explore with this project." With his wife Mary Beth providing inspiration, Steven's crafted the musically diverse and lyrically profound *All About Love*, a disarmingly honest album that is clearly not a collection of traditional love songs. The ups and downs, the joys and frustrations of relationships are examined musically leading to a single conclusion: we love God best when we love each other well. It's a universal message that he hopes will connect with people of all ages.

For the first time ever, Mary Beth served as executive producer and had a voice in all significant decisions including song selection. "Since it was intended as an album for me, I had two rules," she laughs. "No steel guitar and no horns." She requested a "rootsy organic sound" that continues a signature sound that has resulted in 39 #1 hits and sales of more than 8 million albums.

Those who know him as the winner of 4 Grammy Awards and 47 Dove Awards may be surprised that many of the songs bear little resemblance to his tender ballad *I Will Be Here*, a perennial favorite at weddings.

"I want the same kids who love 'Live Out Loud' or 'Dive' to listen to this record and hear me asking 'what is it about a kiss?' or 'what is it about a touch?' or 'why does love have this power to

drive us crazy or to transform us?" I have discovered and believe that there is in fact something profoundly spiritual going on in these human experiences that reveal much about God's love for us."

In addition to Chapman's demanding schedule, he and Mary Beth are raising four children ages 3 to 16, the youngest of whom is a daughter they adopted from China in 2000.

To add to the fast pace, the Chapman family is heading to China next summer to adopt another baby girl. Their passion for adoption is clear, and is behind the reason Steven chose to include *When Love Takes You In* on this new project, the song which Steven wrote for their first adopted daughter.

Although he's recorded thirteen albums, has appeared on TV shows and contributed to numerous movie soundtracks, he and Mary Beth insist that they could easily return to their roots.

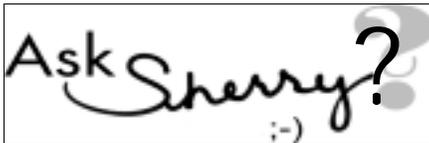
"We started out with \$50 to our name and a green Ford Pinto," Mary Beth confides. "I was 19 and Steven was 21. It's not that we've gotten so comfortable with the way it is now that we've forgotten where we came from."

"At any point in the last 18 years, I could have told you that I loved my wife more than I've ever loved her before and I would've meant it," Steven confesses. "But we've come to a place where she really knows that to be true. That's only by the grace of God." And therein lies the reason why it's *All About Love*.

-Excerpted from scchapman.com



Steven Curtis Chapman



Dear Sherry:

I am 15 years old and over the summer, my parents let me baby sit for a neighbor. Now that school has started again, I have a chance to get a real job after school but my parents think I am too young to work. I really want the money. What should I do?
—Jobless in San Francisco

Dear Jobless:

Well, the good thing is that once you are out of school, you have your whole entire life to work—that could be 40 plus years! Although that probably sounds like a long way away to you now, trust me, it will come fast.

Your parents must have some reason why they don't want you to work yet and it's a good thing to respect their decision. Maybe they think work will interfere with your studying and extracurricular activities.

Or, as my mother always told me, "When you're in high school, your number one job is school."

If you are really feeling the need to get out and get some experience, there are some different things you can do in the meantime. For instance, you could volunteer at a hospital or retirement home and read to the sick or elderly or just make a difference in someone's life. Or volunteer to work with the CCD program in your church.

I know that volunteer work doesn't get you the cash you want but it will give you great references for a "real" job when your parents allow you—not to mention good work experience. And it will look great on your resume for college!



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Men and the Church

From Page 1

involvement in prayer groups and parish ministry is probably higher. This female participation is wonderful, but the question remains: where are all the men?

The Problem—The problem is more than a decline in male participation: it touches on the type of men who are attracted to the life of the Church. Sociologists who have studied this phenomenon in Ireland have found that not only are fewer men practicing their faith, but that it is primarily 'feminine' men who are most religiously devout. This problem is most acute in liberal Protestant denominations, but it also affects Catholicism.

Little seems to be done in order to reach out to men and to assert the positive masculine values of authentic Christianity. The Dublin Archdiocese has a much-heralded Women's Forum which does good work, but perhaps it is time to develop a Men's Forum with the specific task of assessing how lay men can be re-evangelized and re-integrated into the life of the Church.

Some may well dismiss this idea, and counter that the voice of men in Church leadership has been dominant for too long. But this is not an issue of leadership or power, and such dismissals ignore the damaging implications that arise from a lack of positive masculine involvement in the Church, not least its potential impact on the attractiveness of the priesthood for young men.

There are many possible causes of this phenomenon, but I cannot help wondering if it has originated at least in part because of the imagery and language that has become a popular part of contemporary Catholic discourse.

For example, exhortations to meekness, humility and forgiveness are the regular stuff of many Sunday sermons and religious magazine features. This is as it should be - such 'gentle' virtues are essential to authentic Christian living. But less frequently

heard-of today are virtues like passion, courage and the necessity for moral combat, all of which instinctively appeal to men, especially young men. Examples of these virtues can be readily found in both the Old and New Testaments, and in the life of Christ himself.

A Starting Point—Of course, all aspects of the Christian message are relevant to all people, and there can be no suggestion of a pick-and-mix Christianity that leaves some groups comfortably unchallenged in their own prejudices. But it is legitimate to present aspects of Christ's message that are especially compelling to men. Re-emphasizing those virtues could be a useful starting point.

