

Inside	
<i>Words Matter</i> Fr. Joe Landi	3
<i>Connecting with the Gospel</i>	5
<i>The Backstroke</i> Fr. John Rausch	7
<i>Why Priests' Celibacy?</i> Grace MacKinnon	8
<i>On The Lighter Side</i>	9
<i>Drop In. Say Hello.</i> Christopher Bund	10
<i>To Love Is To Forgive</i> Fr. Robert DeGrandis	11
<i>Psalm 8</i> John Paul II	13
<i>María, maestra de oración</i> John Paul II	14

# 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 11 November 2003

### The Renewal's History By Archbishop Levada

**M**odern Pentecostalism began in 1906 in a small black Protestant church on Azusa Street in Los Angeles. It has had an astonishing growth—first among Protestants in the United States, and in the latter decades of this century, across all denominations in Latin America, Africa and indeed throughout the world. The first group of Pentecostal Catholics experienced the gifts of the Holy Spirit in the manner unique to Pentecostalism at Duquesne in Pittsburgh in 1967 and at Notre Dame in 1968. By

1972 Cardinal Suenens personally encountered the charismatic renewal, the preferred terminology for Catholics and mainline Protestants, for the first time during a visit to the United States. He was immediately taken by this encounter, appealing as it did to his keen desire to see the church flourish as in a new Pentecost through the work of the Holy Spirit. For him this amounted to a life-long goal. In many ways Suenens was an unlikely person to carry the banner for the Catholic charismatic renewal. Personally reserved, even shy, at times almost overly intellectual, he was profoundly touched in his own per-



sonal experience and in assessing the fruits of the Holy Spirit in so many Catholics (and Protestants, too, I should add) whose spiritual journey had been deepened and advanced through the renewal. Cardinal Danneels captures it perfectly in his funeral homily: "How could a cardinal with a face that did not show many emotions, with a straight and immobile stature, with a grave and steady voice, find himself at ease in the midst of a crowd that sang, danced, clapped hands and spoke in tongues? Was it a late life conversion to fantasy and imagination in a man who had been until then too rational and responsible? No. Rather, he perceived in this revival a return to the church of the Acts of the Apostles about which he had always dreamed—with a taste for the Scriptures, spontaneous prayer, joy, a sense of

(See Page 8)

(See Page 2)

### Mary—A Bridge with Islam By Bro. John M. Samaha, S.M.

**R**ecent events have aroused new interest in Islam and the Qur'an, its sacred book. **Qur'an means literally a book, a reading, and a recitation. It is sometimes less accurately translated from Arabic to**

**English as Koran. Among the queries raised concerning the Qur'an is the place Mary the Mother of Jesus occupies in Islam. For the past two millennia people have given many faces to Mary. Some of the most impressive images of her are found in the Qur'an. And ample evidence exists to indicate**

**the sources for the Marian references in the Qur'an are found in early Judaic and Christian traditions. Muslims believe the Qur'an has a mysterious origin. It is the word of God that brings deliverance to those who believe in it. It enlightens the soul. It is the "guarded tablet" that no**

**First Friday Mass**—of the Sacred Heart  
A Healing Mass  
Rosary 7:00 pm—Mass 7:30 pm  
November 7, 2003  
St. Paul of the Shipwreck  
Jamestown at 3rd Street, S. F.  
Fr. Peter Sanders, Orat.,  
Principal Celebrant  
With music by JAC-CFA Singers  
Come. Experience the Joy!



### Feast of God's Love By Mark Nimo

**A**ddressing the National Service Committee of the Italian "Renewal in the Spirit," in Rome on 4 April 1998, the Holy Father, Pope John Paul II said, "The Catholic Charismatic movement is one of the many fruits of the Second Vatican Council, which, like a new Pentecost, led to an extraordinary flourishing in the Church's life of groups and movements particularly sensitive to the action of the Spirit. How can we not give thanks for the precious spiritual fruits that

the Renewal has produced in the life of the Church and in the lives of so many people? How many lay faithful—men, women, young people, adults and the elderly—have been able to experience in their own lives the amazing power of the Spirit and his gifts! How many people have rediscovered faith, the joy of prayer, the power and beauty of the Word of God, translating all this into generous service in the Church's mission! How many lives have been profoundly changed! For all this today, I wish to praise and thank the Holy Spirit." The above quotation captures in essence the

(See Page 12)

# The Renewal's History

From Page 1

community, the stirrings of the Spirit, the proliferation of charisms. The renewal gave the legitimate role of the heart and the body back to the spiritual life of Christians."

## Cardinal Suenens

Suenens dialogued with the Catholic leadership of the new movement—Ralph Martin, Steve Clark, Kevin Ranaghan, Father Jim Ferry in the United States, and in Europe as well. He made a singular contribution by explaining the renewal to the pope and the Curia, and by alerting its leadership to what I would call their "amnesia" about the gifts of the Holy Spirit to the church: the Eucharist, The Blessed Virgin Mary, the pope as visible center of unity, the scope of Catholic teaching and practice.

From 1974 to 1986 Suenens composed a series of six "Malines Documents," which still serve as a guide to the renewal, with precious insight into its possibilities and its needs. *Charismatic Renewal*, with Kilian McDonnell as lead consultant, was followed by *Ecumenism and Charismatic Renewal* (1978). In 1979 *Charismatic Renewal and Social Action* was written in collaboration with his longtime friend, Dom Helder Camara of Brazil. In 1982 he wrote *Renewal and the Powers of Darkness*, with a Foreword by Cardinal Joseph Ratzinger. The final two "Malines Documents" treat two specific issues the renewal had to deal with: an over reliance on introspection, in *Le Culte du Moi et Foi Chrétienne* (1985); and the controversial phenomenon *Resting in the Spirit* (1986), sometimes also referred to as "slaying in the Spirit."

## The Renewal—Coming of Age

1975 marks the year of the renewal's "coming of age" in the Catholic Church. Thanks to Veronica O'Brien's urging of the cardinal and the cardinal's convincing recommendation to Pope Paul, the renewal was invited to have its world congress at Rome on Pentecost during the Holy Year. As Father Walter Abbott notes, during the 1975 Holy Year "the charismatic renewal was decisively accepted into the Catholic Church when Pope Paul endorsed it in St. Peter's

Basilica on Pentecost Sunday." Peter Hebblethwaite, in his book, *Paul VI—The First Modern Pope*, concludes, "Suenens won another battle." It is also fair to say that Suenens was the man of the hour for the renewal. His patient, intelligent, ongoing dialogue showed many in the charismatic renewal how to integrate their new enthusiasm for religious experience blessed by the gifts of the Spirit into the faith and practice of the one, holy, catholic and apostolic church.

## Charisms for the Third Millennium

On July 14, 1979, less than a year into the pontificate of Pope John Paul II, Suenens submitted his resignation as archbishop of Malines-Brussels. It was a duty, which he, above all, would not neglect or refuse, since he had been the first to publicly call for the retirement of bishops. While

the council heard his plea without enthusiasm, Pope Paul VI introduced the rule, *motu proprio*. On Jan. 4, 1980, Godfried Daneels, then Bishop of Antwerp, succeeded him as archbishop. His has been an active retirement, as his many books and lectures throughout this period will attest. His successor has

publicly stated what Pope John Paul II said to him as he began his ministry, "Cardinal Suenens played a crucial role during Vatican II, and the universal church owes much to him." At this symposium we look to the 21<sup>st</sup> century and the third millennium of Christianity. I was asked to speak to you about the charism of Cardinal Suenens. I have tried to be reasonably thorough, and I hope reasonably objective, in the time given to me. I know that he was genuinely looking forward to this very symposium on retrieving charisms for the 21<sup>st</sup> century to find the new insights and new directions of the Spirit, who blows where he wills.

By way of conclusion, I would recall again Suenens' singular achievement in providing direction for the council in its earliest days, when he outlined a simple framework for its deliberation and the council decided to concentrate its work around the central theme of

the church as such—*ad intra* and *ad extra*.

It seems to me that he models a very significant charism to be retrieved for the new millennium: an ability to frame the question properly. Of course our society and its media already have a political framework for characterizing religious statements: They are usually cast on the grid from liberal to conservative. The frame of reference is most often the current political campaign, with comments as thoughtful as a sound byte. The Gospel message handed on in the living tradition of the church is either unknown or so far in the background that it is unrecognizable as a frame of reference. In my view, even the church people tend to mimic the secular frame of reference, with its penchant for labels.

