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# Charismatic

## Articles of Spiritual Enlightenment for Christians

San Francisco *Charismatics*, the Halo on the Internet, at [www.sfSpirit.com](http://www.sfSpirit.com)  
Volume 10, Number 12 December 2003

### Advent to Christmas Bro. John Samaha, S.M.

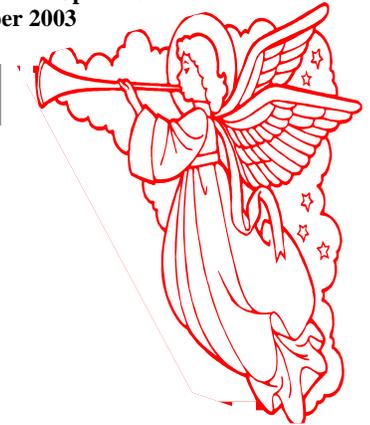
**T**he Season of Advent has a twofold character, a double meaning.

Advent prepares us for Christmas, the celebration of Christ's first coming to us, and it also reminds us to direct our minds and hearts to be prepared for Christ's second coming at the end of time.

In Christian usage the word "advent," *adventus*, has a special liturgical significance, but the origin of the word is pagan. At the time of Jesus' birth the pagans observed a manifestation

of their divinity that came to dwell in its temple at a certain time each year. This pagan feast was called advent, and it marked an anniversary of the return of their pagan god to the temple. During this special time, the temple was open. Ordinarily the temple was closed.

In the days of the Roman empire, advent also celebrated the coming of the emperor. So, the word "advent" was suitable to describe the coming of the Son of God in the temple of his flesh. Gradually the use of this word was limited



to describe the coming of the Lord. This advent, the coming of the Lord and the anniversary of his birth, replaced the advent and birth of the unvanquished sun of the winter solstice. This use of the word "advent" gained prominence during the reign of the Emperor Constantine (306-337).

To grant tolerance to all religions and to allow the open practice of Christianity, he issued the Edict of Milan in 313.

As Christian feasts were adopted and celebrated, pagan festivals were soon replaced and forgotten. And the ancient idea of Advent underlies the prayers of Advent that call forth the coming of the Lord, often with the same

(See "God" Page 7)

(See Page 2)

### What Is God Like?

Vincent McCorry, S.J.

**a**dvent strongly reminds us of our definite position, both in inward faith and outward profession of it. With regard to that open declaration of the Epistle to the Hebrews, Paul wrote: "In times past, God spoke in par-

tial and various ways to our ancestors through the prophets; in these last days, he spoke to us through a son, whom he made heir of all things and through whom he created the universe...."

In Isaiah, we read: "A voice cries out: Prepare the way of the Lord! Make straight in the wasteland a highway for our God! ... Fear not to cry out and say:

Here is your God!"  
Divine revelation, the speaking of God to man, reaches its crest, its climax and its conclusion in God's Son become man. God's final and most perfect word to us is, fittingly, God's Word.

Hear once more the sonorous, triumphant exordium of the Epistle to the Hebrews: "In old days,

**First Friday Mass**—of the Sacred Heart  
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December 5, 2003  
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Alida Way at Ponderosa, So. S.F.  
Fr. Joe Landi,  
Principal Celebrant  
Music by the Gospel Jubilation Singers  
Come. Experience the Joy!

### Is God All In Your Head?

Andrew Newberg, MD

**O**ur research indicates that our only way of comprehending God, asking questions about God, and experiencing God is through the brain. But whether or not God exists "out there" is something that neuroscience cannot answer. For example, if we take a brain image of a person when she is looking at a picture, we will see various parts of the

brain being activated, such as the visual cortex. But the brain image cannot tell us whether or not there actually is a picture "out there" or whether the person is creating the picture in her own mind. To a certain degree, we all create our own sense of reality. Getting at what is really real is the tricky part.

Is there a link between religion and health? Yes, our research provides the link between religion and health. By under-

(See Page 12)

# Advent to Christmas

From Page 1

image of the temple. Generally Advent signals a time to prepare for Christmas, the celebration of the first coming of the Lord. But the prayer texts and Scripture readings of the Sunday Masses and the Liturgy of the Hours give ample attention to the second coming of the Lord to which we look forward.

## Three Comings of the Lord

In reality the three distinct accents of the liturgy of the Advent Season are defined by the three comings of the Lord: **yesterday**, at Bethlehem, when the Son of God was born of the Virgin Mary; **today**, in our world, where he is always incarnate in the Church, in the sacraments and in the faithful baptized into grace; **tomorrow**, when he returns in glory.

This then is the rich meaning of Advent. From the beginning of the liturgical year we celebrate the whole panorama of the mystery of salvation history. The variety of this season is not only desirable, it is truly appropriate because Advent is oriented toward the one who has come once and for all, who is coming and who will come.

## The Christmas Celebration

Our feast of Christmas came from a pagan celebration that was Christianized. The first mention of the celebration of the Lord's nativity in a liturgical calendar occurs in the fourth century. This was the baptism of the pagan feast of the invincible sun, *sol invictus*, an observance introduced in 274 by the Emperor Aurelius (270-275) and celebrated in Rome on December 25, the winter solstice. The "Sun of justice" (Mal 3:20) came as "the Light of the world" (Jn 8:12) to vanquish darkness and to triumph over sin and death.

As the Christianization of the winter solstice, observed in Egypt and Arabia on January 6, developed into the feast of Epiphany, it became a major

feast of the East. To counteract certain pagan myths, Epiphany, which means "showing forth" or "manifestation," placed emphasis on the baptism of Jesus and his mission, and on the revelation of his glory at Cana. Gradually the feast of Epiphany spread to the entire West in the fourth century, and the East adopted the feast of Christmas about the same time.

## Three Christmas Masses

In the fourth century at Rome the celebration of Christmas was a rather plain Mass celebrated by the pope. The Mass was similar to our Mass at Dawn, and proclaimed the prologue of John's Gospel. To refute and oppose the Arian heresy rampant at that time,

the Mass affirmed and celebrated the eternal Word made flesh. This Christmas Mass was clearly Christological and dogmatic in character, and in 360 also included a mention of the adoration of the magi and the massacre of the innocent

children of Bethlehem. At Bethlehem a night Mass was celebrated for Epiphany in the grotto of the Lord's birth. Beginning in the fifth century a night Mass was celebrated in Rome also, but it was the Mass of Christmas and not that of Epiphany. The pope celebrated the night Mass at the Church of St. Mary Major, built after the Council of Ephesus. Wood from a crèche was displayed in one of the basilica's chapels, and the Mass celebrated there became known as the Mass *ad praesepe*, that is, near the crèche. Since the account of Jesus' birth at Bethlehem was read from the Gospel of Luke, the theme of this celebration was historical.

The Greek colony in Rome celebrated December 25 too. They assembled at the Church of St. Anastasia (Holy Resurrection). To

respect the Greeks the pope celebrated Mass with them in the morning before going to St. Peter's Basilica. In that Mass the gospel reading was the announcement of the good news to the shepherds (Lk 2:15-20).

In this way the three Masses of Christmas originated. The pope and the faithful celebrated Mass at night at St. Mary Major, at dawn at St. Anastasia, and during the day at St. Peter's Basilica.

—Br. John Samaha, S.M., currently serving at Villa St. Joseph in Cupertino, has been a Marianist for almost 50 years.



## 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: [sfccr@sfSpirit.com](mailto:sfccr@sfSpirit.com)  
Phone (415) 664-3423 Fax (415) 661-2957

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

**Mary Chang Flynn, Layout & Design**



### Renewal's Advisory Board

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# A City By Another Name

By Fr. Joe Landi, Editor

Forget his comments about cold in San Francisco in July, Mark Twain is supposed to have said something about cities that tops that. "When the end of the World comes," he said. "I want to be in Cincinnati because it's always 20-years behind the times!"