An understanding of the psychology of men, particularly of masculine men, is needed in order to achieve this. Thomas Hughes, in his novel *Tom Brown's School Days*

captures, I think, an essential, and too often ignored, perspective on masculine psychology: "From the cradle to the grave, fighting, rightly understood, is the real, highest, honest, business of every son of man. Everyone worth his salt has his enemies who must be beaten, be they evil thoughts and habits in himself, or spiritual wickedness in high places."

Spiritual combat is an essential component of Christian life, and this finds its expression both in personal moral reform and civic involvement to evangelize the culture. Seen in this light, the Christian life is one of high drama and adventure, and when nourished by the heritage of great role models like St. Joseph, St. John the Baptist, and indeed, Christ himself, the Christian faith becomes more than enough of a challenge for any man.

Wanted: A few good men—

Christianity is not the exclusive province of 'nice' men, but rather speaks forcefully to men of courage and backbone, exhorting them to love their wives before themselves and to confidently battle the forces in society that would threaten the spiritual welfare of their families.

The Church has long been held as the source and defender of an authentic feminism. The same can also be said of the Catholic perspective on genuine masculinity. Promoting this treasure of Catholic heritage could play a part in bringing men back to Church.

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Walking to help who?

By Fr. John S. Rausch

Francisco, a man in his mid-40s, hobbled painfully to the van and sat on the step.

Removing his shoe he exposed a raw blister the size of the palm in his leathery hand. He had walked for 5 days through the southwestern desert to enter the U.S. after paying his smuggler and guide, i.e., the coyote, \$2,000. In Phoenix he was packed into a truck and then, to avoid detection by the Immigration and Naturalization Service, driven for 2 days with no food, water or bathroom breaks. When he finally arrived in south Georgia to work the onion and tobacco fields, he was hurting. The church worker visiting the migrant camp fetched some clean gauze for his wound to stave off infection, but the next week Francisco was working beside other undocumented workers tending the tobacco crop.

The Truth is—

Every day hundreds of workers from Mexico and other Central American countries risk health and life to cross unforgiving terrain to find jobs in the U.S. Annually, an estimated 150,000 Mexican migrants alone enter the U.S. without authorization. Since 1998 more than 2,000 migrants trying to cross the U.S.-Mexico borders died from environmental causes like heat stroke, hypothermia, dehydration or drowning.

The number of unauthorized workers in the U.S. varies from estimate to estimate, but probably their number exceeds 5.3

million workers over the age of 18. Their presence contributes significantly to the economy. They account for roughly 10 percent of all restaurant workers, nearly a quarter of private household workers and more than half of the 1.6 million agricultural field workers.

What we've learned—



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

One study by the University of Illinois-Chicago reported that 91 percent of the unauthorized immigrants sampled around Chicago contributed more than \$5 billion to the area's economy. And, although 70 percent pay taxes, only 12 percent receive federal aid like Medicare/Medicaid, food stamps or social security. All workers have basic rights under U.S. labor law, but only 29 percent of unauthorized workers apply for worker's compensation when

injured. Undocumented workers, while filling the shortfall for workers in significant sectors in the economy, contribute to the nation's growth, but remain the most vulnerable group in the workforce.

The Church Teaches—

The Catholic bishops of Mexico and the United States issued a joint pastoral letter recently about immigration. They recognize that migration is a human right and that "migration between our two nations is necessary and beneficial." The letter maintains that given the global conditions where poverty is rampant "the presumption is that persons must migrate in order to support and protect themselves." While sovereign states have a right to control their borders, no such right is absolute, but rather conditioned on the needs of the immigrants and the host country. Addressing the situation of undocumented workers, the letter advocates a program of amnesty and legalization plus reflects the teaching of John Paul II that identifies the elimination of underdevelopment as the long

term antidote to illegal immigration.

Miguel, age 57, intends staying only one year to earn enough in southern agriculture to fix his house and replace his roof in Mexico. He earns \$160 to \$200 per week from his 10-hour days in the fields, but also pays weekly \$50 for food and \$100 to his coyote. He raised 9 kids, and until recently, earned a modest living from his 7 acres of orange and coffee trees. But, when global forces squeezed small farmers and dramatically depressed produce prices, he was forced north.

He contracted with a coyote to cross the border, then walked into the invisible and exploited ranks of undocumented workers. And we all benefit from his labor.

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St Vincent de Paul Society

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: Is it a mortal sin to miss Mass on Sunday or Holy Days?

A: Yes, it is, if the conditions for mortal sin are met. We commit mortal sin when (1) the action is

grave or serious, (2) we know that it is against God's law, (3) and we do it anyway, knowing that it is wrong in God's eyes.

It is a serious sin to miss Mass deliberately. Not only did God say in the Ten Commandments, "You shall keep holy the Lord's Day," but Jesus also asked us at His Last Supper to "do this as a remembrance of

me" (Luke 22:19). The Mass is the memorial of Jesus' death and resurrec-

tion. If we say we love Him, how can we stay away? Even though He was innocent, He willingly gave up His life on the cross so that we might have life. If He had not done that, there would have been no way for us to reach heaven.

This question, however, also implies a lack of understanding of the communal nature of our faith. Mortal sin breaks our communion not only with God but it also wounds our communion with the community of believers, our brothers and sisters in Christ. Jesus established a Church because He knew that we would need each other on our journey towards the Father. In the Mass, we receive the Eucharist, the sacrament of unity. By partaking of the one bread, we become one body in Christ. We are not alone and what a more wonderful way to realize this than by worshipping our

Lord together.