(See Page 6)



## The San Francisco Charismatics

(ISSN 1098-4046), on the web at [sfSpirit.com](http://sfSpirit.com) is a non-profit, educational, monthly, faith publication of

**The Archdiocese of San Francisco Office of the Charismatic Renewal**,  
2555 Seventeenth Avenue, San Francisco, CA 94116  
email: [sfccc@sfSpirit.com](mailto:sfccc@sfSpirit.com)  
Phone (415) 564-PRAY Fax (415) 661-2957

**Reverend Joseph Landi, Editor**,  
The Archbishop's Liaison  
St. Cecilia's Parish, (415) 664-8481

**Mary Chang Flynn, Layout & Design**



### Advisory Board

**Reverend Monsignor Fred Bitanga**,  
Chaplain Filipino Charismatics,  
Pastor, St. Patrick's Parish, San Francisco  
**Fr. José Corral**, Chaplain  
**Renovación Carismática Católica Hispana**,  
(415) 333-3627  
**Mario Viernesa**, Assistant Liaison, Filipino Charismatics  
(415) 468-1346  
**Ernie von Emster**, Assistant Liaison, Anglo Charismatics  
(650) 594-1131  
**Norma Calip**, Corpus Christi Parish  
**Vitelio Deras**, St. Francis of Assisi Parish  
**Jun Flores**, St. Augustine Parish  
**Norma Guerrero, D.M.D.**, St. Veronica Parish  
**John & Marilyn Lee**, St. Cecilia Parish  
**Julie Mercurio**, St. Anne Parish  
**John Murphy**, St. Gregory Parish  
**Letty Ramos**, Visitation Parish  
**Mariah Stafford**, St. Hilary Parish  
**Nolan Thraikill**, St. Gabriel Parish  
**Ana Isabel Tovar**, Corpus Christi Parish  
**Tessie Viernesa**, St. Paul of the Shipwreck  
©2003 Catholic Charismatic Renewal

## MARK A. SHUSTOFF

ATTORNEY AT LAW



**Wills, Trusts, & Estate Planning** 82 West Portal Avenue  
(Elevator Available) **(415)566-5224**

# Words Matter

By Fr. Joe Landi, Editor

**W**riting a monthly article is a whole different ball game from Homiletics, but one on which I can keep score by rating the article. Scoring what I've written isn't just counting the words, I use the "Seven/One Rule". For every seven letters with donations, if there is no more than one derogatory letter—always without a donation—a then the article is given a "fair" rating. For every twenty-one donors and no derogatory letters, the article gets an "excellent" rating bordering on being sent to Oslo for consideration.

Even after years of playing with words and public speaking, it still catches me by surprise when someone doesn't like something I've written or found my Sunday homily to be boring or worse yet, bordering on heresy.

How can this be, I wonder? Maybe my homilies are not Pulitzer Prize winning stuff, but not "gross" either, as one former parishioner wrote me about a recent homily. I say "former" because she began her missive by stating that she (and two others) had stopped coming to Mass here because of my "childlike" homilies. (Could she have used the wrong word and meant "childish?" No. I rather liked the complimentary word "childlike", because that's what the Word calls us to be.)

To my consternation, though, she informed me haughtily in her verbose letter that not only does she not come here anymore, because she doesn't like my homilies, she was going to tell the Archbishop on me. Moreover, she didn't like my homily when she came to the Saturday Vigil Mass and that when she came back on Sunday to hear it again—she didn't like it then either. Figure that!

The beauty of the words in a homily is in the ear of the beholder. Of course, I realize that people won't come up after Mass to say they didn't like the priest's homily. They wouldn't want to

hurt his feelings. Yet, some do go home, and while hiding behind the ink of the pen, write a bumptious letter to the pen, the Archbishop, or the Pope, or all three, suggesting an inquisition into the priest's preaching abilities, confinement to an Iron Maiden; or perhaps public flogging for having dared to utter words they found un-meaningful to their ears. So much for beauty in the ear.

## Words of Importance

The importance of the homily, which extends the proclamation of the Word of God, should not be ignored as it is giving life to the Word of God and an exhortation to put it into practice. The homily is not a time for day-dreaming or planning Sunday dinner. So if you are not being nourished constantly by homilies where you are, then find a parish where the homily is doing something constructive in your life rather than boring you.

A little Christian charity can help. Remember that every priest's Sunday homily is not going to be as dramatic as Jesus' homily, "come follow me and I will make you fishers of men", or Jesus' Sermon on the Mount or even as humorous as Fr. John Hampsch's the Sermon on the Amount. Most homilies probably will not be written down,

published and cherished through the ages as perhaps St. John Chrysostom's homily on St. Ignatius. But it should move you to think about what the inspired writers words are saying and maybe even move you to conversion.

Among the forms of preaching the homily is preeminent. It is the first mode of bringing the "mysteries of faith and the norms of Christian living" to the faithful" (Can. 767-1)

Moreover, the homily should be an instructive discourse on the passage of Scripture assigned for that day. It is the basic form of the preaching art.

Concerning the homily, Vatican

II teaches "By means of the homily the mysteries of the faith and the guiding principles of the Christian life are expounded from the sacred text during the course of the Liturgical Year. The homily, therefore, is to be highly esteemed as part of the liturgy itself; in fact, at those masses which are celebrated with the assistance of the people on Sundays and feasts of obligation, it should not be omitted except for a serious reason" (SC52 Can. 767-3).

Words matter. In the *U.S. News & World Report*, (Sept 22, 2003), there is an excellent article by Michael Barone about how the words used by the Founding Fathers spell out the precise reasons for declaring independence from England. "Other nations have come into existence as realms of a monarch or conqueror or as aggregations of people with a common culture or language. But the United States proclaimed its existence in words, even before it had clearly defined borders or a formally constituted government." And they are powerful words of a "nation defined not by blood or soil but by ideas."

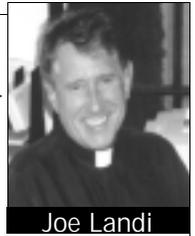
## Words Can Manipulate

Words can also manipulate. These past few months have given us a flurry of blurry words to confuse, incite or insight us to put our "X" on the ballot for this, or that, urged on by the words that have been fed to us by press agents who have momentary contacts with reality. This deluge of words began with the month before the "October Fest" election and continues as we breathlessly await whom we have been worded into electing as our new mayor. ("Reliable sources" are calling it the battle of the "HG's"—the hunky-guy or the hot-guy. I'm so out of it, I'm not sure which is which... or is it who is which. Whom? Oh well, you get the picture.)

## Words That Comfort

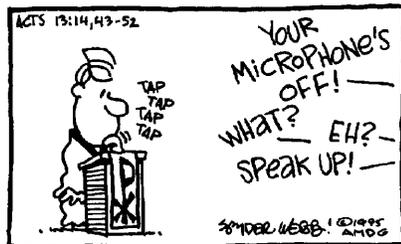
Words can comfort. So, if you can't go to daily Mass and hear the Word of God, no matter. You can read the Scripture of the Day, today and every day, from the comfort of your computer at home, school or work, plus get a reflection to boot. Check out "Today's Scripture Reflection", words to live by, at [www.sfSpirit.com](http://www.sfSpirit.com)

See you in church.



Joe Landi

### Father Flood/Webb



## Turmoil and Truth

A book review

Most of us cannot remember when the Catholic Church has been more misunderstood or scorned than during the past year or two. Wrenched by scandal, ridiculed for what the world perceives as outdated teaching, and continually taunted from every side, the Catholic Church today is truly like the Apostles' boat in the storm—or Christ on His Cross.

With the world's eye on recent turbulence afflicting the Catholic Church, there is at last a comprehensive study of how the Church arrived at its present situation. Many modern-day books have attempted to get to the core of the matter, but none are as penetrating as this one.

Long-time Catholic writer, Philip Trower, reaches far back before the Second Vatican Council to previous centuries, exposing the roots of modern conflicts in the Church today. He elucidates "in house" conflicts over authority within the Church, the nature of Scripture, relationship with the secular world, and much more.

In just 210 pages, *Turmoil and Truth: The Historical Roots of the Modern Crisis in the Catholic Church* (Ignatius Press), shows how both the positive movements for reform and the negative movements of rebellion had progressed intertwined in the years preceding Vatican II. Trower illustrates how, in the years following the Council, the two became so much clearer.

"Even now in the Catholic Church, a lot of groups are moving toward heresy," says Trower. Heresy is the formal denial or doubt by a baptized Catholic of any revealed truth or dogmatic teaching of the Catholic faith. "And heresy eventually causes schism," he says. He points out that schismatics

often initially break away from the Church over matters of practice, or discipline. Their differences over practice then lead to rebellion against specific Church doctrine, he says. "Catholics do not abandon beliefs in one fell swoop, as many have thought happened during the period following Vatican II." This happens over time, Trower says. "The Second Vatican Council was hardly over before a great rebellion against the Church's teaching and authority broke out, carried on for the most part in the name of the Council."

In this book, Trower shows that, in the years during and after Vatican II, many Catholic clergy - not to mention laity - were victims of dissenting scripture scholars and theologians. The seeds of rebellion were sown well before Vatican II, he says. Thus, the theologians' viewpoints and ambiguities confused many bishops, who had difficulty distinguishing what was allowable in Catholic practice and what was not. "One of the principal theologians of Vatican II even admits that the use of ambiguities was purposeful," says Trower.

"It enabled multiple interpretations." *Turmoil and Truth* discusses how the teaching of the Council of Ephesus (431), about the relationship of Christ's two natures, had to be tightened up and clarified by the Chalcedon Council 20 years later.

And at the Second Council of Constantinople in 553, some of its condemnations were phrased in a way that provoked misunderstanding and revolt in the western empire - and a schism in northern Italy that lasted about 50 years.

Following Vatican II, many clergy and laity left the Catholic Church because of false interpretations and ambiguities. Many Catholics actually thought traditional Church teaching had been altered, when in fact, it had not been.

Catholics realized that Church teaching indeed had not changed when

(Continued on page 7)



## Book Reviews



### Mary of Nazareth

By Jenny Robertson

Using vignettes from the author's own life, along with politically-rich and little-known material about Mary, this book presents the spiritual legacy of Mary as one of physical poverty, spiritual wealth, and humble trust. For an ecumenical audience.

\$16.95—Continuum International

### Unlocking the Treasures of the Bible

By James Philipps

To unlock and enjoy all that the Bible has to offer, we need a key—four keys, actually. This book begins with an explanation of these "keys": perceiving the Bible as a library, not just one book; understanding what "inspiration" means; reading the texts of the Bible in context; and gaining an insight into how the books of the Bible developed.

\$12.95—Twenty-Third Publications

### Finding Heaven-

-Stories of Going Home

By Christopher de Vinck

A collection of thirty stories about finding traces of heaven in families, the creative imagination, memories of childhood, and the experiences of faith and suffering.