Frankly, I'd rather not be in either place. While I love San Francisco, if I have a choice when the end of the world comes, and I do, I'd rather be living it up in the City of God (Rev. 3.10-12), the New (and eternal) Jerusalem.

His Father's house, where Jesus has gone to prepare a place for us, must be in the New Jerusalem—a place where every care will be wiped away. A place where there will be heavenly banquets, where calories won't count, only being there will.

It will be better than the "old" Jerusalem. The "old" Jerusalem (Arabic *El Kuds* or *El Quds*, "The Holy") is presently and has almost always been in a constant state of turmoil and conflict since the time of its founding around 15th century B.C. According to Jewish tradition, it is the Salem (Peace) mentioned in Gen. 14.18 where the priest, Melchizedek, blessed Abram.

## The Golden Years

About 1058 B.C. after King David united the Twelve Tribes of Israel and captured the city, he made it his capital. Jerusalem came into its prominence under the 40-year reign of King Solomon, the second son of David. He glorified it with major construction projects and his national Temple to the Almighty.

## The Turmoil Begins

The Babylonians destroyed it in 586 B.C. Then after being rebuilt by Ezra and Nehemiah when they returned from Babylonian exile, it and the Temple was destroyed by the Roman Emperor, Titus, around 70 A.D. The Roman Emperors continued to have their way

with Jerusalem and it was made into a pagan shrine called *Aelia Capitolina* around 134 A.D. It fared better after Emperor Constantine's conversion to Christianity as it underwent a revival sparked by the interest of his mother, Helena, who discovered and restored many of its holy places.

## Holy to Moslems

It is a holy city to Moslems and is considered their chief shrine after Mecca because they believe it was visited by Mohammed, so they treated it well when it fell under their control in 637 A.D. However, it was the molesting of Christian pilgrims by religious extremists and fanatics coupled with the destruction of the Church of the Holy Sepulcher which lead to the Crusades in 1099. Un-Christian retributions by the crusaders when they took the city gives new depth to the term "rape and pillage."

The Moslem hero, Saladin, entered the city with his army in 1187, destroying all traces of Christian rule. It remained almost constantly under Moslem control until taken over by the British in WWI. Thereafter it became the center of the British mandate of Palestine.

## A House Divided

In 1947 the UN divided Palestine into a Jewish state, an Arab state, and a small international zone including the city of Jerusalem. This led to constant conflicts between the Jews and the Arabs in several wars causing the establishment of the new section of Jerusalem as the capital of Israel in 1950. After the 1967 Arab-Israeli "conflict", Israel took the old quarter of Jerusalem and major sections of Arab territory.

In preparation for the 2000 Holy Year, the Israeli Tourist Board in association with the Palestinian Board of Antiquity, invited several hundred Christian opinion makers to visit the Holy Land and be hosted with a tour of Jerusalem. We were impressed by the sites we visited, the new construction to benefit pilgrims and by the cooperation

between the moderate Palestinians and Israelis. Unfortunately for all of us, that spirit of cooperation was broken in Jerusalem by fanatical Moslems with suicide bombings and general mayhem. It caused Holy Year visitors to stay away by the millions. Christian inhabitants have almost abandoned the city, the beacon for the three major religions that worship the One God. It is not lost on non-believers of the One God that after thousands of years of fighting, killings and destruction, the believers have not figured out how to live with one another in the brotherly love that they all preach.

## Make Way for the Lord

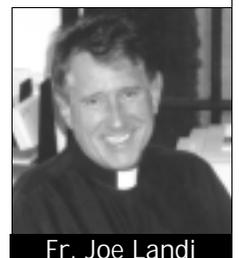
As we walk through Advent preparing to celebrate again the birth of the Prince of Peace, it is sad that there are those who profess to be Christian, yet advocate aggression to settle differences. We are heartened that wise men and women still follow him and our joy knows no bounds. But it is a bittersweet joy, as we are surrounded by seemingly endless aggression and hatred. Moreover, many faithful Christians who follow His Way have a vague feeling of helplessness—of not being able to do anything to stop the mayhem in all the "Jerusalems" around the world. There must have been a similar feeling among the faithful when He came the first time with his message of "love thy neighbor". His message changed the world then. Can it do it again?

## An Invitation is Given

He has given us an invitation to join him in the cities of every name and help spread His message that there is a better way to live. How we respond to His invitation has far-reaching implications—not only here but in the hereafter—in the New (and eternal) Jerusalem. The invitation has been extended to all who have been joined with him in the Sacrament of Baptism and by all people of good will.

However, the invitation requires an R.S.V.P. And we do that by the manner in which we live His Way.

See you in church.



Fr. Joe Landi

## Balance of Power

## A book review

**G**uns and abortion reign as two of the nation's most polarizing issues.

Richard North Patterson wrestles with both in his new book, *Balance of Power* (Ballantine, \$27.95). His 12th novel is the new USA TODAY Book Club selection.

Like fellow authors Scot Turow and John Grisham, Patterson uses his legal background to explain complicated issues to the lay reader.

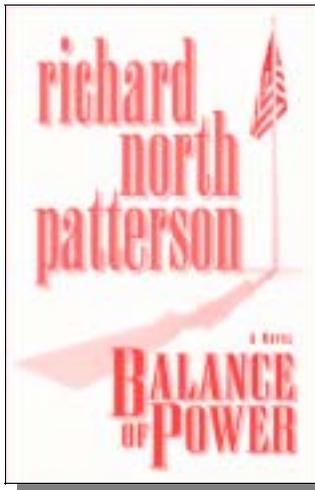
A former trial lawyer and Ohio assistant attorney general, Patterson, 56, also worked for the Securities and Exchange Commission in Washington, DC. He retired from law in 1993 to write full time.

Patterson combines serious contemporary issues—domestic violence, presidential politics, late-term abortion—with an accessible writing style that has resulted in seven consecutive international best sellers. Patterson began writing about gun violence before the Washington area was terrorized a year ago by snipers. (One of two is now on trial in Virginia.)

Patterson, who is pro gun control, says, "You can't recall a bullet." Guns, particularly handguns, make teen suicide too easy, spousal abuse too lethal and our nation too violent, he says, adding that "30,000 people are lost every year to guns."

In researching the novel, Patterson tried to interview National Rifle Association officials but says he found little assistance. In addition to attending a gun show, Patterson also spoke to gun makers. He was surprised to discover that he came to appreciate the craft of gun-making and the fine line manufacturers walk between both sides of the gun control issue.

To understand the workings of the Senate, he spoke with John McCain, Edward Kennedy and Bob Dole. He also talked with former president Clinton.



*Balance of Power* is Patterson's third and last novel about President Kerry Francis Kilcannon, an unhappily married politician from New Jersey who has a tormented love affair with reporter Lara Costello. After many tribulations, the couple are finally together, only to have their happiness shattered by a shooting

spree. Patterson considers himself a native of San Francisco, even though he attended Case Western Reserve law school in Cleveland and spent 10 years of his childhood in Ohio. Today he lives with his family on Martha's Vineyard.

He penned his first novel *The Lasko Tangent*, in 1979. His 1993 book, *Degree of Guilt* proved to be his breakthrough. "Writing a best seller is like being hit by a moon rock, only more pleasant," he jokes.

— An article by Deirdre Donahue for USA TODAY, 6 Nov 03. To read or listen to an excerpt from *Balance of Power*, read reviews of Richard Patterson's other books and an earlier interview with the author, visit [books.usatoday.com](http://books.usatoday.com)

## Book Reviews

Preparing for Christmas

By Richard Rohr, O.F.M.

"Advent is not a sentimental waiting for the baby Jesus," says Rohr. He asks us to focus our expectation and anticipation on "the adult Christ, the cosmic Christ," the Lord who challenges us to conversion and new life. Two audiocassettes.