In addition, sometimes, it seems we forget that we, as human persons, we are a unity of body and soul. We must, therefore, take care of the body and also the spiritual part of us. If someone were to tell us that from this day forward, we would only be allowed to eat one meal a week, most of us would probably panic thinking that we might starve without food.

And yet, that is exactly what we sometimes do to ourselves, because the Eucharist is the "food" that we need in order to live the Christian life and attain our eternal salvation.

When we miss this "meal," we are depriving ourselves of what we so desperately need.

If there is a good reason to miss Mass (like illness, taking care

of someone, or not being able to get to church for some reason) it can be made up for by going on another day of the week or saying prayers and meditating on the Scriptures for a period of time on that Sunday.

Thus, missing Mass when we have a good reason is not considered mortal sin. However, we should always remember that we are the Body of Christ, which means that we not only have communion with Christ (the Head of the Body) but with the members – our brothers and sisters in Christ – as well. When we miss Mass, we miss in the sharing of that beautiful communion.

© Grace MacKinnon 2003 Contact Grace at grace@deargrace.com

WHAT IF THERE IS A GOOD REASON?

It's the brutal truth of 33 million people trapped in the state of American poverty. A bitterly real place where, every 43 seconds, another child is born. Where every year spent adds to that child's risk of failing in school, never graduating. But for some children, these risks are cruelly cut short. Because, every 53 minutes in America, another child dies from the impact of poverty.

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On The Lighter Side

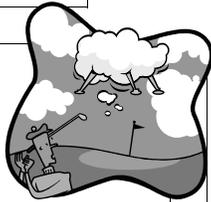
“Let’s not stop smiling at whomever we meet, especially when it’s hard to smile.”
—Mother Teresa

Sister asked her class to give examples from the Gospel to show that Christ was both God and human.
One boy wrote, “Jesus was in the boat with the Apostles when a bad storm came up. Jesus proved that he was human because he was tired and fell asleep. The fact that he didn’t get mad when they woke him up proves he was God.”

Random thoughts—

1. Nostalgia isn’t what it used to be.
2. Whose cruel idea was it for the word “lisp” to have an “s” in it?
3. How come abbreviated is such a long word?
4. So what’s the speed of dark?

One day Jesus and Moses were on the golf course and decided to have a contest over who can make the most outstanding shot on a water hazard hole with a notorious reputation.
Moses goes first. He settles up for the shot and hammers it straight for the green. Unfortunately, the ball falls into the worst water hazard. Undaunted, Moses raises his arms to the sky, and the water parts where the ball dropped in. The ball rolls out of the water and onto dry land, only a foot away from the flag.
Jesus looks at Moses and says, “Wow, Moses that was a pretty good shot. Now let me see what I can do.”
So Jesus settles up for his shot and sends the ball screaming toward the green. Unfortunately, Jesus has the same luck as Moses. The ball heads straight into the water hazard. Jesus holds out one hand and, instead of dropping into the water, the ball bounces on top of it and rolls onto dry land only three inches from the pin. Moses says, “Wow! That was an incredible shot!”
No sooner has Moses said this, than the skies grow dark. The wind whips up and lightning streaks across the sky. THUNDER pounds all around them. Suddenly, a ball falls from the heavens into the same treacherous water hazard where Jesus and Moses hit theirs. A fish swims up and swallows the ball. An eagle swoops down, grabs the fish in his talons, and heads high into the darkened sky. A bolt of lightning strikes the eagle, and he drops the fish onto the green. The fish opens his mouth, the ball rolls out, and drops into the hole.
Moses turns to Jesus and says, “Man! I hate it when your dad plays!”



Fractured Definitions

ADULT: A person who has stopped growing at both ends and is now growing in the middle.

BEAUTY PARLOR: A place where women curl up and dye.

CANNIBAL: Someone who is fed up with people.

CHICKENS: A fowl you eat before they are born and after they are dead.

HANDERCHIEF: Cold Storage

INFLATION: Cutting money in half without damaging the paper.

MYTH: A female moth.

RAISIN: A grape with a sunburn

SECRET: Something you tell to one person at a time.

TOMORROW: One of the great labor saving devices of today.

YAWN: An honest opinion openly expressed.



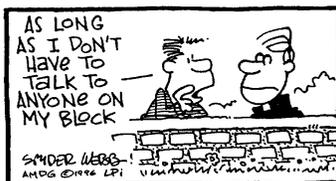
What lies on the bottom of the ocean and twitches?
A nervous wreak

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

The Teen Years—inside info
Parents, there is a teenage doll on the market now—you wind it up and it resents you for it.
Many teenagers consider the cellophane as a life-support system.
Some fathers complain that their daughter’s boyfriends start coming around the house and eat everything in sight. They don’t mind so much having another mouth to feed—what bothers them most is having another mouth to listen to.
The teenaged daughter standing in her new Calvin Klein jeans & designer blouse, wearing Gucci shoes and carrying a Louis Vuiton purse and saying with a straight face, “I gotta be me, Dad!”

Sister was teaching her religion class and had just finished explaining the Golden Rule. “Remember,” she said, “we are here to help others.”
One little boy’s hand shot up. “Yes,” sister inquired. “Then what are the others here for?” he asked.