\$13.95—Loyola Press

### Healing the Hidden Self

By Barbara Leahy Shlemon

The author offers incisive examples and explanations of the problems that can be encountered during each stage of human development. At the conclusion of each stage she includes a prayer to help begin healing.

\$7.95—Ave Maria Press

The Leading Catholic Directors

650•756-4500

The Bud Duggan Family:  
Madeline, Bill, Maureen, and Dan



www.duggans-serra.com

500 Westlake Avenue,  
Daly City  
1465 Valencia Street,  
San Francisco

Call For A Free Brochure On Pre-Planning Traditional & Cremation Services

Youth

# Connecting with the Gospel



Jars of Clay

**N**ine years ago, a band of eager, but completely unprepared, young musicians came together in a sort of "dormitory acoustic group" at Greenville College in Illinois. Not even thinking about an actual career in music, they began to write songs more for the fun of it than anything. For even a little more entertainment, they decided to submit a demo to a national new artist competition. Three million records later, the music of that unassuming group of college buddies is heard around the globe. And the band, filling store shelves and the hearts of millions, is Jars of Clay.

Comprised of Dan Haseltine, lead vocals, Stephen Mason, guitar/ background vocals, Matt Odmark, electric and acoustic guitars/ background vocals, and Charlie Lowell, piano and keyboards/ background vocals, Jars of Clay comes together with an excitement and spontaneity that is reflective of their youthful spirit and creative risk.

Since winning the Gospel Music Association's Spotlight Competition in 1994, Jars of Clay has achieved multi-platinum status and collected numerous awards - including a 1997 Grammy, 4 Dove Awards and 15 career Dove nominations. They have also received extensive radio airplay on contemporary Christian, mainstream alternative rock and alternative pop stations resulting in 10 #1 singles. But what keeps audiences clamoring for more is the group's talent for blend-

ing edge and dynamic sounds with thought provoking and pointed lyrics that challenge listeners to thrive outside of the typical.

Dan continues, "We try to continue

to challenge ourselves to not only grow as Christians, but to also enjoy the moment we are in. Because what we learn during our experiences gives us a better understanding of the direction in which we are heading. This recording process has been a tremendous exercise in embracing and learning from the moment."

And exactly who is Jars of Clay? They're still a group of good friends making music for the fun of it and letting God take it from there.

Jars of Clay takes its name from II Corinthians 4:7: "We have this treasure in jars of clay to show that this all-surpassing power is from God and not from us."

—Excerpted from an article from sing365.com

## Ask Sherry?

Dear Sherry:

I am so unhappy at my new school. I don't have any friends and no one likes me. I hate going every day and sitting by myself at lunch and everywhere else.

-Lonely in San Francisco

Dear Lonely:

**t**here is nothing worse than being the new person at school. I don't know how big your school is, but I am sure there is someone who would like a friend, too. In the meantime, take an honest look at yourself and see if **you** are the kind of friend you would want. Are you truthful? Loyal? Con-

siderate? Kind and respectful? If you are, then maybe this is a period of waiting until you meet that right person—maybe someone from your church's youth group.

I remember when I moved to a new school and being shy, I didn't have a friend until almost four months into the year. It was hard sitting by myself, but I started bringing books wherever I went and read so I wasn't just sitting looking around. I also joined sports teams and after school clubs even though meeting new people and doing new things was not a very easy thing for me to do.

Use this experience to strengthen your own self and pray. Keep faith that things will eventually work out and you will have people to talk to and will fit in. Really.



**Sacred Heart Cathedral Preparatory**

1055 Ellis Street, San Francisco

**Timothy Burke-Director of Admissions**

(415)775-6626 x 729 <http://www.shcp.edu>

Celebrating 150 years of educating in the ♥ of San Francisco

## The Renewal's History

From Page 2

I suggest a moratorium on labels in the church and a retrieval of the unified vision of the council, which did not issue a "conservative" *Lumen Gentium* and a "liberal" *Gaudium et Spes*. We would be well served to focus more clearly, and with greater unity as Catholic Americans, about our task as *sacramentum mundi*—the sacrament of Christ in the world.

### The Popes and the Renewal

In his apostolic letter *Tertio Millennio Adveniente*, on preparation for the Jubilee of the Year 2000, Pope John Paul calls the Second Vatican Council, in which he participated as auxiliary bishop of Krakow, "a providential event, whereby the church began (to prepare) for the jubilee of the second millennium." In commenting on the series of Synods of Bishops begun after the council, he says: "The theme underlying them all is evangelization, or rather the new evangelization, the foundations of which were laid down in the apostolic exhortation *Evangelii Nuntiandi* of Pope Paul VI, issued in 1975 following the third general assembly of the Synod of Bishops.

These synods themselves are part of the new evangelization: They were born of the Second Vatican Council's vision of the church. They open up broad areas for the participation of the laity, whose specific responsibilities in the church they define. They are an expression of the strength which Christ has given to the entire people of God, making it a sharer in his own messianic mission as prophet, priest and king."

John Paul relates the themes of Catholic social doctrine to the new evangelization, continuing the vision of *Evangelii Nuntiandi*, which proposed "evangelization" precisely as a Gospel vision, which embraces the church *ad*

*intra* and *ad extra*. It thus transcends the categories of dialectical perspective of action and reaction, which characterize so much of modern political thought and strategy, of liberal vs. conservative as a dominant framework.

### Who We Are As Church

To enable and to serve this new evangelization, the Second Vatican Council provided its providential clarification of the true nature of the church, so that knowing who she is, the church might be better able to be the *sacramentum mundi*. The pluralism of contemporary society challenges us more than ever today to know and say why we believe in Christ and who we are as church. For this reason the question of Catholic

The Church's mission requires an ongoing catechesis.

identity is necessary and central both for the church as a whole and for each individual disciple within the community. In the face of the well-documented religious ignorance among Catholics in America, I think we must look more urgently at the task of identity is necessary and central both for the church as a whole and for each individual disciple within the community. In the face of the well-documented religious ignorance among Catholics in America, I think we must look more urgently at the task of

how well we form ourselves as church for our mission in and to the world. What Cardinal Newman called for more than a century ago in England—a well-formed, well-educated and convinced Catholic laity—will be more than ever a necessity in an increasingly democratic and pluralistic world of the third millennium.

Father Benedict Ashley has suggested that we pay more attention to the "documents" of this Catholic identity: the teachings of the Second Vatican Council as developed through the Synods of Bishops and their resulting apostolic exhortations, and particularly as presented in an integrated manner, updated with the teachings of Vatican II, in the *Catechism of the Catholic Church*. In his 1994 McGinley lecture at Fordham, (then Father, now Cardinal) Avery Dulles, a symposium speaker, called the

catechism "the boldest challenge yet offered to the cultural relativism that currently threatens to erode the contents of the Catholic faith."



Archbishop Levada

Put another way, the broad task of the new evangelization, the church's mission, requires the concomitant task of ongoing catechesis, I might even say a "new" catechesis, to provide the indispensable foundation for effective engagement in the church's mission in the world, which is the baptismal vocation of the laity. Framing the question for the next century and the new millennium in this way, as our readiness for the challenge of the new evangelization, will ideally bring us to an ongoing participation in the new Pentecost envisioned by Pope John XXIII and Cardinal Suenens for the Second Vatican Council.

In his final chapter of the *Hidden Hand of God*, Suenens gives us quite consciously his last testament: "As I look to the future, I cannot avoid stressing the role of the Holy Spirit in the church of tomorrow. He is always 'the life-giving Spirit,' in the fullest meaning of the words. This is the idea I would like to emphasize by way of farewell."

### Cardinal Suenens Remembered

Cardinal Suenens, we thank you for the charism—the gift—your life has been for us as church. In our farewell to you, may we pay to you the tribute you so kindly gave to your friend John XXIII in your homily at Vatican II: "At his departure, he left us closer to God and the world a better place for us to live." *Requiescat in Spiritu Sancto*.

—The Most Reverend William Joseph Levada is the Archbishop of San Francisco. For the full text of Archbishop Levada's keynote address of May 31, 1996, delivered at the Cleveland symposium from which the foregoing was condensed, see *Origins*, CNS Documentary Service, June 20, 1996, Vol.26:No.5, *The Charism of Cardinal Suenens*.

**Kaufer's**  
Religious Supplies

Area Code 415

333-4494

Fax 333-0402

55 Beverly St., S.F. 94132

Church Supplies • Books • Religious Articles



Franciscan University  
of Steubenville

e-mail:  
Admissions@franciscan.edu

Web site: www.franciscan.edu

1-800-783-6620

# The Backstroke

By Fr. John S. Rausch

**E**ach year I make a five-day retreat and take a one week vacation. On retreat I meditate on scripture and wrap my mind around social justice readings. On vacation I swim in the ocean, nap in the afternoon and cook grouper at night. For retreat I usually go by myself to a retreat house or monastery, but for vacation nearly a dozen of us pool our resources for a week at the beach. Which seems more spiritual? A time of solitude for soul searching, or a time with friends filled with laughter and good food? Actually, a bogus question—both draw me closer to God and both renew my spirit.

The American work ethic holds suspect any time off. Walking along the beach I occasionally hear a cell-phone conversation that obviously relates to work. Physically the person's beach chair sits a few yards from the lapping surf, but mentally he is walking through a marketing deal or personnel problem a thousand miles away. One study reports that over a third of workers called the office while on vacation.

Americans get the least vacation time of workers in the industrialized world. They average 13 vacation days a year, whereas the Japanese enjoy 25 days and the Italians 42. In Sweden even a restaurant worker at McDonald's gets five weeks off. The main difference lies with our system. In most countries the government determines vacation days by law. In the U.S. employers negotiate vacations with the wage contract. The result: Americans work 350 hours more per year than Europeans.