\$17.95—St. Anthony Messenger Press

Partners in Healing

By Beverly Anne Musgrave and John R. Bickle

A unique and much-needed training program and text designed to help Christian pastoral volunteers who make home visits to the sick, the dying, the elderly, the needy and their caregivers. Great emphasis is placed upon the nexus of Christian community that unites those giving and receiving care.

\$16.95—Paulist Press

Reconciliation

By Michael Prieur

Designed to provide answers and support for those approaching this wonderful gift of God's mercy. A handy guide presented in an easy-to-read, friendly, and accessible format is comfortably kept in a pocket or purse, and convenient to keep near the place where the sacrament is celebrated.

\$9.95—Liguori Publications

Saint Nicholas, Bishop of Myra

By D.L. Cann

The story follows Nicholas from childhood in Patara to his heroic years as bishop. Cann guides readers through modern Turkey, meeting people of the region today but also imagining the experiences of a resident of the fourth century.

\$24.95—Twenty-Third Publications

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**i**f you want to know Amy Grant's story, all you really have to do is listen to her songs. From the first time she picked up a guitar as a teenager and sang for her school friends, to the albums she's recorded that have racked up multi-platinum awards, Amy's always found a musical way to share her life. And in the process, she's not only become an icon in Christian music (and could, in fact, be credited with launching the genre) but also one of the most celebrated artists in pop music today.

Music was always a part of Amy Grant's life. She can still recall the thrill of "a cappella singing" at her family's Church of Christ services and later, as a teenager, discovering a freer musical expression with the young people in her school and church. In fact, one of Grant's first performances was at a chapel service for her fellow students. The event was pivotal for Amy - it unveiled not only a musical talent, but a true gift of connecting with her peers. From that day on, Amy Grant was marked as an artist, a role model, a kindred spirit and a seeker. Through the next 25 years none of those titles ever faded away.

Amy's first album, the aptly named, AMY GRANT, introduced the world to a fresh-faced and fresh-voiced young woman with a contagious faith and engaging spirit. Contemporary Christian music was still an undefined amalgam of gospel music, church hymns and the more provocative Jesus Music movement, but somehow this new foray that seemed to combine all three elements found a quick home.

In 1985, Christian music was a formidable force, but still a world within itself. Enter Amy Grant and a new concept, sort of: crossing over. It also marked the beginnings of tension between

those who thought crossing over was tantamount to "selling out the gospel" and Amy's desire to share her heart, her music and her faith in any arena that would listen - even if that meant pop stardom.

But Amy didn't let the criticism rule her. As her celebrity grew, so did the opportunities. As Christian music's most well-known export, Amy became an ambassador for the faith and for the musical tradition that celebrated it.

Amy Grant put Christian music on the map and was having no trouble keeping it there.

When Amy released her 15th album, fans and critics alike were more focused on the divorce she was going through to appreciate the musical quality of the album. Amy weathered the storm, taking time to sort through the changes and recharge her family and musical callings.

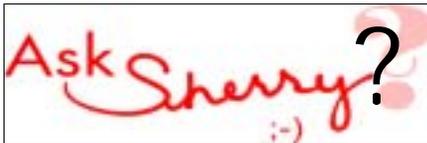
In March of 2000 Amy Grant married Vince Gill, and a year later the family grew with the welcome addition of daughter Corrina Grant Gill.

Today Amy is happily settled into another round of motherhood and celebrating the comforts of home and family. Approaching the anniversary marking her 25th year in the business of making music, Amy Grant has finally come full circle.

- excerpted from [www.AmyGrant.com](http://www.AmyGrant.com)



Amy Grant



Dear Sherry:

I am 14 this year and I have asked my parents to change my curfew but they refuse. On weeknights, I have to be in by 9:00 and on weekend nights I have to be in by 11:00. All my friends can stay out until 10:00 on weeknights and Midnight on weekends. This is so unfair!

*-Early Nights in San Francisco*

Dear Early Nights:

**I** had the same problem when I was your age and my mom told me two things: Obviously my mother loved me more than my friends' mothers loved them, and if all my friends jumped into the lake would I jump too? I know - it didn't answer my question back then either. But as I thought about it longer, my

mom was trying to tell me that she loved me very much and didn't want anything to happen to me and just because something was one way for my friends didn't mean it was right for me.

Parents have their own rules in their own houses, so as long as you live there, you generally have to obey their rules - even if they seem unfair at times. They usually have their own reason - like maybe they don't think a 14-year old should be exposed to some things that could happen after a certain time - or maybe they feel that there are no activities available for 14-year olds after the hours they set and they don't want you to get in trouble. Whatever their reason, you have to obey their rules.

And by the way, as I look back now, there was nothing that my friends did after I went home that I missed out on.



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## The Temple Bells

by Anthony De Mello

### This is a story for reflection.

After you have read the story, ask yourself these questions:

1. How important is it to me to give priority to regular times of prayer?
2. What is the meaning of prayer in my life?
3. How can I live contemplatively in the midst of a very active apostolate?

**T**he temple had stood on an island two miles out to sea. And it held a thousand bells. Big bells, small bells, bells fashioned by the best craftsmen in the world. When a wind blew or a storm raged, all the temple bells would peal out in unison, producing a symphony that

sent the heart of the hearer into raptures.

But over the centuries the island sank into the sea and, with it, the temple and the bells. An ancient tradition said that the bells continued to peal out, ceaselessly, and could be heard by anyone who listened attentively. Inspired by this tradition, a young man traveled thousands of miles, determined to hear those bells. He sat for days on the shore, opposite the place where the temple had once stood, and listened, listened with all his heart. But all he could hear was the sound of the waves breaking on the shore. He made every effort to push away the sound of the waves so that he could hear the bells. But all to no avail: the sound of the sea seemed to flood the universe.

He kept at his task for many weeks. When he got disheartened he would listen to the words of the village pundits who spoke with unction of the legend of the temple bells and of those who had heard them and proved the legend to be true. And his heart would be aflame as he heard their words ... only to become discouraged again when weeks of further effort yielded no results.

Finally he decided to give up the attempt. Perhaps he was not destined to be one of those fortunate ones who heard the bells. Perhaps the legend was not true. He would return home and admit failure. It was his final day, and he went to his favorite spot on the shore to say goodbye to the sea and

the sky and the wind and the coconut trees. He lay on the sands, gazing up at the sky, listening to the sound of the sea. He did not resist that sound that day. In stead, he gave himself over to it, and found it was a pleasant, soothing sound, this roar of the waves. Soon he became so lost in the sound that he was barely conscious of himself, so deep was the silence that the sound produced in his heart.

In the depth of that silence, he heard it! The tinkle of a tiny bell followed by another, and another, and another ... and soon every one of the thousand temple bells was pealing out in glorious unison, and his heart was transported with wonder and joy.

If you wish to see God, look attentively at creation. Don't reject it; don't reflect on it. Just LOOK at it.

—A. de Mello, *The Song Of The Bird*, Gujarat Sahitya Prakash: Anand, India, 1983. A reflection from "Proclaiming His Kingdom, Meditations for Personal Recollection" by John Fuellenbach, SVD, Logos Publications, Inc. Manila © 1992 Society of the Divine Word

In loving memory of  
Nolan Thrailkill, Jr.

and in recognition of his volunteer service to the Charismatic Renewal as Office Manager.

May he rest in peace.  
May the Eternal Light shine upon him.

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## Peace Cranes

By Fr. John S. Rausch

**O**n a crisp Sunday morning in late September the Catholic Committee of Appalachia (CCA) ended its annual meeting with a prayer vigil before the Y-12 Nuclear Weapons Plant in Oak Ridge, Tennessee. The 25 participants prayed, sang and reflected about the consequences of nuclear weapons. Education, healthcare and services for America's 33 million poor suffer cutbacks so places like Y-12 can exist. Y-12 played a pivotal role in developing the atomic bomb and today it actively keeps America's nuclear stockpile upgraded. Recently it was commissioned to produce replacement parts for warheads deployed on Trident missile systems.