Father Flood/Webb



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Religious Prejudice

By William A. Donohue

Racial inequality will not be solved by rigging the educational system with affirmative action. But it may be solved if school vouchers were instituted nationwide. It is as unfortunate as it is ironic that what is retarding racial equality in this country is another form of prejudice, namely anti-Catholicism. For it is anti-Catholicism that is driving the anti-voucher campaign.

The stain of slavery, followed by segregation, has left a wide achievement gap between whites and blacks. Despite obvious progress, African Americans continue to trail whites in terms of education and income. The conventional wisdom holds that prejudice and discrimination are responsible for racial inequality and that only by pursuing affirmative action will progress be made. The conventional wisdom is twice wrong: prejudice and discrimination have almost nothing to do with explaining racial inequality and affirmative action is not the answer.

It has been known for a few decades that black married college-educated couples who live in the Northeast earn slightly more than their white counterparts. The problem is that there are relatively few black married college-educated couples (the Northeast element was factored in just to compare apples with apples—approximately half of all African Americans live in the South where wages are depressed). No matter, if prejudice and discrimination cause racial inequality, why are these blacks doing so well? Though education is important, even more important is marital status.

According to a new study by the Heritage Foundation, 1.35 million children were born out-of-wedlock in 2001. This accounts for

one-third of all children born, almost all of whom will fare poorly in society. Indeed, children raised by never-married mothers are seven times more likely to be poor when compared to children raised in intact married families. Regrettably, this condition affects approximately 70 percent of black children.

There will never be racial equality until the crisis in the black family is addressed. It will not be fixed by affirmative action because prejudice and discrimination are not the problem. Here's the proof: In 1950, when there was far more prejudice and discrimination against blacks, 85 percent of black families were intact. In other words, as racism declined, the family deteriorated.

"The success story of the Catholic schools in the inner city can no longer be denied"

—William A. Donohue II

The meltdown of the black family is due to several factors: the welfare explosion, victimhood and libertinism. In the 1960s, white intellectuals sold the idea that blacks *deserved* welfare, and in places like New York City the government allowed every person who applied for welfare to get on the dole without proving poverty status. That this happened during a time of low unemployment shows how utterly insane the welfare binge was. Victimhood—the pernicious idea that blacks are not responsible for their behavior was sold by the establishment and accepted by young blacks. Add to this the cultural embrace of libertinism, especially the idea of sexual license, and the stage was set. The combined effect of these three factors leveled the black family.

No amount of affirmative ac-

tion will ever repair the damage done to the family. Affirmative action may accelerate the pace of progress for middle-class blacks, but it can do nothing to elevate lower-class blacks into the ranks of the middle class. It's not the sons and daughters of the Oprahs and Bill Cosbys that need help (that they would actually qualify for affirmative action shows how absurd it is), it's the kids who have no father who need help. Unfortunately, such kids are outside the reach of affirmative action programs. Fortunately, they are not outside the reach of school vouchers and parochial education.

The success story of the Catholic schools in the inner-city can no longer be denied. School vouchers have proven to be successful in Charlotte, Dayton, Milwaukee, New York and Washington. In June, two Harvard University researchers, Paul E. Peterson and William G. Howell, issued a 38-page report defending their conclusion that African American students who entered private schools in New York scored significantly higher than their public school peers on standardized tests; this was a multiyear study of the 1,300 New York students who took advantage of vouchers. Peterson and Howell also concluded that it was Catholic schools where African American students did best.

The fact that we have anti-Catholicism written into the constitution of 37 states—the so-called Blaine Amendments explains why school vouchers are so hard to institute. That's too bad because African Americans, most of whom are Protestant, stand to benefit more than Catholics in a post-Blaine world. Social policy can do little to mend the black family but it can do much to improve education. The answer is Catholic schools, not affirmative action.

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Catholic Radio Hour



KEST 1450AM
7:00 pm

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

Oct 2 HEALING MASS—Thursdays in October—8:00 pm

Immaculate Conception Chapel
3255 Folsom St., near Precita St. SF,
Rev. William Lauriola, Principal Celebrant
Contact: Rose 415/587-8155 5

Oct 3 FIRST FRIDAY MASS of the Sacred Heart—7:30 pm

A Healing Mass with the Sacrament of Anointing of the Sick
With Fr. Paul Arnoult, Fr. Joe Landi, Fr. Augusto Villote
Music by the Light of God Singers
St. Cecilia Church
17th Ave at Vicente St., SF
Refreshments following in the lower church

Oct 4 PRAISE, PRAYER & WORSHIP—9:30 AM—12:30

With Fr. Jim Tarantino
St. Cecilia Lower Church Hall
17th Ave at Vicente St., SF
Music by the Gospel Jubilation Singers

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, Judy Labaria, Fr. Joe Landi
Fr. Mike Manning, Fr. Peter Sanders, Carolyn Suty,
Fr. Jim Tarantino, and Rey Valleser,
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

Oct 16 HEALING SERVICE and PRAYERS 7:30 pm

Holy Angels Church Hall
107 San Pedro Road, COLMA
Contact: Dulce 650/992-0717

Oct 17 BIBLE STUDY (3rd Friday of the Month) 7:30 pm

with Fr. Balaswami,
Corpus Christi Church Parish Hall
Alemany Blvd at Santa Rosa Ave, SF
Contact: Norma 415/468-8369

Oct 19 SUNDAY CHARISMATIC MASS—2:00 pm

St. Patrick Church,
756 Mission St (between 3rd & 4th Sts.) SF
Contact Judy 415/826-7827