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

## THE BACKSTROKE COULD BE CALLED A SPIRITUAL EXERCISE

Pressure on the job also cuts into vacation plans. With outsourcing plus the use of temporary and part-time workers, companies operate with a leaner workforce, leaving more work for full-time employees who fear

their jobs are going next. One study reports that 34 percent of those surveyed claim they have no down-time at work. About 32 percent eat lunch while working and the same number report never leaving the building after arriving for work. To stay connected and appear indispensable a current trend favors taking three- or four-day weekends rather than one- or two-week vacations.

All this has implications for body and bucks. The work-till-you-drop ethic driven by guilt and fear can lead to worker burnout. Alan Muney, chief medical officer and executive vice president of Oxford Health Plans Inc., maintains vacations are not frivolous behavior:

"Regular vacations are preventive medicine—they cut down on stress-related illness and save health care dollars."

Yet, the overemphasis on work begs a different analysis from the church.

The Exodus event occurred when the Hebrew slaves needed liberation from making bricks in the hot Egyptian sun. Work is intended to "make life more humane," according to Vatican II, not to further enslave. In contemporary society, workaholic behavior kills the warmth of relationships and misses the beauty of sunsets.

For a dozen years the Catholic Committee of the South rented an enormous house at the beach and hosted low income folks and community workers for a week's vacation. Moms and small children got beds, others found couches and floor space. Some stayed a few days, others the full week. Everyone pitched in at mealtime. Even with limited resources folks created some vacation space. In the end those who lived ordinary and ho-hum lives felt the renewal from community and an inspiration to return home and make things better.

As a balance to the exaggerated stress about work and life, doing the backstroke at the beach could be called a spiritual exercise.

# Truth From Page 4

Pope Paul VI released *Humanae Vitae* in 1968. *Humanae Vitae* condemned any use of artificial contraception by Catholics, at a time when the recent innovation of the birth control pill attracted worldwide acceptance. Today, it has been estimated that over 70 percent of those identifying themselves as Catholic nevertheless use artificial contraception. As recently as 1930, however, all Protestant denominations had been united with the Catholic Church's position against any use of artificial birth control.

The present turmoil confronting the Church likewise includes "growing pressure for ordaining women, making homosexual practice morally allowable, an ecumenism oriented almost exclusively toward liberal Protestants (which prizes togetherness above truth), and a revival of the plans scotched by Pope Paul VI to cut down papal authority and transfer the bulk of it to national Episcopal conferences," says Trower.

It can be a very troubling and disheartening time for Catholics and other Christians alike.

"Trower confronts the turmoil of the post-conciliar years without flinching," says John Saward, author of *Cradle of Redeeming Love* (Ignatius, 2002). "He explains its causes with such a sure grasp of Catholic truth that his readers will find their confidence in the Church strengthened and enlightened."

James Hitchcock of St. Louis University, says, "This is the most comprehensive and penetrating account we have of the post-conciliar crisis." Trower is confident that this current turmoil, too, shall pass. "Do we not have the teaching and example of the saint who was most recently made a doctor of the Church (St. Therese of Lisieux) to remind us that it is through 'trifles' such as these ... that God works major miracles like the conversion of nations and the salvation of great sinners? When we are weakest, we are most powerful ... provided we rely entirely on God for our strength. We are seldom allowed to see the results, for they would make us conceited. But we shall see them one day."

By examining the workings and effects of centuries of Church hierarchy, laity, intelligentsia, other Christian traditions and religions, and even of rebellious movements and strains of modernism, *Turmoil and Truth* really separates fact from fiction in many areas—and helps the earnest Catholic recognize and re-embrace the faith.

—A book review by Christine Valentine-Owsik for Ignatius Press.

## Catholic Radio Hour



KEST 1450AM  
7:00 pm

# Dear Grace

By Grace MacKinnon

**Q:** When and why did celibacy become required of priests in the Catholic Church?

**A:** Many people want to know, "Why can't a Catholic priest get married?"

Sometimes people ask this because they might think that the life of a priest looks lonely and they are concerned for him. This kind of thinking, however, stems from a lack of understanding about the priesthood. Perhaps we are looking too much at the law and not seeing celibacy as a "gift." We miss something when we do that. To abandon "everything" for Christ is truly a call from God. This in no way means that it will always be easy, but then no true vocation is always so.

Celibacy, which describes the state of being unmarried, has been an issue in the Church throughout her history, and there has been much misunderstanding, especially in recent times. The law requiring a celibate clergy developed over centuries. However, historical documents clearly show that not only is the ideal of celibacy found in the Gospels, but that it was practiced from the very beginning of the Church.

Though some of the apostles had wives, they never lived with them as husband and wife once they began to follow Christ and we see also that the wife of a priest was referred to as his "sister." In a recent definitive study, Cardinal Alfons Stickler maintains that celibacy is a mandate from Christ Himself and the Church can only obey it, not change it.

Even though the Eastern Orthodox Churches allow their priests to marry, their bishops must be celibate. This shows that celibacy has always been part of the Tradition.

Jesus pointed out to His followers that, "there is no man who has left house or wife or brothers or parents or children, for the sake of the kingdom of God, who will not receive manifold more in this time, and in the age to come eternal life" (Luke 18: 28-30). One can almost imagine that the apostles began to see

that in emphasizing the putting aside of all things to follow Him, Jesus was saying that celibacy was

required for Gospel ministry. But, because He did not absolutely command it, it was up to the Church to eventually decide. This, of course, happened slowly.

We have evidence that from the beginning of the fourth century, the Church of the West strengthened, spread and confirmed this practice, which is shown in the documents of various provincial councils and through the supreme pontiffs. More than anyone else, the popes (teachers of the Church of God) promoted, defended, and restored ecclesiastical celibacy in successive eras of history. The obligation of celibacy was then solemnly sanctioned by the Sacred Ecumenical Council of Trent and finally included in the Code of Canon Law.

The Second Vatican Council's Decree on the Ministry and Life of Priests, states that the ultimate foundation for celibacy is the "mystery of Christ and His mission."

In the ordained priesthood, a man is called in a very particular way to imitate Christ and continue His mission. With time, the Church came to believe strongly that a celibate way of life is the best way for a man to fulfill this holy vocation. It is indeed a call from God Himself, and it is not meant for everyone. What many people sadly misunderstand is that celibacy is a gift and a man freely accepts it by his own choice when he answers his call to the ministry of Christ.

Pope Paul VI wrote so beautifully, "At times loneliness will weigh heavily on the priest, but he will not for that reason regret having generously chosen it. Christ, too, in the most tragic hours of His life was alone, abandoned by the very ones whom He had chosen and whom He had loved "to the end" but He stated, "I am not alone, for the Father is with me." So, there is no need to feel sorry for a priest because he is celibate. He is completely devoted to his beloved, the love of his life, Jesus!

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

# Mary From Page 1

one can imitate. It is the new Revelation "in the Arabic language" that came to "confirm" previous revelations contained in the Torah and the Gospel. This is the reason Jews and Christians are called "People of the Book."

In the Hebrew Scripture (Old Testament) the prophets are considered bearers and interpreters of God's Word, God's instruments. They transmit the divine message by human means. Christians, in contrast, regard Jesus as the Eternal Word who did not come "with a book," and remains a living and active Person

The central idea of the Qur'an is that everything comes from God (Allah in Arabic), the universal Creator, and everything returns to God. God is the Creator of the universe, angels and demons, and of all persons. Through the prophets, God spoke to the people and taught them the laws of human conduct and of worship. For reward, or for retribution, in the life to come he will raise them up for judgment. The Qur'an explains that God wishes to reveal himself to people.

The Qur'an mentions the Torah, and the Psalms, recognized as books of early revelation, and the Gospels. In the Muslim view the Qur'an was given to complete and confirm the truths of these earlier books. It states that the prophets preached the One Only God, and that two or the prophets, Adam and Jesus, were born by direct intervention of the Creator. The Qur'an also records other humanly impossible conceptions that were announced by angels: those of Abraham and Sara, of Zachary and Elizabeth, and Mary the Mother of Jesus.

Mary and her son Jesus, the prophet, hold a privileged place in the Qur'an. She is the only female whose name is cited. While no other females are named, Mary's name is repeated frequently. The expression "Jesus son of Mary" appears 13 times, and "Jesus, the Messiah, son of Mary" is found three times. About 45 times we find Mary's name or references to it. According to the Qur'an, God made Mary and Jesus a sign, a Witness to faith: "And We made the son of Mary and his mother a portent" (S.23: 50; S.2 1:91).

Three suras (chapters) in the Qur'an bear titles recalling various aspects of Christian tradition--Sura 3. The Family of 'Imran; Sura 5, The Holy Table, concerning imagery recalling Jesus' miracles; and Sura 19, Mary, giving prominence to Mary and Zachariah. In general, the Qur'an focuses on two particular events in the life of Mary: her birth and her time in the temple. "The angels said: "O Mary! Allah has chosen thee and made thee pure and has preferred thee above all women of creation" (S.3: 42).

The same God who has chosen Adam, Noah, and the families of Abraham and 'Imran,

(Continued on page 13)



Grace MacKinnon holds an MA in Theology and teaches in the Diocese of Brownsville, Texas.