Nuclear weapons, once justified solely as a deterrent, appear ready to assume a more active role in America's national security. In 2001 the Bush administration abandoned the 29-year-old Anti-Ballistic Missile Treaty intended to prevent a next-generation arms race. The treaty, a major arms control agreement, specifically barred nuclear nations from developing missile defense systems, a policy the administration now vigorously pursues.

In 2002 the United States and Russia signed the Treaty of Moscow setting a limit on deployed strategic weapons at 2,200 each—seemingly a two-thirds

reduction of each nation's arsenal. Unfortunately, the treaty's major loophole allows storing the excess warheads, not dismantling them. The warehoused missiles could reappear in 2012.

Finally, the administration's Nuclear Posture Review charts some twisted paths into morality's brave new world. The Review rejects America's commitment not to use nuclear weapons



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

against non-nuclear states, provides for the resumption of nuclear testing and envisions developing new types of nuclear weapons, known as bunker busters and mini-nukes.

These innovations represent a designer weapon ideal for targeting a "rogue" country's deeply stored cache of biological and chemical weapons. Each mini-nuke,

less than a third the size of the Hiroshima 15-kiloton bomb, would be precisely targeted to limit civilian casualties. However, scientists and strategic planners question the administration's confidence. Critical tests indicate the difficulty of containing the nuclear yield of a bomb even 1 percent the size of Hiroshima's. Radioactive dirt would rain down a lethal dose of radiation over a wide area. Strategic planners caution that America will breach the nuclear threshold by using its first mini-nuke, thus enticing other nations into a poten-

tial holocaust scenario.

Catholic social teaching on nuclear weapons admits their existence only as a deterrent. Nations may possess them only while negotiating for their elimination. Archbishop Renato Martino speaking for the Holy See at U. N. headquarters said, "There can be no moral acceptance of military doctrines that embody the permanence of nuclear weapons...they cannot be justified."

America's intentions to integrate nuclear weapons into its conventional military forces contradicts this Catholic moral teaching.

As CCA members joined hands in prayer before the perimeter fence, a sign touting Y-12's 60 years of service (1943 - 2003) beamed its message: "A proud history...A promising future." Just several yards distant from that sign the Tennessee Department of Health and Environment posted another sign by the creek running along the property boundary: "Warning. No Fishing. No Water Contact. Stream Contaminated." Ten years after the Hiroshima bomb, Sadako, a 12-year old Japanese girl and victim, folded origami peace cranes while she lay dying from radiation sickness.

The Haiku she wrote put a human face on nuclear weapons: "I shall write peace upon your wings, and you shall fly around the world so that children will no longer have to die this way." The service ended when participants blessed origami peace cranes, said a prayer and hung them on the fence.

Peace cranes fly with prayer.

## God

From Page 1

God spoke to our fathers in many ways and by many means, through the prophets; now at last in these times he has spoken to us with a Son to speak for him; a Son, whom he has appointed to inherit all things, just as it was through him that he created this world of time; a Son, who is the radiance of his Father's splendor, and the full expression of his being.

### Christ's Unique Revelation

What has God's Son revealed to us? He has revealed God; and God's truth; and God's will. There is an element in the revelation made by Christ that is utterly unique. Christ is both God revealing and God revealed. Who can tell us, with as much precision and exactness as we can bear, what God is really like? Obviously, only God

can tell us. It is the evangelist John who most

boldly trumpets this gigantic truth: *No man has ever gone up into heaven; but there is one who has come down from heaven, the Son of Man, who dwells in heaven. And again: The Son cannot do anything of his own impulse, he can only do what he sees his Father doing; what the Father does is what the Son does in his turn. The Father loves the Son, and discloses to him all that he himself does.... As the Father has within him the gift of life, so he has granted to the Son that he too should have within him the gift of life.*

This unparalleled feature of our Lord's revelation dictates the very terms in which He conveys His message. The point has been made again and again. When the prophets delivered the tidings with which they were charged, their signature was always the same, for it was not

(See "God" page 8)

## Catholic Radio Hour



KEST 1450AM  
7:00 pm

# Dear Grace

By Grace MacKinnon

**Q:** Do we fulfill the Sunday Mass obligation when we arrive late to Mass?

**A:** This is a good question. Today there is a tendency to think that as long as we have arrived in time to receive Communion, then we have fulfilled our Sunday obligation to keep holy the Lord's Day. But there is a great deal more to it than that. When a person is careless about being on time for Mass, especially when this happens repeatedly, it can be a sign that there is a lack of understanding of the action that is taking place at the Mass. This needs to be thought out carefully.

The Holy Sacrifice of the Mass is made up of two parts, the Liturgy of the Word and the Liturgy of the Eucharist, and these two parts make up the whole Mass. It is during the Liturgy of the Eucharist (the second part) that we receive our Lord in Holy Communion, but there is something else that will take place before that happens. In the first part (the Liturgy of the Word) God will reach out to us. This is accomplished through the readings from Sacred Scripture. Every part of the Mass is important, but this is especially important because when the lector approaches the ambo to read, we should know that we are about to hear God speak through the Scriptures.

It is stated in the documents of the Second Vatican Council that "the Church has always venerated the Scriptures just as she venerates the body of the Lord, since, especially in sacred liturgy, she unceasingly receives and offers to the faithful the bread of life from the table both of God's Word and of Christ's Body. She has always maintained them, and continues to do so, together with sacred tradition, as the supreme rule of faith. Therefore, like the Christian religion itself, all the preaching of the Church must be nourished and regulated by Sacred Scripture. For,

in the sacred books, the Father who is in heaven meets His children with great love and speaks with them" (*Dei Verbum*, n. 21). In a document published in 1980, the Sacred Congregation for the Sacraments and Divine Worship stated the following: "The two parts which in a sense go to make up the Mass, namely the liturgy of the word and the Eucharistic liturgy, are so closely connected that they form but one single act of worship." A person should not approach the table of the bread of the Lord without having first been at the table of his Word. Sacred Scripture is therefore of the highest importance in the celebration of Mass (*Inaestimabile donum*, n. 1)."

The Mass is both a sacrificial memorial of the sacrifice of Christ on the cross and a sacred banquet of communion with the Lord's Body and Blood (CCC #1382). Foremost, it is a sacrifice, but it is also a meal. The sacrifice is memorialized so that by remembering what He did for us, we might be transformed to go out into the world and love as He did, and Christ's own flesh and blood gives us the nourishment and strength needed to do this. Perhaps if we think of this aspect, it might become clearer to us why it is wrong to arrive only in time to go up to the table and eat, thinking that to be the only nourishment we need. In reality, however, the table to which the Lord invites us feeds us with both his Word and His Body.

Every effort should be made to be on time for Mass. If we are not able to be present in time to be seated for the readings from the Word of God, then it might be better to plan to attend the next available Mass on that day. If we rush in just in time for Communion, then we will not have truly experienced the transforming sacrifice of Jesus. We will not have been completely nourished by the Lord's Word and his Body. If we who love Him so had been there on the day He died, would we have been late?

—© Grace MacKinnon, 2003.  
at [grace@deargrace.com](mailto:grace@deargrace.com)



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

## God

From Page 7

their signature; it was *Thus says the Lord almighty*.