Bible Puzzle

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Across

- Treaty
- One of Santa's helpers
- "I am the ___; whoever enters through me will be saved." John 10:9
- Elam waterway in Daniel's vision (Dan 8:2)
- Lion constellation
- Affirm
- "I know that my ___ lives, and that in the end he will stand upon the earth." Job 19:25
- "He does not oppress anyone or require a pledge for a ___." Ez 18:16
- Restart
- "Give ___ to the Lord, for he is good; his love endures forever." Chr 16:34
- Chase
- "Foxes have holes and birds of the ___ have nests, but the Son of Man has no place to lay his head." Luke 9:58
- Early center of Christianity
- "What good is it for a man to ___ the whole world, yet forfeit his soul?" Mark 8:36
- Deli bread
- "Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, '___, Father.'" Gal 4:6
- "For great is his love toward us, and the faithfulness of the Lord ___ forever." Ps 117:2
- School of thought
- "This is the day the Lord has made; let us ___ and be glad in it." Ps 118:24
- Subject of Nebuchadnezzar's dream (Dan 2:31)
- Humble
- Vegetarian staple
- Popular Christian publication
- Culture agent
- Sudden pull
- Tight
- "The valleys of the sea were exposed and the foundations of the earth laid ___ at the rebuke of the Lord" Sam 22:16
- "... if there is any offensive way in me, and lead me in the way everlasting." (Psalms 139:24)
- Embraces

Down

- Kitten's sound of contentment
- Downwind
- Scoundrels
- Occupy (2 words)
- ___ Fudd (cartoon character)
- Confederate general
- "A ___ made by a lying tongue is a fleeting vapor and a deadly snare." Prov 21:6
- Roman province visited by Paul
- Stratford-on-___ (birthplace of Wm. Shakespeare)
- Hardwood
- Sea eagles
- Flightless bird
- "They blindfolded him and demanded, 'Prophecy! Who ___ you?'" Luke 22:64
- "Master, we've worked hard all night and haven't caught anything. But because you ___, I will let down the nets." Luke 5:5
- "Even to your old ___ and gray hairs I am he, I am he who will sustain you." Is 46:4
- James Bond author Fleming
- "Get ___ of all bitterness, rage and anger, brawling and slander, along with every form of malice." Eph 4:31
- Japanese sash
- Touched by an Angel network
- Noah's exaggerating son?
- Nourish and foster
- "Whoever believes in the Son has eternal life, but whoever ___ the Son will not see life" John 3:36
- Peleg's son (Gen. 11:18)
- "So God created man in his own ___." Gen 1:27
- NT book by Paul (Abbr.)
- Archie Bunker's wife
- Poke
- Roman garment
- "She is like the merchant ships, bringing her food from ___." Prov 31:14
- He traded his birthright for pottage
- Self-satisfied
- Makes lace
- Tint

Scripture references are NIV.

Answers on Page 15



Is this movie suitable for children?

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Kolodiejchuk said, Mother Teresa was very reserved about her spiritual struggles and also about the inspiration of the Missionaries of Charity, the religious order she founded.

Father Brian, as he is called by fellow Missionaries of Charity, was born in Winnipeg, Man., in 1956 and met Mother Teresa in 1977.

SPIRITUAL MATURITY

"During investigations into Mother Teresa's life," said Father Brian, "I discovered how spiritually mature she was while still teaching as a Loreto nun in Calcutta. She left the Loreto nuns in 1948, at the age of 40, after 20 years with them, and said 'It was more difficult than leaving home.'

"Already in 1942 she had made a solemn, secret vow never to refuse God anything. That was a crucial step in her spiritual development. Perceiving herself as Jesus' spouse, she was 'burning to love him as he has never been loved before,' she said. She wanted to 'do something beautiful for God.'"

In 1946-47, Father Brian said, Mother Teresa reached an important stage in her spiritual growth. "She had interior locutions with Jesus who invited her to found a new group to serve the poorest and, in her words, 'sate his [Jesus'] thirst for love and souls.'"

Though Mother Teresa felt unworthy to the task of founding a religious order, she heard Christ challenge her. "You are afraid that you will lose your vocation, you will become secular, you will be wanting in perseverance. Nay, your vocation is to love and to suffer and save souls, and by taking this step you will fulfill my heart's desire for you." Several times she heard Jesus ask if she would refuse what he requested. She did not refuse him," Father Brian said.

SAINTLY ROLE MODEL

In trepidation, she began her new task of serving the poorest people of India. She found a model in the Italian nun, Frances Xavier Cabrini (1850-1917, who had worked in the United States. "I read the life of St. M. Cabrini," Mother Teresa wrote. "She did so much for the Americans because she became one of them. Why can't I do in India what she did for America?"

The final phase of her spiritual growth came after she began her new task. She suffered what she called "the Darkness," said Father Brian. She longed for Jesus but felt the loss of him.

"The more I want him,' she confessed, 'the less I am wanted.' But

she remained faithful to her vow to him and to her self-imposed discipline, for instance rising always at 4:40 to be first in the chapel each morning," he said.

"The Darkness became her traveling companion. She surrendered to Jesus in pure but blind faith. She considered herself a 'pencil in his hand.'"

"She provides powerful testimony," added Father Brian, "of what others have called 'the dark night of the soul.' Once she wrote, 'I wonder what he gets from all this - when there is nothing in me.' Again she wrote, in a letter to the

archbishop of Calcutta, Ferdinand Perier, "There is much contradiction in my soul: such deep longing for God - so deep that it is painful, a suffering continual - and yet not wanted by God, repulsed, empty, no faith, no love, no zeal. Souls hold no attraction. Heaven means nothing: to me it looks like an empty place. The thought of it means nothing to me and yet this torturing longing for God. Pray for me please that I keep smiling at Him in spite of everything."