**Armstrong Carpet & Linoleum Co.** Since 1946

369 West Portal, San Francisco

**(415) 751-2827**

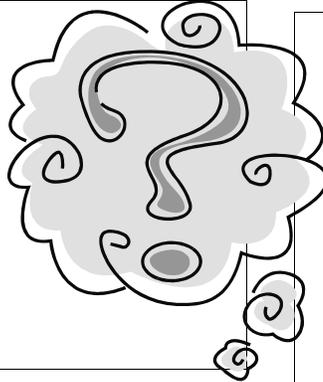
Floor Covering & Professional Installations

Steve Balestrieri  
Kevin McCaffrey



Things to Ponder:

1. Why are they called apartments when they're all stuck together?
2. Isn't the best way to save face to keep shut the lower part?
3. Why is it called the Department of Interior when they are in charge of everything outdoors?
4. If we evolved from monkeys and apes, why do we still have monkeys and apes?



The Baptist Minister, with a passion for horse racing, found himself at the race track. Since gambling was frowned upon by his church, he never wagered. Off to one side of the track, he noticed a Catholic priest sprinkling water on a horse before the race. Each time a horse was sprinkled before the race, that horse won.

After watching this oddity for several races, the minister thought to himself, "That priest is blessing those horses with holy water. This is not gambling. This is a sure thing!" And he placed a sizeable bet on the next horse the priest blessed. Halfway through the race, the horse tripped, fell, and died.

Approaching the priest, the dismayed minister asked, "Father, you blessed the first three horses and they won and the last one didn't. What gives?"

"Obviously you are not a Catholic," replied the priest, "or you'd know the difference between a blessing and the last rites."

—Rev. Billy Graham

A devout, churchgoing father was trying to teach his son that lying is a sin and that he shouldn't lie about fishing and other things.

"Do you know what happens to fishermen who lie when they die?" he asked.

The son quickly replied, "They lie still!"



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

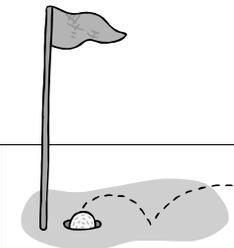
Proverbs 17:22

When Eugene Field was a newspaper reporter in Chicago, he wrote in his column: "Half the aldermen in the city are crooks." The furious mayor demanded a retraction, so the next day Field wrote: "Half the aldermen in the city are not crooks."

A shaggy donut story—

While visiting my wife's parents in Maryland, we stopped on the Delaware shore at a small donut shop called "Dough and Cin". Just think, if the place ever went out of business, they could call it Dough and Cin No More.

—from the *Spokane Spokesman*.



A young man, who was also an avid golfer, found himself with a few hours to spare after Mass. He figured if he hurried and played very

fast, he could get in 9 holes before he had to head home. Just as he was about to tee off an old gentleman shuffled onto the tee and asked if he could accompany the young man as he was golfing alone. Not being able to say no, he allowed the old gent to join him. To his surprise the old man played fairly quickly. He didn't hit the ball far, but plodded along consistently and didn't waste much time. Finally, they reached the 9th fairway and the young man found himself with a tough shot. There was a large pine tree right in front of his ball and directly between his ball and the green.

After several minutes of debating how to hit the shot the old man finally said, "You know, when I was your age I'd hit the ball right over that tree."

With that challenge placed before him, the youngster swung hard, hit the ball up, right smack into the top of the tree trunk and it thudded back on the ground not a foot from where it had originally lay.

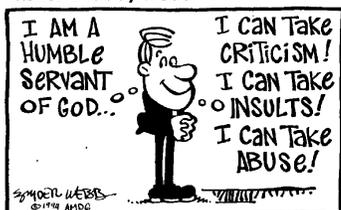
The old man offered one more comment, "Of course, when I was your age, that pine tree was only 3 feet tall."

Father was leaving church when a panhandler shook his cup at him. "Can you give me something?" asked the panhandler. Taking a five dollar bill from his pocket, the

priest dropped it into the cup and replied, "Godspeed." A few weeks later, the ladies who had counted the Sunday collection brought an envelope to the priest on which was written: "Dear Father. Thanks for the tip. Enclosed is \$150. *Godspeed* won at twenty-six to one."



Father Flood/Webb





**West Coast Church Supplies**  
369 Grand Avenue South San Francisco  
583-5153 or 1-800-767-0660

Books, Bibles, Cards, Gifts, Rosaries, Medals, Statues

# Drop In. Say Hello

By Christopher Blunt

Last summer, there was considerable media speculation that Pope John Paul II might announce his retirement.

According to one report, he would then retreat to an isolated monastery outside Rome and spend his remaining days in contemplative prayer. Others theorized that he would save the announcement for his pastoral visit to Poland, and then simply live out the rest of his life in his home country.

Of course neither plan came to pass. But it got me to thinking: What if the pope had indeed announced his retirement and decided to spend his final years in my own parish?

It would not take long before word got out, and our town would become a big tourist destination. Each morning's Mass would be jammed, and we would have to schedule appointments for people to see the retired pontiff. Talk about wishful thinking!

But the pope, retired or not, is merely the vicar (or representative) of Christ on earth. In our small-town church, we already have the person the pope represents! We don't have merely the Vicar of Christ; we have Christ himself.

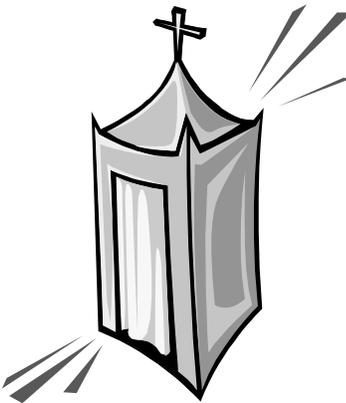
As Catholics, we know that during every Mass, whether it is celebrated by a newly ordained priest or by the pope, the bread and wine become the body, blood, soul and divinity of Jesus Christ. We can come and receive Jesus Christ in Holy Communion every day of the week. Furthermore, even after Mass ends, Jesus remains in the tabernacle of every Catholic Church. These are important facts, but too many Catholics don't give them much thought after Sunday Mass each week.

As Knights, we have made a

special commitment to live our Catholic faith more seriously. There is no more effective means to do this than to foster a devotion to the holy Eucharist that extends beyond our time at Sunday Mass.

The particular manner in which we foster this devotion will vary widely from person to person, according to each one's state in life and the commitments he must keep, but there are a number of specific and practical options available to all of us.

## UNION WITH THE TABERNACLE



First, and most important, is remaining aware of the tabernacle closest to us as we go about the ordinary business of each day. Where is the church closest to our home; to our work? How many tabernacles do we pass on the way to work? As we go about our work, our commute or weekend errands, we ought

to unite ourselves to Jesus Christ in that tabernacle - and remember that he has remained there precisely so he can be close to us every day. This does not mean interrupting our work. It means that as we do our work, we ought to think about that tabernacle from time to time. Some people use simple human devices - such as a ringing phone or the appearance of a computer screen saver - to remind them about the tabernacle. Remaining united to that tabernacle will keep us in the presence of God all day, and this is essential for living our Christian vocation, as we ought.

## VISITING THE BLESSED SACRAMENT

It means a lot to Jesus when we stop in and say hello. If we pass a church while commuting, or if there's one near home or work, it would be odd if we did not stop in occasionally.

You would stop and say hello if the pope was waiting in the confessional, wouldn't you? A practical

difficulty is that many churches are locked most of the time. Even if this is the case with the church nearest you, make some inquiries. Sometimes only the main doors are locked, while a side entrance or perpetual adoration chapel remains open. As a last resort, consider asking the priest if you can have your own key. You would be surprised at how many priests will say yes.

## DAILY MASS

The surest sign of eucharistic devotion is to attend Mass and receive holy Communion not only on Sundays, but also at least once during the week. We bring to the altar all of the work and sacrifice of the day, uniting it with the sacrifice the priest offers on our behalf. In Holy Communion, we participate in the inner life of the Trinity, and then re-emerge to the world with Jesus Christ himself physically within us. Given work and travel schedules, it can be tough for many people to "fit" a weekday Mass into their routine. A little investigating, however, usually turns up at least one conveniently located church that has at least one weekday Mass that we can attend. In our parish, for example, the Knights meet on a Wednesday evening. Our chaplain celebrates Mass a half hour before our meetings, precisely so we can attend. This has been a great good for the spiritual life of our council. Perhaps your council can ask your own chaplain to do the same.

The pope will probably never retire, and he will probably never even visit our parishes. We can be certain, however, that Jesus Christ will never retire (cf. Mt 28:20), and will always remain present in the Eucharist. He is waiting for us, every hour of the day and every day of the week, in the tabernacle of the nearest Catholic Church. Will we stop in and say hello?

---Courtesy *Columbia Magazine* of the Knights of Columbus. Christopher Blunt received his doctorate in political science from UCLA and is an analyst with a political consulting firm.