Nowhere do we find these words on the lips of Christ. Simply and quietly He declares: *Amen, Amen, I say to you.*

## Christ's Unique Authority

This one Man, precisely because He is so much more than man, can tell us with authority--a quality that was noticed in His teaching--the religious truths that God proposes for our belief. The uniqueness of the situation reappears, for our Lord not only teaches truth, He can say and did say: *I am truth*. "In this respect," writes Scripture scholar Rene Latourelle, "Christ cannot possibly be compared with Buddha, Confucius, Mohammed or any other founder of a religion. In the other religions, the doctrine and the object of the doctrine are distinguished from the founder. Here, on the contrary, the doctrine of Christ has Christ for its object. Our faith is faith in Christ as God; salvation is an option for or against Christ."

The case is the same for our Savior's imperatives.

When He bids us pray, and forgive injuries, and love that neighbor, and stop worrying, and be clean even in thought and desire, and not love money, and all the rest, He is telling us exactly what God desires and demands of us. Anyone who wishes may, for any number of reasons, keep a safe distance between himself and the moral directives of Christ. Only let him not enter a claim that he means life to be governed by the will of God.

What is God like? Look at Christ. What truths are God's truths? Listen to Christ. What does God want us to do? Find out from Christ. Can we be sure of God's 'love'? Yes! Says Fr. Schillebeeckx: Christ is the "coming of God's love into visibility."

—Condensed from *The Gospel of Now* © 1968 by Herder & Herder, Inc., as originally appeared in *America Magazine*

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# On The Lighter Side

**a** first grader was asked by his mother what he had learned at school that day.

“Well, Mom. Sister told us how God sent Moses behind enemy lines on a search and rescue mission to lead the Israelites out of Egypt. When he got to the Red Sea, he had his engineers build a pontoon bridge and all the people walked across safely. Then he used his cell-phone to call headquarters for reinforcements. They sent jets to blow up the bridge behind them and all the Israelites were saved.”

Aghast, his mother replied, “Are you sure that is really what Sister said?”

“No, But if I told it the way Sister did, you’d never believe it!”

**A**n elderly man was at the Vigil Service for a friend, and after the ceremony sat in the reception room of the mortuary waiting for his grand nephew to bring the car around to take him home. The mortician sat down beside him and began passing the time of day.

“How old are you, sir?” he asked.

“Ninety-one!” chirped the old man.

“Ninety-one!” mused the undertaker. “Hardly worth going home, is it?”

**T**he store Santa said to the little boy, “And what would you like for Christmas?”

The little boy replied, “Santa, didn’t you get my email?”




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

## TEXAN-ENGLISH DICTIONARY

**Pay Un:** A thang used to cook in.  
**Pan:** A place where one serves a life sentence.  
**Camer:** A thang you take pitchers with.  
**Meer:** A looking glass.  
**Woosh:** Like "Ah woosh you would be muh sweethort, Mary Lou."  
**Tal:** A thang you dries dishes with after they have been washed.  
**Rinched:** What happens when your hurt your back.  
**Hayud:** Where you keep you brains.  
**Hay und:** Something that holds your five fingers.  
**Hayut:** Something you put on your hayud.  
**Bob War Fants:** Something to keep cattle in the pasture.  
**Warr Plars:** Something you cut a Bob War Fants with.  
**Rat Naow:** Immediately if not sooner.  
**Rat Cheer:** In this very place.  
**Rat Tare:** A little south of Rat Cheer.  
**Maon:** Like in, "Ah don't need a ride, ah has maon cawur."  
**Mals:** A measure of distance.  
**Punchard Tar:** Something that goes flat when you don't have a spar in the cawur.  
**Brayud:** Something you make a sangweech with.  
**Sangweech:** Something made with two pieces of brayud.  
**Tarred:** Like in "Plum tucked out."  
**Rinch:** When you soak your clothes in clear water.  
**Ranch:** Something to take a nut off a bolt with.  
**Rayanch:** Any piece of property over fifty thousand acres.  
**Merkan Cissen:** One born in the USA.  
**Whurr:** Like "Whurr's muh hayut."  
**Whan:** Like "Whan yuh comin tuh seeme."  
**Tant:** A thang that holds a revival or a circus.  
**Born:** A billding for livestock on a rayanch.  
**Wawks:** Like when you run out of gas.  
**Lektrit Fayun:** Something you plug in to make a breeze.  
**Lard:** Like in "Praise the Lard."

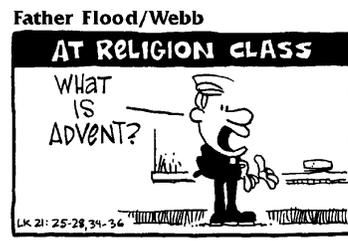
### Fr. John Hampsch's top 10

1. When you are at the end of your rope, just let go, unless you're mountain climbing.
2. A marriage may be made in heaven, but maintenance must be done on earth.
3. He who is waiting for something to turn up might start with his sleeves.
4. If you insist on driving yourself crazy, don't take any passengers along.
5. A balanced diet is more than a cheese burger in each hand.
6. Three basic food groups for those who hate to cook: Canned, Frozen and Take-out.
7. A talkative person often says things he hasn't thought of yet.
8. If all else fails, follow directions.
9. Most people want to serve God, but only in an advisory capacity.
10. If you want to learn something new, don't act like you know it all.

—From *Punch Lines* by John H. Hampsch, C.M.F.,  
©1999 Claretian Publications available at [www.clnet/claret](http://www.clnet/claret)



For Christmas last year my nephew got a soldier combat outfit, two guns, and a toy mortar. They were all wrapped in paper that said—Peace on Earth!  
—Milton Berle




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# A Different Drummer

By Eli Rodgers-Melnick

**W**ithin a five-day period, I marched twice in Washington, D.C. One march opposed a U.S. attack on Iraq; the other opposed legal abortion.

According to partisan politics, these causes have nothing in common. But I went because I believe they share a fundamental similarity: both claim that human life is more valuable than anything else on earth.

When I boarded the bus on January 18 for the anti-war march, I imagined it would resemble the peace marches of my father's day. I did meet middle-aged

former Vietnam protesters. With them were many high school and college-age students with hair dyed every color of the rainbow. But I did not sense love, peace or flower power.

The mood swelled with anger toward the U.S. Government, especially President Bush. From the stage, speakers cried, "Damn President Bush and his war-mongering faction." The most conservative speaker I heard was Jesse Jackson!

I questioned other marchers about why they opposed the war. The general response was, "The war is about oil, and we do not have the right to kill so many innocent civilians for the sake of profit." Many did not believe Iraq had weapons of mass destruction.

I asked how they would alleviate tension in the Middle East. I am a half-Jewish Christian, so I was surprised to find myself more in tune with the Muslim Student Association than with many other groups. They did not denounce America. Along with

Jews for Peace and the Black Radical Congress, they called for a peaceful, U.N.-mediated resolution to the "occupation" of Palestine by Israel. This was probably the view of most marchers, but many speakers and groups were more radical.

I noticed signs that were very anti-American, anti-capitalist and not anti-war in any true sense. They belonged to an amazingly large Communist presence. A Spartacus Youth Club sign proclaimed, "Defend North Korea's right to nuclear weapons." A huge Progressive Labor Party banner stated, "The only good war is a class war." That group led a chant calling for a U.S. military insurrection and civil war: "Soldiers turn your guns around/ shoot the profit system down." By the end of the rally, I had received two Communist periodicals and four

pro-Communist leaflets. Their response to why they were against the war was, "Capitalism promotes war and the only real solution is a Communist revolution resulting in a dictatorship of the proletariat." I felt alienated. I was 4 years old when East Germans tore down the Berlin Wall. Today North Koreans are starving under Communism, while the United States is their largest source of humanitarian aid. I had never before met anyone who said he was a Communist and proud of it.

The mood of the January 22 march against abortion was totally different. The crowd was overwhelmingly religious and ideologically conservative. Patriotic songs played in the background. Marchers and speakers praised President Bush. Many other teenagers marched. However, I again felt alienated, although I am strongly pro-life.