"She considered the greatest suffering was of those who felt unloved, unwanted and uncared for, who felt spiritual poverty - which is what she experienced in her relations with Jesus," explained Father Brian.

RADIATING JOY

"She was participating in his suffering, in his sense of being abandoned in the Garden of Gethsemane and on the cross," he added. "This sharing with Jesus drew people to her. The suffering continued to the end of her life."

Rather than harp on her loneliness, though, "she became an apostle of joy," said Father Brian. "Despite her anguish, she constantly radiated joy to those around her and this was strong evidence of her faith."

Father Brian tied the spiritual evolution of Mother Teresa to her social work and also to her way of going about it. "Some people ask why she didn't establish a large, modern hospital in Calcutta instead of the Home for the Dying. But she wanted everything to be done on a person-to-person basis to show God's love, presence and compassion as testified by the

comment of an inmate, 'I've lived as an animal but with Mother Teresa I'm dying like an angel.'"

A miracle is needed before beatification. What miracle was attributed to Mother Teresa?

"The cure in 1998 of an Indian tribal woman, Monika Besra, who had a large, cystic tumefaction in her abdomen. This overnight cure fulfilled the condition that a miracle be instantaneous, complete, permanent and scientifically inexplicable. Monika, who is in her 30s and has five children, will attend the beatification ceremony," said Father Brian.

"She obeyed bishops when they insisted she receive treatment in good hospitals such as that in Tijuana," responded Father Brian. "It was always a battle to keep her in a hospital bed. She wanted to die, and did so, in her own room surrounded by her sisters."

HER 'YES' TO GOD

The Church will be richer when Mother Teresa is beatified. Father Brian says serving as a postulator has been a positive experience for him.

"Apart from discovering the mystical aspect of Mother Teresa, it has given me a greater appreciation of the communion of saints," he said. "I appreciate more now the real and effective love those in heaven have for us and how they can be our real companions and friends. When she was alive, it was difficult to get her on the phone and, even when she did answer, she kept the conversations brief; she did not like talking long on the telephone. "But now I have an acute sense that she is available 24 hours a day, seven days a week."

And even though she is on the path to sainthood, Mother Teresa did have human weaknesses, said Father Brian. "She could get angry," he recalled. "I remember a sister who confused the arrangements for a speaking engagement for Mother Teresa in a Roman parish. The parishioners were kept waiting. Mother Teresa scolded the sister responsible but, as was her habit, later made up for it by a gesture of friendship. Another thing about her, she relished ice cream."

"In the motherhouse in Calcutta, because there are so many sisters, it is the custom to have ice cream two or three times a year," Father Brian said. "But if Mother Teresa was given ice cream, she accepted it. When my parents visited her, they always brought some pastries. She accepted them just as she would accept a burnt dinner, as if they both came from God. It was her way of saying yes."

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Secret of John Paul I

By Pope John Paul II

In the late afternoon of Saturday, 26 August 1978, my Venerable Predecessor John Paul I was elected Pope. It has been 25 years since that event. I remember those moments, which I had the joy of experiencing with profound emotion. I recall how deeply his words touched the hearts of all who filled St Peter's Square.

From the moment of his first appearance in the central balcony of the Vatican Basilica, he established with those present a current of spontaneous sympathy; his smiling face, his trusting and open gaze conquered the hearts of Romans and faithful throughout the world. He came from the illustrious ecclesial community of Venice, which had already given the Church two great Pontiffs in the 20th century: St Pius X, the centenary of whose election as Pope we commemorated precisely this year, and Blessed John XXIII, the 40th anniversary of whose death we observed in June.

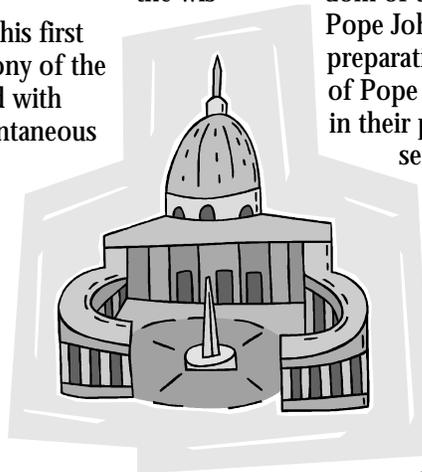
Secret of Pope John Paul I: continual contact with the Lord

"We open ourselves with great trust to the assistance of the Lord", the new Pope said in his first radio message. He was above all a master of clear faith, without giving in to passing and worldly fads. He strove to adapt his teachings to the sensibility of the people, but was careful always to keep the doctrine clear and consistent in its application to life. But, what was the secret of his charm if not an uninterrupted contact with the Lord? "You know, I try to maintain a continual conversation with You", he noted in one of his writings in the form of a letter to Jesus. "What is important is

that Christ be imitated and loved": here is the truth that, translated into lived experience, makes it possible for "Christianity and joy to go together".