**To donate goods, usable items,  
or an auto, call for a  
free pickup.**



**1-800-yes-svdp**

St Vincent de Paul Society

**ST. HILARY, QUEEN OF PEACE PRAYER GROUP**  
 9:30 to 11:30 am Every Saturday in November  
 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

**Nov 6 HEALING MASS**—Thursdays in November—8:00 pm  
 Immaculate Conception Chapel  
 3255 Folsom St., near Precita St. SF,  
 Rev. William Lauriola, Principal Celebrant  
 Contact: Rose 415/587-8155 5

**Nov 7 FIRST FRIDAY MASS** of the Sacred Heart —  
 Rosary 7:00, Healing Mass 7:30 pm  
 With Fr. Peter Sanders, Orat. & Fr. Joe Landi  
 Music by the JAC-CFA Singers  
 St. Paul of the Shipwreck  
 Jamestown at 3rd St., SF

**Nov 7-9 RETROUVAILLE WEEKEND**  
 Priest joins couples who have grown through serious  
 disillusionment, pain and conflict in their relationships to  
 help hurting couples see how listening, forgiveness,  
 communication and even fighting are healthy tools for  
 building a stable relationship. You can save your marriage!  
 Contact: Tony or Pat Fernandez 415/893-1005

**Nov 16 SUNDAY CHARISMATIC MASS** 2:00 pm  
 St. Patrick Church,  
 756 Mission St (between 3rd & 4th Sts.) SF  
 Contact Judy 415/826-7827

**Nov 20 HEALING SERVICE and PRAYERS** 7:30 pm  
 Holy Angels Church Hall  
 107 San Pedro Road, COLMA  
 Contact: Dulce 650/992-0717  
 Music by the JAC-CFA Singers

**Nov 21 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

**Nov 22-23 JUNIOR APOSTOLATES OF CHRIST** Weekend  
 retreat for charismatic youth.  
 St. Paul of the Shipwreck  
 Jamestown & 3rd St, SF  
 Contact: Mario or Tessie Vierneza 415/468-1346

**Dec 5 FIRST FRIDAY MASS** 7:00 pm Rosary, 7:30 Mass  
 A Healing Mass with the Sacrament of Anointing  
 With Fr. Joe Landi  
 St. Veronica Church  
 Alida Way at Ponderosa, So. SF  
 Music by the Gospel Jubilation Singers

**Dec 6 LEAD COUPLE TRAINING** (English & Spanish)  
 8:45 AM—4:00 pm.  
 A program to train couples for the Ministry of Pastoral Mar-  
 riage preparation within your parish to help those preparing  
 for the Sacrament of Marriage. Contact your pastor, or  
 Office of Marriage & Family Life, Archdiocese of SF  
 Phone 415/614-5680 or www.SFFamilyLife.com

To Love is to Forgive

By Robert DeGrandis

Scripture speaks of the Holy Spirit as our Counselor and our Consoler, and that is exactly what He is. Jesus said He would not leave us orphaned and that He would send us the Holy Spirit to teach us and remind us of all that He said. Jesus is the same yesterday, today and forever and He is still healing today just as He healed almost two thousand years ago. The Holy Spirit is God's gift to us and He has healed many of my painful hurts of the past.

I'd like to share one of those healings with you now that occurred with Jerilyn. She told me, "My dad and I had a good relationship only when I was a small child. Daddy was an alcoholic most of his life, but two years before his death, he was healed of that spiritual sickness. As my dad lay dying in his bed in our family home, I could hear him asking over and over for God to forgive him. I knew that I needed to grant him my forgiveness and tell him that I loved him, but I could not seem to bring myself to say the words. At the time I was still living a life of sin and had not allowed Jesus to be the Lord of my life yet. There was still much resentment and bitterness locked up inside of me for the lack of love, misunderstanding, and embarrassment caused me by my father's alcoholism. So my dad's physical condition worsened and he went on to his eternal reward without my ever even saying, "I love you." Daddy was on good terms with God before he died and I am so grateful for that!



"One day several years ago, about five years after Daddy's death, as I was praying alone in my apartment, I experienced a most profound vision. Jesus came to me and alongside Jesus stood my dad. As I looked into Daddy's eyes, feelings welled up within me that had not been there for a long, long time. For the first time since grammar school, love for my dad was in my heart and I was able to say to him, "Daddy, I love you and I miss you", and I really meant it. He said to me, "Thank you, Jerilyn, and I love you," and walked away with Jesus arm in arm with a smile on his face, waving to me. Then the Holy Spirit said to me, 'Now, I am healing also your relationship with your Heavenly Father.' The tears of love and joy at what God was doing for me without my even asking Him overwhelmed me. Our God is a God of unlimited surprises! What great riches He has in store for us. Fr. Robert DeGrandis first taught me that forgiveness is healing and was one of the instruments God used for many inner healings in my life after beginning my journey of daily forgiveness and healing."

It is never too late to forgive. In this testimony of Jerilyn, the Holy Spirit provided the opportunity to enter into a deep moment of forgiveness even though the parent had died. Is there anyone who has gone on to the next life that you need to forgive? Are you ready to forgive? Then ask Jesus for the grace to be humble and wise enough to extend pardon.

—Condensed from *To Love is to Forgive*, by Fr. Robert DeGrandis, SSI



Is this movie suitable for children?

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

# Feast of God's Gifts

From page 1

reason for us all to be grateful to God for the gifts poured into the lives of many ordinary people within the Church. The Holy Father's comments also convince me all the more that the Catholic Charismatic Renewal (CCR) has borne fruit over the years and that the Church recognizes these fruits as such. Contrary to the erroneous notion that we are all about the gift of tongues, healing and "noise-making," the Holy Father gives thanks to God for lives that have been profoundly changed. This is what I believe Christianity is about—the change that occurs when we encounter the living God.

## THE GIFT OF PRAYER

Thousands of prayer groups have sprung up on all continents of the world as a remarkable sign of the CCR over the past three decades or so. Millions of people have had a personal Pentecost through the experience we call "the baptism of the Holy Spirit." This has brought many back to the Cenacle, where daily prayer has become a joyful Christian experience.

The prophecy of Zechariah, which says "But over the House of David and the inhabitants of Jerusalem I shall pour out a spirit of grace and prayer, and they will look to me," (Zc 12: 10a) has become a reality for many. Different forms of prayer are discovered. Examples are the prayers of praise, adoration, meditation, contemplation, petition, intercession and spiritual warfare. Kim Catherine Marie Collins, comments in her article, "Come back to the Cenacle," that it is common to find "many new prayer initiatives being called forth—houses of prayer are springing up, prayer mountains and prayer vigils are being held in response to this prompting of the Holy Spirit."

In his Apostolic letter, *Novo Millennio Ineunte*, Pope John Paul II says, "it is important that what we propose with the help of God should be profoundly rooted in contemplation and prayer. Ours is a time of continual movement, which often leads to restlessness, with the risk of "doing for the sake of doing." We must resist this temptation by trying "to be" before trying "to do." The Holy Father calls on all the faithful to resort to learning from the rich Mystical Tradition of the Church, which has the lives of the saints as examples. St Augustine of Hippo tells us "prayer is essentially having a Holy desire." We need to pray for the gift of prayer! Prayer is the key to our transformation in Christ. It is through prayer that we grow in holiness and in all the virtues. As the Pope has expressed, again in *Novo Millennio Ineunte*, "the women and men of our day—often perhaps un-consciously—ask believers not only to speak of Christ, but in a certain sense to show him to them" and he further explains this will be ineffective if "we ourselves have not first contemplated his face." Eucharistic adoration has been revived in many parts of the world through the Catholic Charismatic Renewal.

## THE GIFT OF LOVE

One of the profound experiences that people have for the first time at a prayer meeting is the tangible sense of love among Christians. This finds expression in the hugs and offering of greetings, which is carried out with joy. It is almost a statement in itself to say, "You are loved and accepted by God irrespective of your social, economic, ethnic or political background." Barriers of pride and prejudice are broken and we recognize ourselves as children of one heavenly Father and coheirs with Jesus Christ. All this is possible because the Holy Spirit, which has been given to us, has poured the love of God into our hearts (Rm 5: 5).

The outpouring of the Holy Spirit makes the command of Jesus Christ possible to live. "I give you a new commandment: love one another; you must love one another just as I have loved you. It is by your love for one another, that everyone will

recognize you as my disciples." (Jn 13:34-35) The love we have for one another is often the first sign of credible witness to the world. It is this love that impels us to accept one another and also forgive each other when offended. I recall a period when there were people from six different nations living in my community. It always left people astonished to discover this and ask, "How do you cope with your differences?" I must confess that this has not come about easily. There has often been tension and disagreement. The love we share with one another is always an overflow of the love we ourselves have opened up to receive from God. Two important ways of receiving the love of God is through personal prayer and the sacraments, especially the Holy Eucharist and Reconciliation.

The challenge is to bring this gift of God's love to the wider parish community and also to our neighbourhood. It is this love that will impel us to serve all men and women.

## THE GIFT OF SERVICE

As noted earlier, the gifts of prayer and love are remarkable in the CCR. These are the ways by which we nurture our various vocations. Our missions, or our gift of service therefore springs forth from the gifts of prayer and love. As the Pope reminds us, "contemplation which does not give birth to mission will eventually wither, and mission that does not spring from contemplation is doomed to frustration and failure."

According to 1 Co 12: 4-7, "There are many different gifts, but it is always the same Spirit; there are

many different ways of serving, but it is always the same Lord. There are many different forms of activity, but in everybody it is the same God who is at work in them all. The particular manifestation of the Spirit granted to each one is to be used for the general good." Every gift of the Holy Spirit is so important, considering the fact that no single individual has all the gifts of the Holy Spirit. Since we are members of one body, all that belongs to one is for all. "If one part is hurt, all the parts share its pain. And if one part is honoured, all the parts share its joy." (1 Co 12:26) Every gift of the Holy Spirit is then to be placed at the service of the Christian Community. These include the gifts of prophecy, teaching, healing, miracles, discernment, wisdom and the word of knowledge.

## CONCLUSION

God's gifts must be received with gratitude, since they are not given because we merit them. Through the CCR many people have experienced in their own lives the amazing power of the Holy Spirit and his gifts! It will be very unfair to limit the Charismatic renewal only to the exercise of charisms in the lives of individuals. Lives have been profoundly changed! Amongst many of God's gifts to the CR, those of prayer, love and service stand very prominent. The CR, representing a Charismatic dimension of the Church, also recognizes the institutional dimension of the Church as a gift of God notwithstanding tensions that often beset these two entities. The joy of existing as Church is found when both dimensions find their source and survival in God. The institutional Church needs the Charismatic dimension, while the Charismatic dimension needs the institutional Church.