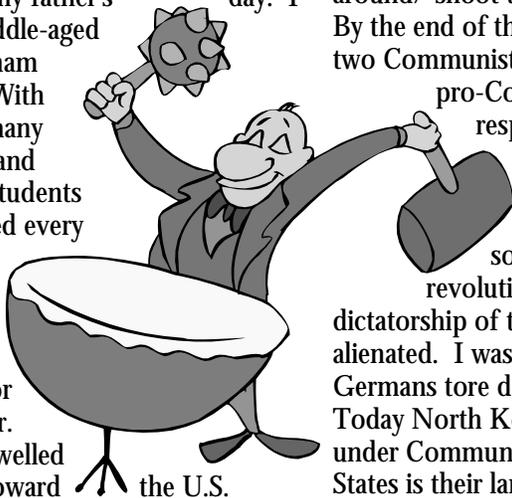
Some speakers bashed liberals and feminists. This was despite the fact that Feminists for Life of America developed the campaign that produced one of the rally's most popular signs, "Women

deserve better than abortion." As a liberal who believes society must protect the disadvantaged, I was uncomfortable. I was put off when an opening prayer condemned homosexuality. That issue would be relevant to abortion only if a gene for homosexuality is identified and pro-lifers oppose efforts to "cleanse" society of unborn gays and lesbians.

While I often agreed more with speakers at the anti-abortion rally than the anti-war rally, those at the anti-abortion rally tended to be boring and repetitious, while those at the anti-war rally were diverse and interesting. If I were not already pro-life, little I heard would have persuaded me to become so. My greatest joy was meeting a liberal, pro-life teenage girl. It was with her that I found the most common ground, for she respected life, not partisanship or discrimination. As I walked away from both marches, I felt half content.

While the anti-war march had a wide range of people, its leaders were so extreme and blatantly anti-American that it might have pushed me into the other camp if I had arrived undecided. The march for life was too religious, too conservative and sometimes downright discriminatory. This could alienate anyone who wasn't a God-fearing Republican. You don't have to believe in God to believe that an embryo is a human being with human rights. Both groups should revise their approach and show that they hold one thing above party politics, religious division and prejudice: the sacred value of every human life.

—Eli Rodgers-Melnick is a student at Peters Township High School in McMurray, Pa. This article first appeared in the 29 Jan 2003 of the Pittsburgh Post-Gazette.



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

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

**Dec 6 LADIES CHRISTMAS LUNCHEON** Irish Cultural Center  
 11:30 AM No-host cocktails, 12:30 Lunch  
 sponsored by St. Gabriel Sodality of Our Lady.  
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 Reservations: Patsy at 415/566-3073—Deadline: December 1

**Dec 6 LEAD COUPLE TRAINING** (English & Spanish)  
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**Dec 6 WINTER MUSICALE CONCERT** Saturday 7:00 pm  
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**Dec 18 HEALING SERVICE and PRAYERS** 7:30 pm  
 Holy Angels Church Hall  
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**Dec 19 BIBLE STUDY** (3rd Friday of the Month) 7:30 pm  
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 Corpus Christi Church Parish Hall  
 Alemany Blvd at Santa Rosa Ave, SF  
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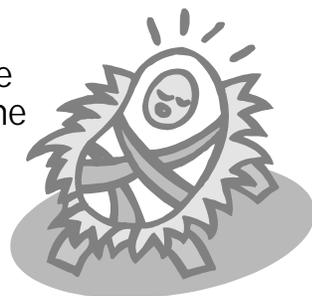
**Dec 21 HEALING MASS** with anointing of the sick 12:15 pm  
 Msgr. Mike Harriman, Principal Celebrant  
 with Fr. Joe Landi & Fr. Vito Perrone.  
 St. Cecilia Church,  
 Vicente at 17th Ave, SF  
 Music by the Gospel Jubilation Singers

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

Salt Not Sugar

By Johann B.G. Roten, S.M.

**J**esus Christ the Redeemer came as a helpless infant. He wanted to be like one



Of US. Moreover, he didn't want to distract people from his true origin. Would he have come as a king, people would have bowed before him as they do in front of worldly potentates. So he came as a child to point out his origin in God and from God.

We read in the Hebrew Scripture that during the days when God appointed Judges, the Ark of the Covenant was lost. The high priest commissioned that every artisan throughout Israel craft a new ark, one that would be a fitting and appropriate replacement for the old one. Then God himself could choose its worthy successor. Every craftsman without exception set about the task of building a truly noble and worthwhile replacement for the Ark.

When the day of decision finally arrived, there lay spread before the people of Israel chests of wood and stone and bronze and silver and gold. Before each ark the high priest cast his sacred die to determine the Lord's choice. One model after the other was rejected. Then the high priest arrived at Joseph's ark. Joseph was a poor carpenter with only normal ability but deep devotion to God. His ark was painfully simple and decidedly lackluster. When the die turned up positive the people were outspokenly upset. "Does God reject the very talent he has given to these gifted craftsmen?" they shouted.

Yielding to pressure, the high priest cast the die again. Again the choice fell upon Joseph's ark. He was forced to try for the third time. The result was the same. Amid cries of protest, God's voice from heaven was heard to say: "With a wondrous ark, my people may get lost in the beauty of their own work. With a simple and humble ark, there will be nothing to distract them. Then they will think of me, and not of themselves."

The Christ Child is like this simple and humble ark. Seeing him we will be reminded of God, and not be distracted by our own ways and plans of saving others and ourselves. The Christ Child reminds us also of the difference that exists between sugar and salt. When sugar is added to food, it draws attention to itself, to the sugar. When salt is added, it brings out the flavor of the food. It doesn't draw attention to itself, to the salt. Similarly, the Christ Child draws attention not to himself but to our need for salvation and to God's bottomless love for us.

The Christ Child reminds us that we are called to be salt and not sugar of the earth.

—Condensed from Fr. Roten's paper, *The Word of God Made Man by the Holy Spirit* presented at the Diocesan Liaisons Conference in preparation for the jubilee year 2000.



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# Is God In Your Head?

From page 1

standing how the brain works during certain religious experiences and practices (e.g., meditation and prayer), we can begin to understand how religion affects psychological and physical health. For example, our model of brain activity during meditation indicates that there may be very demonstrable reasons why people, who frequently practice meditation experience lower blood pressure, lower heart rates, decreased anxiety, and decreased depression.

## Is there an actual "God module"?

Religious and spiritual experiences are typically highly complex, involving emotions, thoughts, sensations, and behaviors. These experiences seem far too rich and diverse to derive solely from one part of the brain. It is much more likely that many parts of the brain are involved. Additionally, very different patterns of brain activity may appear, depending upon the particular experience the individual is having. For example, a near-death experience might result in different activity patterns from those found in a person who is meditating. Such evidence indicates that more than a single "God module" is at work—that, in fact, a number of structures in the brain work together to help us experience spirituality and religion.

## Are religious experiences related to disorders such as schizophrenia or temporal lobe epilepsy?

While studies have clearly shown a relationship between religious experiences and various brain disorders, there are several reasons why this association cannot be the only answer. First, not everyone with a brain disorder has unusual spiritual and religious experiences. In fact, only a small percentage of people with disorders such as temporal lobe epilepsy have unusual experiences. Second, there are people who have only one unusual experience in their entire life and never have another. This is in contrast to most people with brain disorders, who have repeated problems such as multiple recurrent seizures. Third, too many people have religious experiences to believe that all of these people have some sort of disorder. Finally, many of these experiences result in dramatic changes in a per-

son's perspective on life, death, and relationships.

Such a radical change in perspective has never been consistently documented in people with brain disorders, unless of course, they have a religious experience. This brings up the point that "normal" people can have normal or abnormal religious experiences, and "abnormal" people can have normal or abnormal religious experiences. Distinguishing between each of these groups is the difficult task of neuroscience.