Humility and optimism, characteristics of his existence

The day after his election, in the *Angelus* of Sunday, 27 August 1978, after having called to mind his Predecessors, the new Pope said: "I have neither the wisdom of the heart of Pope John, nor the preparation and culture of Pope Paul, but I am in their place. I must seek to serve the Church". He was very attached to the two Popes who had preceded him. He made himself small before them, manifesting that humility which was always the first rule of life for him. Humility and optimism were the characteristics of his existence. Thanks precisely to these gifts, in his fleeting passage among us, he left a message of hope that found welcome in many hearts. "To be optimistic in spite of everything", he loved to repeat, "Trust in God must be the pivot of our thoughts and actions". And he observed with a realism based on faith: "The principal persons in our life are two: God and each one of us". His word and person entered into the heart of all, and for this reason the news of his unexpected death, which occurred on the night of 28 September 1978, was particularly overwhelming. The smile of a Pastor, close to the people, who knew how to dialogue with the culture and the world with serenity and balance, had vanished.



Actuality of teaching: danger of human progress without God

The few talks and writings he has left us as Pope enrich the considerable collection of his texts, which, 25 years after his death, retain surprising actuality.

On one occasion he said: "Progress with men who love one another, considering themselves brothers and sons of the one Father, God, can be a marvelous thing. Progress with men who do not recognize in God the only Father becomes a constant danger". How much truth there is in these words, also useful for the men and women of our time!

My Prayer

May humanity come to accept such a wise lesson and extinguish the numerous hotbeds of hatred and violence present in many parts of the earth, to build up... in solidarity a more just and humane world!

Through the intercession of Mary, of whom John Paul I always professed himself a tender and devoted son, we pray to the Lord that he may welcome his faithful servant into his Kingdom of peace and joy. We also pray that his teaching, which touches the reality of daily events, be light for believers and for every person of good will.

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



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María haga que Europa

By John Paul II

Amadísimos hermanos y hermanas: En los domingos pasados mi reflexión se centró en Europa y sus raíces cristianas, repasando el texto de la exhortación apostólica postsinodal *Ecclesia in Europa*. Este documento concluye con una "consagración a María" de todos los hombres y mujeres del continente, consagración que hoy deseo renovar, para que la Virgen santísima haga que Europa se convierta en una *sinfonía de naciones* comprometidas a construir juntas la civilización del amor y de la paz.



Son innumerables los santuarios marianos en cada país de Europa. Mi pensamiento se dirige hoy, en particular, al *santuario de la Virgen de las Lágrimas de Siracusa*, donde se celebra el 50° aniversario del llanto de María. Saludo con gran afecto al arzobispo y a la comunidad siracusana, que precisamente mañana, día 1 de septiembre, concluirá solemnemente el Año mariano extraordinario convocado para recordar ese acontecimiento tan sorprendente. Saludo a los numerosos devotos que desde Sicilia y desde muchas partes de Italia y del mundo han acudido a venerar a la "Virgen de las Lágrimas". Saludo al grupo de peregrinos siracusanos que han traído aquí, para que la bendiga, una corona de oro que pondrán sobre la cabeza de la Virgen (en la foto).

Me recojo en devota contemplación ante el precioso relicario de las Lágrimas de la Virgen, que ha recorrido las diferentes comunidades eclesiales de Sicilia, suscitando por doquier emoción y entusiasmo espiritual. ¡Qué misteriosas son estas lágrimas! Hablan de dolor y ternura, de consuelo y misericordia divina. Son el signo de una presencia materna, y una llamada a convertirse a Dios, abandonando la senda del mal para seguir fielmente a Jesucristo.

A ti, dulce Virgen de las Lágrimas, te presentamos la Iglesia y el mundo entero. Mira a los que tienen más necesidad de perdón y reconciliación; haz que en las familias reine la concordia y entre los pueblos, la paz.

Enjuga las lágrimas que el odio y la violencia provocan en muchas regiones de la tierra, especialmente en Oriente Próximo y en el continente africano.

Que tu llanto, oh Madre, sea prenda de conversión y de paz para todos tus hijos.

Después de la plegaria mariana, el Santo Padre dirigió saludos en francés, inglés, español, alemán, polaco e italiano. En castellano dijo. Saludo cordialmente a los peregrinos de lengua española. El apóstol Santiago, en su carta, nos exhorta a poner en práctica con obras buenas la palabra de Dios que hemos escuchado.

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Alabanza al Dios

John Paul II

Senos ha propuesto el cántico de un hombre fiel al Dios santo. Se trata del salmo 91, que, como sugiere el antiguo título de la composición, se usaba en la tradición judía "para el día del sábado" (v. 1). El himno comienza con una amplia invitación a celebrar y alabar al Señor con el canto y la música (cf. vv. 2-4). Es un filón de oración que parece no interrumpirse nunca, porque el amor divino debe ser exaltado por la mañana, al comenzar la jornada, pero también debe proclamarse durante el día y a lo largo de las horas de la noche (cf. v. 3). Precisamente la referencia a los instrumentos musicales, que el salmista hace en la invitación inicial, impulsó a san Agustín a esta meditación dentro de la *Exposición* sobre el salmo 91: "En

efecto, ¿qué significa tañer con el salterio? El salterio es un instrumento musical de cuerda. Nuestro salterio son nuestras obras. Cualquiera que realice con sus manos obras buenas, alaba a Dios con el salterio. Cualquiera que confiese con la boca, canta a Dios.