My experience of a feast is one where there is a vast array of choice foods. The CR seeks to recognize the vast array of gifts poured out into the Church by God. It is indeed a feast of God's gifts! We are called to receive these gifts, celebrate with gratitude what we have come to believe and also bear witness to the world around us with these same gifts. As Pope Paul VI said at the launch of Cardinal Suenens' book, *A New Pentecost*, "how wonderful it would be if the Lord would again pour out charisms in increased abundance in order to make the Church fruitful, beautiful and marvelous, and enable it to win the attention and astonishment of the profane and secularized world". Alleluia! Welcome to the Banquet of the Lord! The best way to enjoy this feast is "to taste and see how good the Lord is!"

—Courtesy of the ICCRS Newsletter, Vatican City.

Taste & see how good the Lord is!

Lift your spirits with the healing touch of a full-body Healing Massage.

\$60.00 hour \$40.00/30 minutes

Mr. Kris Ramos, Mt  
South City Chiropractic Center

345 Baden Avenue, near Maple, So. S.F.—650-875-3833

## Psalm 8

By Pope John Paul II

**I**n meditating on Psalm 8, a wonderful hymn of praise, we come to the end of our long journey through the Psalms and Canticles that make up the prayerful heart of the *Liturgy of Lauds*. In these catecheses, we have reflected on 84 biblical prayers whose spiritual intensity we have especially tried to emphasize, without overlooking their poetic beauty. Indeed, the Bible invites us to start our day with a hymn that not only proclaims the marvels wrought by God and our response of faith, but celebrates them with "music" (cf. Ps 47[46]: 8), that is, in a beautiful, luminous way, gentle and strong at the same time.

Psalm 8 is the most splendid example of all; in it, man, engulfed in night, feels like a grain of sand compared to infinity and the boundless space that arches above him, when the moon rises and the stars begin to twinkle in the vast expanse of the heavens (cf. v. 4).

In fact, in the middle of Psalm 8, a twofold experience is described. On the one hand, the human person feels almost overwhelmed by the grandeur of creation, "the work of the divine fingers". This curious phrase replaces the "works of the hands" of God (cf. v. 7), as if to suggest that the Creator had traced a drawing or an embroidery with the shining stars, casting them over the immensity of the firmament.

Yet on the other hand, God bends down to man and crowns him as his viceroy: "you crown him with glory and honor" (v. 6). Indeed, he entrusts the whole universe to this frail creature, so that he may draw from it knowledge and the means for his survival (cf. vv. 7-9).

The horizon of man's dominion over the other creatures is specified, as it were, recalling the opening page of Genesis: flocks, herds, the beasts of the field, the birds of the air, the fish of the sea were entrusted to man so that in giving them a name (cf. Gn 2: 19-20), he might discover their profound reality, respect it and transform it through work, perfecting it so that it might become a source of beauty and of life. The Psalm makes us aware of our greatness, but also of our responsibility for creation (cf. Wis 9: 3).

Reinterpreting Psalm 8, the author of the *Letter to the Hebrews* discovered in it a deeper understanding of God's plan for humankind. The human vocation cannot be restricted to the "here and now" of the earthly world; if the Psalmist says that God has put *all things* under man's feet, this means that he also wants him to subdue "the world to come" (Heb 2: 5), the

(See page 15)



## Mary

From Page 8

also chose Mary. The texts indicate three points clearly: Mary is favored; she is pure; she is chosen over all women of the world. In comparing Marian texts of the Qur'an with Christian sources we find some close similarities with the Proto-evangelium of James and other apocryphal writings.

God chose Mary and prepared her for an all-important mission, "to adore and pay homage" (S.3:43). Mary was chosen to be a messenger of God and to bear a child through the Word of God rather than through normal intercourse.

Like their Christian counterparts did with the Bible, Muslim commentators embellished the Qur'an. Muslim stories about Mary are based on the same apocryphal stories believed by Christians in countries where Islam replaced the Gospel. The important point in Mary's genealogy for Muslim exegetes is that her family is from David's lineage, because Islam places great importance on pure lineal descent from the prophets. Nothing is said about Joseph in the Qur'an, but he has a place in the Muslim tradition. Mary's Annunciation holds special significance in the Qur'an, especially in Suras 3 and 19.

Sunni, Shi'ite, and Sufi commentators all express profound reverence and deep appreciation for Mary. Although the vocation and mission of Jesus, and Mary's association with him, are not as clearly stated in Islam as in the Gospels, especially Luke's, these beliefs are found in the Qur'an or indicated in commentaries.

Both the Qur'an and the entire Muslim tradition consider Mary the most blessed and prominent of women. This belief reaches back to Muhammad as noted in Musnad by Ibn Hanbal. The founder of Islam placed Mary above even his daughter Fatimah, who, he said would have been highest among women were it not for Mary.

The Qur'an is clear that Mary was born without sin, and that "Jesus son of Mary" was born of a woman who had no relations with a man, since the common reference to a man is as son of his father, not of his mother.

Christianity and Islam are both missionary faiths originating among Semitic peoples. They have this in common: belief in one God who is just, merciful, omnipotent, omniscient, and who acts in history. Accepting Jesus as prophet and Messiah, Islam thus elevates his mother, Mary, to a special position and role. Since some Qur'anic statements about Mary do not exist in the New Testament, scholars look for other Christian sources in existence at the birth of Islam. The influence of canonical Christian Scripture on the Qur'an and Islam is minimal, but the apocryphal texts seem to have had considerable influence, especially the Protocospelium.

Even though Christianity and Islam grew from the same Near Eastern monotheistic tradition, and even though from its inception Islam recognized the common heritage, acknowledging both the virgin birth and Jesus as prophet, Muslim rejects the divinity of Jesus. The strong aversion of the Qur'an to Jesus being the Son of God might be attributed to the fact that its sources were removed from the truth of the Gospel. Islamic unfamiliarity with the divinity of Jesus and the Gospel might contribute to its anti-Christian attitude.

While Islam seems unwilling to delve deeper into Qur'anic textual sources, the similarity between the Qur'an and Christian Scripture might serve as the springboard of a fruitful journey of dialogue. And mutual understanding of Mary might be a bridge.

—Br. John Samaha, S.M., currently serving at Villa St. Joseph in Cupertino, has been a Marianist for almost fifty years.



**We offer the largest and most complete selection of Catholic merchandise in San Mateo County.**

Please call for directions.

1010 Howard Avenue, San Mateo (650) 342-0924

## María, maestra de oración

By John Paul II

**A**madísimos hermanos y hermanas: Prosiguiendo mi peregrinación ideal al santuario de Pompeya, adonde, Dios mediante, pienso ir el próximo 7 de octubre, quisiera meditar hoy en los misterios del rosario llamados "misterios de la luz", que integran los momentos tradicionales de la infancia, de la pasión y de la gloria de Cristo con los de su "vida pública", igualmente importantes (cf. *Rosarium Virginis Mariae*, 19).

Es el tiempo en el que Jesús, con la fuerza de la palabra y de las obras, revela de modo pleno el "rostro" del Padre celestial, inaugurando su reino de amor, de justicia y de paz. El bautismo en el Jordán, las bodas de Caná, el anuncio del Reino, la transfiguración en el monte Tabor y la institución de la Eucaristía: todos son momentos de revelación; precisamente, misterios "luminosos", que reflejan el esplendor de la naturaleza divina de Dios en Jesucristo.

La *presencia de María* en estos misterios está, por lo general, en el trasfondo, excepto en un caso: las bodas de



Caná, donde el papel de la "Madre de Jesús" es decisivo. En efecto, es ella quien informa a su Hijo de que el vino se había terminado; y cuando él le responde que "su hora" no había llegado todavía, lo impulsa con insistencia materna, diciendo a los sirvientes: "Haced lo que él os diga" (Jn 2, 5). De este modo, demuestra que *intuye mejor que nadie las intenciones profundas de Jesús*. Ella lo conoce "de corazón a corazón", porque desde el inicio guarda y medita cada uno de sus gestos y palabras (cf. *Lc 2*, 19. 51). Por eso, la Virgen es la primera y principal *maestra de la oración cristiana*: en su escuela se aprende a contemplar el rostro del Señor, a asimilar sus sentimientos y a aceptar sus valores con generosa coherencia.

Amadísimos hermanos y hermanas, sigamos a Cristo en el itinerario de sus misterios de salvación con el amor ardiente de la Virgen María. En estas últimas semanas del Año del Rosario, sintámonos más unidos que nunca al rezar el santo rosario, de modo particular por las familias y por la paz en el mundo.

—© *L'Osservatore Romano* - 26 de septiembre de 2003

## El cántico del Benedictus

John Paul II

**H**abiendo llegado al final del largo itinerario de los salmos y de los cánticos de la *liturgia de Laudes*, queremos detenernos en la oración que, cada mañana, marca el momento orante de la alabanza. Se trata del *Benedictus*, el cántico entonado por el padre de san Juan Bautista, Zacarías, cuando el nacimiento de ese hijo cambió su vida, disipando la duda por la que se había quedado mudo, un castigo significativo por su falta de fe y de alabanza.

Ahora, en cambio, Zacarías puede celebrar a Dios que salva, y lo hace con este himno, recogido por el evangelista san Lucas en una forma que ciertamente refleja su uso litúrgico en el seno de la comunidad cristiana de los orígenes (cf. *Lc 1*, 68-79).

El mismo evangelista lo define como un canto profético, surgido del soplo del Espíritu Santo (cf. *Lc 1*, 67). En

efecto, nos hallamos ante una bendición que proclama las acciones salvíficas y la liberación ofrecida por el Señor a su pueblo. Es, pues, una lectura "profética" de la historia, o sea, el descubrimiento del sentido íntimo y profundo de todos los acontecimientos humanos, guiados por la mano oculta pero operante del Señor, que se entrelaza con la más débil e incierta del hombre.