## Are we "hard-wired" for God?

The term "hard-wired" suggests that we were purposefully designed that way. Neuroscience cannot answer the question of purposeful design. However, what we can say is that the brain has two primary functions that can be considered from either a biological or evolutionary perspective. These two functions are self-maintenance and self-transcendence. The brain performs both of these functions throughout our lives. It turns out that religion also performs these two same functions. So, from the brain's perspective, religion is a wonderful tool because religion helps the brain perform its primary functions. Unless the human brain undergoes some fundamental change in its function, religion and God will be here for a very long time.

## What is self-maintenance?

This refers to one of the primary functions of both the brain and religion—survival of the individual and ultimately of the species. The brain keeps us alive by keeping our body working, by avoiding dangers, by going towards objects that are necessary for survival (e.g., food), and by mating. Religion has an equally important self-maintenance function: it allows us to gain control over the environment; it diminishes anxiety so that we can perform necessary behaviors; it promotes life-sustaining behaviors; and it helps us develop and maintain societies that protect us.

## What is self-transcendence?

In its simplest connotation, self-transcendence refers to our inherent need to move from one stage of life to another. In some

sense, we do this every second: every moment we become someone slightly different from who we were just a moment before. More classically, we see self-transcendence when we go from



Andrew Newberg, MD

one life stage to another—infancy to childhood to adolescence to adulthood to old age to death. We are still ourselves at each stage, but we have transcended who we were in the previous stage. Religion is the ultimate expression of self-transcendence. Some religions allow for transcendence of the self while here on earth; other religions require death. Either way, religions help us to transcend ourselves as we move to our ultimate union with God or some other fundamental reality. Religions also help direct our daily self-transcendence by helping to prescribe ways in which we can grow, learn, and develop.

## Why won't God go away?

The main reason God won't go away is because our brains won't allow God to leave. Our brains are set up in such a way that God and religion become among the most powerful tools for helping the brain do its thing—self-maintenance and self-transcendence. Unless there is a fundamental change in how our brain works, God will be around for a very long time.

—Dr. Newberg is Director of Clinical Nuclear Medicine, Director of NeuroPET Research, and Assistant Professor in the Department of Radiology at the Hospital of the University of Pennsylvania. Upon graduating from the University of Pennsylvania School of Medicine in 1993, Dr. Newberg trained in Internal Medicine at the Graduate Hospital in Philadelphia. Newberg's research now largely focuses on how brain function is associated with various mental states—in particular, the relationship between brain function and mystical or religious experiences. The results and implications of this research are delineated in Dr. Newberg's book, *Why God Won't Go Away* (Ballantine/Random House).

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## Mary's Way

By Pope John Paul II

**M**ary's Way, learn from her to contemplate the face of Christ. If, in fact, Christians at the beginning of the third millennium are called to grow as "contemplators of the face of Christ" (cf. *Novo Millennio Ineunte*, n. 16), and Ecclesial Communities are asked to become "genuine 'schools' of prayer" (*ibid.*, n. 33), the Rosary constitutes the "Marian Way", hence, a privileged means of achieving this twofold goal. Wishing to be more and more transparent to the "mystery" of Christ in order to meditate on the "mysteries" of his Gospel, the Church learns at the school of Mary. This is "Mary's Way" (cf. *ibid.*, n. 24), the one she took on her exemplary pilgrimage of faith as the first disciple of the incarnate Word. At the same time, it is the way of genuine Marian devotion, totally centered on the bond that exists between Christ and his Blessed Mother (cf. *ibid.*).

### Two prayer intentions for the faithful: "peace" and "the family"

During this Year, I wanted to entrust two important prayer intentions to the People of God: *peace* and *the family*. The 21<sup>st</sup> century, born under the banner of the Great Jubilee of Reconciliation, unfortunately inherited many smoldering hotbeds of war and violence from the past. The alarming attacks of 11 September 2001 and its repercussions in the world have built up tension on a global level. In the face of this dis-

turbing situation, the recitation of the Rosary is not a passive withdrawal but *a conscious choice of faith*: as we contemplate the Face of Christ, our Peace and our Reconciliation, let us implore God for *the gift of peace* through the intercession of Mary Most Holy. Let us ask her for the necessary strength to be builders of peace, starting with daily life in the family.

*The family!* The family nucleus must be the very first place in which Christ's peace is welcomed, fostered and safeguarded.

In our day, however, without prayer it becomes more and more difficult for families to fulfill this vocation of theirs. This is why it would be truly helpful to return to the beautiful custom of reciting the Rosary at home, as was the practice of past generations. "The family that prays together stays together" (*Rosarium Virginis Mariae*, n. 41). Contemplate the mysteries of salvation by praying the Rosary.

I entrust these intentions to Our Lady, so that she may protect families and obtain peace for individuals and for the whole world.

I hope that all believers, together with the Virgin, may start out with determination on the path of holiness, keeping their gaze fixed on Jesus and meditating, with the Rosary, on the mysteries of salvation. This will be the most precious fruit of this year dedicated to praying the Rosary.

—©L'Osservatore Romano - 31 October 2003



## Healing Ourselves

Fr. Robert Degrandis

**S**ome atrocities of war are the result of callus decisions. However, some are due to a miscalculation. The primary intention may be to destroy the enemies' capability or will to fight, but in the process many innocent people get hurt, and it is usually all out of proportion to the "wrong" somebody is trying to right! While there is no doubt that hatred and bitterness are by-products of war, this story ends on a positive note and illustrates how powerful forgiveness can be, and how necessary!

Not long ago some Japanese and American soldiers met on an island that they had fought over in World War II. After a brief ceremony, they shook hands and forgave each other. How wonderful! How memorable! Surely they were better off when they left that place than when they arrived. Several Vietnam veterans have come to me for prayer because

of the guilt they have for killing civilians. Some time ago, a World War II veteran was sharing his guilt over his combat experiences. Is there anyone in your background that you have to forgive because of a loved one killed in war, or in some political conflict? Now is the acceptable time to release any anger and hatred.

To extend Christian love is always to say, "I forgive." In the most basic of all prayers, Jesus taught us to say: "Our Father... forgive us our debts, as we forgive our debtors" (Matthew 6:9 and 12, NAB). But remember, we must also extend this consideration to ourselves; we must forgive ourselves also.

The Lord spoke very clearly when He said, "When you stand to pray, forgive anyone against whom you have a grievance, so that your heavenly Father may in turn forgive you your transgressions" (Mark 11:25, NAB). Jesus was exemplary in forgiving everybody during His life. He forgave the Pharisees and the temple priests who "convicted" Him. He even forgave His executioners, praying for them while they blindfolded, mocked, cursed, and struck Him repeatedly in the face and body.

The Lord expects you to forgive just like He did. He is saying that if you don't forgive, you are incapable of receiving forgiveness since you are resisting the Light. Jesus is the Light of the world. Not to forgive is to keep one's self in darkness so that one blocks himself from the forgiveness of

(See "Healing" page 15)



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## Año del Rosario

By John Paul II

**C**on el mes de octubre se concluye el *Año del Rosario*. Agradezco profundamente a Dios este tiempo de gracia, en el que toda la comunidad eclesial ha podido profundizar en el valor y la importancia del rosario, como oración cristológica y contemplativa. "Contemplar con María el rostro de Cristo" (*Rosarium Virginis Mariae*, 3). Estas palabras de la carta apostólica *Rosarium Virginis Mariae* se han convertido, por decirlo así, en el "lema" del Año del Rosario. Expresan, en síntesis, el auténtico significado de esta oración a la vez sencilla y profunda. Al mismo tiempo, ponen de relieve la continuidad entre la propuesta del rosario y el camino que indiqué al pueblo de Dios en mi anterior carta apostólica *Novo millennio ineunte*.