Canta con la boca y salmodia con las obras. (...) Pero, entonces, ¿quiénes son los que cantan? Los que obran el bien con alegría. Efectivamente, el canto es signo de alegría. ¿Qué dice el Apóstol? "Dios ama al que da con alegría" (2 Co 9, 7). Hagas lo que hagas, hazlo con alegría. Si obras con alegría, haces el bien y lo haces bien. En cambio, si obras con tristeza, aunque por medio de ti se haga el bien, no eres tú quien lo hace: tienes en las manos el salterio, pero no cantas" (*Esposizioni sui Salmi*, III, Roma 1976, pp. 192-195).

Esas palabras de san Agustín nos ayudan a abordar el centro de nuestra reflexión, y afrontar el tema fundamental del salmo: el del bien y el mal. Uno y otro son evaluados por el Dios justo y santo, "el excelso por los siglos" (v. 9), el que es eterno e infinito, al que no escapa nada de lo que hace el hombre.

Así se confrontan, de modo reiterado, dos comportamientos opuestos. La conducta del fiel celebra las obras divinas, penetra en la profundidad de los pensamientos del Señor y, por este camino, su vida se llena de luz y alegría (cf. vv. 5-6). Al contrario, el malvado es descrito en su torpeza, incapaz de comprender el sentido oculto de las vicisitudes humanas. El éxito momentáneo lo hace arrogante, pero en realidad es íntimamente frágil y, después del éxito

(Continuar Página 15)



Misa Del Espíritu Santo
Miércoles, 10 de Septiembre 2003, Horario de 7:00 - 9:00 pm

Celebrante: Padre Peter Sanders, Orat.
La Iglesia de All Souls
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Alabanza al Dios

De Página 14



efímero, está destinado al fracaso y a la ruina (cf. vv. 7-8). El salmista, siguiendo un modelo de interpretación típico del Antiguo Testamento, el de la retribución, está convencido de que Dios recompensará a los justos ya

en esta vida, dándoles una vejez feliz (cf. v. 15) y pronto castigará a los malvados.

En realidad, como afirmaba Job y enseñó Jesús, la historia no se puede interpretar de una forma tan uniforme. Por eso, la visión del salmista se transforma en una súplica al Dios justo y "excelso" (cf. v. 9) para que entre en la serie de los acontecimientos humanos a fin de juzgarlos, haciendo que resplandezca el bien.

El orante vuelve a presentar el contraste entre el justo y el malvado. Por una parte, están los "enemigos" del Señor, los "malvados", una vez más destinados a la dispersión y al fracaso (cf. v. 10). Por otra, aparecen en todo su esplendor los fieles, encarnados por el salmista, que se describe a sí mismo con imágenes pintorescas, tomadas de la simbología oriental. El justo tiene la fuerza irresistible de un búfalo y está dispuesto a afrontar cualquier adversidad; su frente gloriosa está unguada con el aceite de la protección divina, transformada casi en un escudo, que defiende al elegido proporcionándole seguridad (cf. v. 11). Desde la altura de su poder y seguridad, el orante ve cómo los malvados se precipitan en el abismo de su ruina (cf. v. 12).

Así pues, el salmo 91 rebosa felicidad, confianza y optimismo, dones que hemos de pedir a Dios, especialmente en nuestro tiempo,

en el que se insinúa fácilmente la tentación de desconfianza e, incluso, de desesperación.

Nuestro himno, en la línea de la profunda serenidad que lo impregna, al final echa una mirada a los días de la vejez de los justos y los prevé también serenos. Incluso al llegar esos días, el espíritu del orante seguirá vivo, alegre y activo (cf. v. 15). Se siente como las palmeras y los cedros plantados en los patios del templo de Sión (cf. vv. 13-14).

El justo tiene sus raíces en Dios mismo, del que recibe la savia de la gracia divina. La vida del Señor lo alimenta y lo transforma haciéndolo florido y frondoso, es decir, capaz de dar a los demás y testimoniar su fe. En efecto, las últimas palabras del salmista, en esta descripción de una existencia justa y laboriosa, y de una vejez intensa y activa, están vinculadas al anuncio de la fidelidad perenne del Señor (cf. v. 16).

Así pues, podríamos concluir con la proclamación del canto que se eleva al Dios glorioso en el último libro de la Biblia, el Apocalipsis: un libro de terrible lucha entre el bien y el mal, pero también de esperanza en la victoria final de Cristo: "Grandes y maravillosas son tus obras, Señor, Dios todopoderoso; justos y verdaderos tus caminos, oh Rey de las naciones! (...) Porque sólo tú eres santo, y todas las naciones vendrán y se postrarán ante ti, porque han quedado de manifiesto tus justos designios. (...) Justo eres tú, aquel que es y que era, el Santo, pues has hecho así justicia. (...) Sí, Señor, Dios todopoderoso, tus juicios son verdaderos y justos" (Ap 15, 3-4; 16, 5, 7)

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Atravez de los ojos de los niños.



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Puzzle Answers

P	A	C	T		E	L	F		G	A	T	E
U	L	A	I		L	E	O		A	V	E	R
R	E	D	E	E	M	E	R		L	O	A	N
R	E	S	U	M	E		T	H	A	N	K	S
					P	U	R	S	U	I	T	
A	I	R				A	N	T	I	O	C	H
G	A	I	N		R	Y	E		A	B	B	A
E	N	D	U	R	E	S			I	S	M	
					R	E	J	O	I	C	E	
S	T	A	T	U	E		M	O	D	E	S	T
T	O	F	U		C	H	A	R	I	S	M	A
A	G	A	R		T	U	G		T	A	U	T
B	A	R	E		S	E	E		H	U	G	S

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