El texto es solemne y, en el original griego, se compone de sólo dos frases (cf. vv. 68-75; 76-79). Después de la introducción, caracterizada por la bendición de alabanza, podemos identificar en el cuerpo del cántico como tres estrofas, que exaltan otros tantos temas, destinados a articular toda la historia de la salvación: la alianza con David (cf. vv. 68-71), la alianza con Abraham (cf. vv. 72-76), y el Bautista, que nos introduce en la nueva alianza en Cristo (cf. vv. 76-79). En efecto, toda la oración tiende hacia la meta que David y Abraham señalan con

su presencia.

El ápice es precisamente una frase casi conclusiva: "Nos visitará el sol que nace de lo alto" (v. 78). La expresión, a primera vista paradójica porque une "lo alto" con el "nacer", es, en realidad, significativa.

En efecto, en el original griego el "sol que nace" es *ÇnatolÔ*, un vocablo que significa tanto la luz solar que brilla en nuestro planeta como el germen que brota. En la tradición bíblica ambas imágenes tienen un valor mesiánico. Por un lado, Isaías, hablando del Emmanuel, nos recuerda que "el pueblo que caminaba en tinieblas vio una luz grande; habitaban tierras de sombras, y una luz les brilló" (*Is 9*, 1). Por otro lado, refiriéndose también al rey Emmanuel, lo representa como el "renuevo que brotará del tronco de Jesé", es decir, de la dinastía davidica, un vástago sobre el que se posará el Espíritu de Dios.

(Continuar Página 15)



Misa Del Espíritu Santo  
Martes, 4 de noviembre 2003, Horario de 7:00 - 9:00 pm

**Celebrante: Padre José Corral**  
La Iglesia S. Francisco Asís  
1425 Bay Road e Glen Way, East Palo Alto

Renovación Carismática Católica Hispana Información: (415) 771-6220

Bienvenidos a Casa  
Sábado

7:00 am to 7:30 am  
Radio Única  
10.10 AM



## Psalm 8

From Page 13

"kingdom that cannot be shaken" (12: 28). In short, man's call is a "heavenly call" (3: 1). God wants "[to bring] to glory" in heaven "many sons" (2: 10). In order for this divine plan to take place, God had to trace out the life of "a pioneer" (cf. *ibid.*), in which the human vocation could find its first complete fulfillment. This pioneer is Christ.

The author of the *Letter to the Hebrews* remarked on this subject that the Psalm's words apply in a privileged way to Christ, that is, more specifically to him than to other men. In fact, the Psalmist uses the verb "to make less", saying to God: "you made him for a little while lower than the angels, you crowned him with glory and honor" (cf. Ps 8: 6; Heb 2: 6). For ordinary people this verb is inappropriate: they have not been "made lower" than the angels since they were never above them. Instead, for Christ it is the right verb, because he was above the angels as the Son of God, and was made lower when he became man; then he was crowned with glory in his Resurrection. Thus, Christ fulfilled completely the vocation of man and, the author explains, he has done this "for every one" (Heb 2: 9).

In this light, St Ambrose comments on the Psalm and applies it to us. He starts with the sentence that describes the "crowning" of man: "you crown him with glory and honor" (v. 6). He sees in that glory, however, the reward that the Lord keeps in store for us, when we shall have overcome the test of temptation.

These are the words of this great Father of the Church in his *Exposition of the Gospel according to Luke*: "The Lord has also crowned his beloved with glory and magnificence. That God who desires to distribute crowns, procures temptations: thus, when you are tempted, know that he is preparing a crown for you. Abolish the heroic fight of the martyrs and you will abolish their crowns; abolish their suffering and you will abolish their blessedness" (cf. IV, 41: *SAEMO* 12, pp. 330-333).

God weaves that "crown of righteousness" for us (II Tm 4: 8) as the reward for our fidelity to him which we were able to preserve, even when storms batter our heart and mind. But in all seasons he is attentive to his beloved creature and wants the divine "image" to shine perpetually in him (cf. Gn 1: 26), so as to radiate a sign of harmony, light and peace in the world.

— From General Audience, 24 September 2003; Courtesy www.vatican.va

## El cántico

Por tanto, con Cristo aparece la luz que ilumina a toda criatura (cf. *Jn* 1, 9) y florece la vida, como dirá el evangelista san Juan uniendo precisamente estas dos realidades: "En él estaba la vida y la vida era la luz de los hombres" (*Jn* 1, 4).

La humanidad, que está envuelta "en tinieblas y sombras de muerte", es iluminada por este resplandor de revelación (cf. *Lc* 1, 79). Como había anunciado el profeta Malaquías, "a los que honran mi nombre los iluminará un sol de justicia que lleva la salud en sus rayos" (*Ml* 3, 20). Este sol "guiará nuestros pasos por el camino de la paz". Por tanto, nos movemos teniendo como punto de referencia esa luz; y nuestros pasos inciertos, que durante el día a menudo se desvían por senderos oscuros y resbaladizos, están sostenidos por la claridad de la verdad que Cristo difunde en el mundo y en la historia.

Ahora damos la palabra a un maestro de la Iglesia, a uno de sus doctores, el británico Beda el Venerable (siglo VII-VIII), que en su *Homilía para el nacimiento de san Juan Bautista*, comentaba el *Cántico de Zacarías* así: "El Señor (...) nos ha visitado como un médico a los enfermos, porque para sanar la arraigada enfermedad de nuestra soberbia, nos ha dado el nuevo ejemplo de su humildad; ha redimido a su pueblo, porque nos ha liberado al precio de su sangre a nosotros, que nos habíamos convertido en siervos del pecado y en esclavos del antiguo enemigo. (...) Cristo nos ha encontrado mientras yacíamos "en tinieblas y sombras de muerte", es decir, oprimidos por la larga ceguera del pecado y de la ignorancia. (...) Nos ha traído la verdadera luz de su conocimiento y, habiendo disipado las tinieblas del error, nos ha mostrado el camino seguro hacia la patria celestial. Ha dirigido los pasos de nuestras obras para hacernos caminar por la senda de la verdad, que nos ha mostrado, y para hacernos entrar en la morada de la paz eterna, que nos ha prometido".

Por último, citando otros textos bíblicos, Beda el Venerable concluía así, dando gracias por los dones recibidos: "Dado que poseemos estos dones de la bondad eterna, amadísimos hermanos, (...) bendigamos también nosotros al Señor en todo tiempo (cf. *Sal* 33, 2), porque "ha visitado y redimido a su pueblo". Que en nuestros labios esté siempre su alabanza, conservemos su recuerdo y, por nuestra parte, proclamemos la virtud de aquel que "nos ha llamado de las tinieblas a su luz admirable" (*1 P* 2, 9). Pidamos continuamente su ayuda, para que conserve en nosotros la luz del conocimiento que nos ha traído, y nos guíe hasta el día de la perfección" (*Omelie sul Vangelo*, Roma 1990, pp. 464-465).

—© L'Osservatore Romano - 3 de octubre de 2003

## Your donation helps spread the Good News

**a** \$8,000 reduction in donations to offset the production of this newsletter requires that we take measures to trim our mailing list and printing costs.

Do you want to continue receiving this newsletter? Then clip and return this block. Your name is printed on the reverse side. For a .37 stamp to mail this to us before December 7, you will continue to receive the *Charismatics*.

>If you have made a donation to help offset the cost of print/mail within the last 12 months, you will continue receiving this newsletter and need not return this block.

>To be added to our mailing list, please print your name on the reverse of this block and mail it with a donation to the address below. May the Lord reward you for your generosity. 11/03

Catholic Charismatic Renewal, Attn: Fr. Joe Landi, 2555 17th Avenue, San Francisco, CA 94116

The Halo on the Internet ©

www.

**sfSpirit.com**

*Articles/Teachings, Scripture,  
Prayer Requests*

*Evangelization by the Archdiocese of San Francisco,  
Office of the Charismatic Renewal*

## First Friday Mass

A Healing Mass

7:00 pm Rosary—7:30 pm Mass

November 7, 2003

**St. Paul of the  
Shipwreck**

Jamestown at 3rd Street, SF

Fr. Peter Sanders, Orat.

Principal Celebrant, Music by JAC-CFA Singers



## THE CATHOLIC CEMETERIES

Archdiocese of San Francisco

**Call for a free Pre-Need Planner  
Toll Free 1-888-320-992**

### MOUNT OLIVET CEMETERY

270 Los Ranchitos Road  
San Rafael, CA 94903  
(415) 479-9020  
Fax: (415) 479-9062

### HOLY CROSS CEMETERY

1500 Mission Road  
Colma, CA 94014-0577  
(650) 756-2060  
Fax: (650) 994-8147  
sfcathcems@aol.com

### HOLY CROSS CEMETERY

Santa Cruz Avenue  
Menlo Park, CA 94025  
(650) 323-6375  
Fax: (650) 994-8147



## For Heaven's Sake

Every third Sunday of the month  
6:30 am on KRON Channel 4

With host Maury Healy  
Tune in November 16, 2003

A production of the  
Archdiocese of San Francisco,  
Office of Communications in collaboration with KRON

The Parish of Saint Cecilia  
Office of the Charismatic Renewal  
2555 Seventeenth Avenue  
San Francisco, CA. 94116-3099

ADDRESS SERVICE REQUESTED

NON-PROFIT ORG.  
U.S. POSTAGE  
**PAID**  
San Francisco, CA  
Permit No. 4971

(See page 15)

last

*Your copy of the November 2003 Charismatics Our 10th year of spreading the Good News*