En efecto, si al inicio del tercer milenio los cristianos están llamados a crecer como "contempladores del rostro de Cristo" (*Novo millennio ineunte*, 16), y las comunidades eclesiales a convertirse en "auténticas escuelas de oración" (*ib.*, 33), el rosario constituye el "camino mariano" y, por tanto, privilegiado para alcanzar ese doble objetivo. La Iglesia, deseando ser cada vez más transparente del "misterio" de Cristo, para meditar los "misterios" de su Evangelio, acude a la escuela de María. Este es "el camino de María" (*ib.*, 24), el camino que siguió ella al realizar su ejemplar peregrinación de fe, como primera discípula del Verbo encarnado. Al mismo tiempo, es el camino de una auténtica devoción mariana centrada totalmente en la relación existente entre Cristo y su Madre santísima (cf. *ib.*).

Durante este año he querido pedir al pueblo de Dios



que ore por dos grandes intenciones: *la paz y la familia*. El siglo XXI, que comenzó con una gran reconciliación jubilar, por desgracia heredó del pasado numerosos y persistentes focos de guerra y violencia. Los desconcertantes atentados del 11 de septiembre de 2001 y lo que sucedió a continuación en el mundo han aumentado la tensión a nivel mundial. Ante estas preocupantes situaciones, rezar el rosario no es un repliegue intimista, sino *una opción consciente de fe*: contemplando el rostro de Cristo, nuestra paz y nuestra reconciliación, queremos implorar de Dios *el don de la paz* por intercesión de María santísima. A ella le pedimos la fuerza necesaria para ser constructores de paz, comenzando por la vida diaria en familia.

*¡ La familia!* Precisamente la familia debería ser el primer ambiente en donde se acoja, cultive y conserve la paz de Cristo. Sin embargo, en nuestros días, sin la oración resulta cada vez más difícil para la familia realizar esta vocación. Por eso, sería realmente útil recuperar la hermosa costumbre de rezar el rosario en casa, tal como acontecía en las generaciones pasadas. "La familia que reza unida, permanece unida" (*Rosarium Virginis Mariae*, 41). 4. Encomiendo estas intenciones a la Virgen, para que sea ella quien proteja a las familias y obtenga la paz para las personas y para el mundo entero.

Deseo que todos los creyentes, juntamente con la Virgen, se encaminen decididamente por la senda de la santidad, teniendo la mirada fija en Jesús y meditando, con el rosario, los misterios de la salvación. Este será el fruto más valioso de este año dedicado a la oración del rosario.

(©L'Osservatore Romano - 31 de octubre de 2003)

## Quiénes somos Nosotros?

Padre Joseph Landi

**LOS** Carismáticos son Católicos quienes a través del Bautizo en el Espíritu Santo hemos recibido el poder de una transformación personal y comunal—renacidos en el Espíritu Santo. Por eso a nosotros se nos han despertado los dones y los Carismas necesarios para la edificación de la Iglesia Cristiana y para nuestra misión en el mundo. Nosotros somos Cristianos activos no Pasivos.

Como Carismáticos Católicos, nosotros nos reunimos semanalmente en grupos de Oración a Alabar a Dios, a orar, y aprender a cumplir con nuestra misión a la que hemos sido llamados por el Espíritu Santo. Los grupos de Oración

Parroquiales que pertenecen a la Renovación Carismática Católica representan Cada uno, los 92 grupos de Oración. La mesa Directiva esta compuesta de 12 miembros y Enlaces que

han sido escogidos por El Arzobispo. Nosotros compartimos la misión con un amplio mundo de Carismáticos Renovados, a Actualizar el reavivamiento de nosotros mismos y otros en las enseñanzas de Cristo Jesús.

### LA VISION COMPARTIDA ES:

**1**-Una continúa conversión personal a Cristo Jesús a través de la presencia del Espíritu Santo.

**2**-El Servicio a la Iglesia local, dando, recibiendo, albergando y usando los regalos espirituales de la Sabiduría, Entendimiento, Conocimiento, Escuchando, la Piedad, Fortaleza y Temor al Señor, con énfasis en el desarrollo de los dones más grandes el de Lenguas y Profecías.

**3**-Luchando en crecer en Santidad a través de la Oración, leyendo las escrituras, celebrando los Sacramentos, y

trabajando por la Justicia.

**4**-Trabajando en evangelizar a los Cristianos nominales y a los sin Iglesia. Nosotros somos también Católicos comprometidos con la Visión del Santo Padre Hacia el Tercer Milenio: Por una Iglesia Santificada y limpia de Divisiones, unidos todos por Amor y celebrar la Eucaristía en unidad.

Millones de Católicos en sus parroquias se reúnen semanalmente alrededor del mundo a Orar.

Si usted está interesado en desarrollar su Espiritualidad, así como nosotros lo hacemos en los grupos de oración, por favor llame Ana Isabel Tovar 415/771-6220, o Vitelio Deras 650/323-0539

—Padre Joe Landi, Director de la Renovación Carismática Católica de la Arquidiócesis de San Francisco

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## Canto de mi Esperanza

Tú eres el Bueno, Tú eres el Amor  
Ven a mi Señor pronto, aquí te espero  
Tú eres la Esperanza, Tú eres el Poder y la Gloria  
tengo la esperanza aquí en mi memoria  
que a salvar el mundo tu viniste,  
que como ninguno el Amor nos diste.

Eres Hermano y Santo,  
pues bajaste del cielo  
y con celo tanto, nos secas el llanto,  
¡ven Señor te anheló!

Tú eres el primero por bueno y sincero !Oh, Rey!  
en el cielo, mucho yo te quiero.

Y aquí te esperamos  
sabiendo Señor de el pecado esclavo  
que con mal llevamos,  
pero prometiste llevamos al cielo  
lugar que yo anheló,  
Tú nos lo dijiste..

Vuela palomita blanca tráenos al Señor Jesús  
con su copa santa y su hermosa cruz.

Padre, mande aquí a tu Hijo  
mándalo aquí, que con regocijo  
soñaremos con tigo,  
venid otra vez aquí, yo te pido.

Tú eres la Esperanza,  
ayuda aquí al mundo  
Y con amor profundo,  
danos la confianza.

Padre conocerte quiero  
mirarte y abrazarte  
Haz que yo  
primero llegue allá al cielo  
hasta el paraíso  
eso es lo primero  
que para el hombre se hizo.

por Jesús s. Garza  
1923-2004

## Healing from page 13

the Lord.

In the prayer ministry when people have asked to be prayed with for healing of hurts and pains, we have found that prayer could not relieve their pain until they were willing to forgive others. We have seen cases where pain did not leave people when they were prayed for; but when asked to forgive someone, against whom they held a grudge, the pain disappeared immediately as the person was articulating the forgiveness. We have experienced this so much that we always ask people to say the "Forgiveness Prayer" before receiving prayer for healing.

In my book, *Layperson's Manual for the Healing Ministry*, I give an account of a woman who would not forgive her husband's girlfriend. The wife was suffering from arthritis that had crippled her and the pain was excruciating. The nun who was praying with the woman finally helped her to see the necessity for forgiveness. The wife prayed, expressing her forgiveness of the other woman. Her pain left and immediately she was able to get out of bed and serve refreshments to the nun and another person who were present. This nun has an advanced degree in counseling and pastoral training and stated that this was a most amazing case.

Many of us have seen the extending of forgiveness bring immediate health to an individual. Is it not motivational to know that if we forgive, we will be healed? Isn't it wonderful that when we pray for the healing of others, or "over" others, that we always receive healing ourselves!

—Father Robert DeGrandis, the author of 33 books on the power of healing, is a member of the Society of St. Joseph, serving the world wide charismatic Catholic community. This article was condensed from *To Love is to Forgive* © 1997 Robert DeGrandis, S.S.J., available from H.O. M. Books, (508) 454-7408. Used with permission of the author.



Fr. DeGrandis

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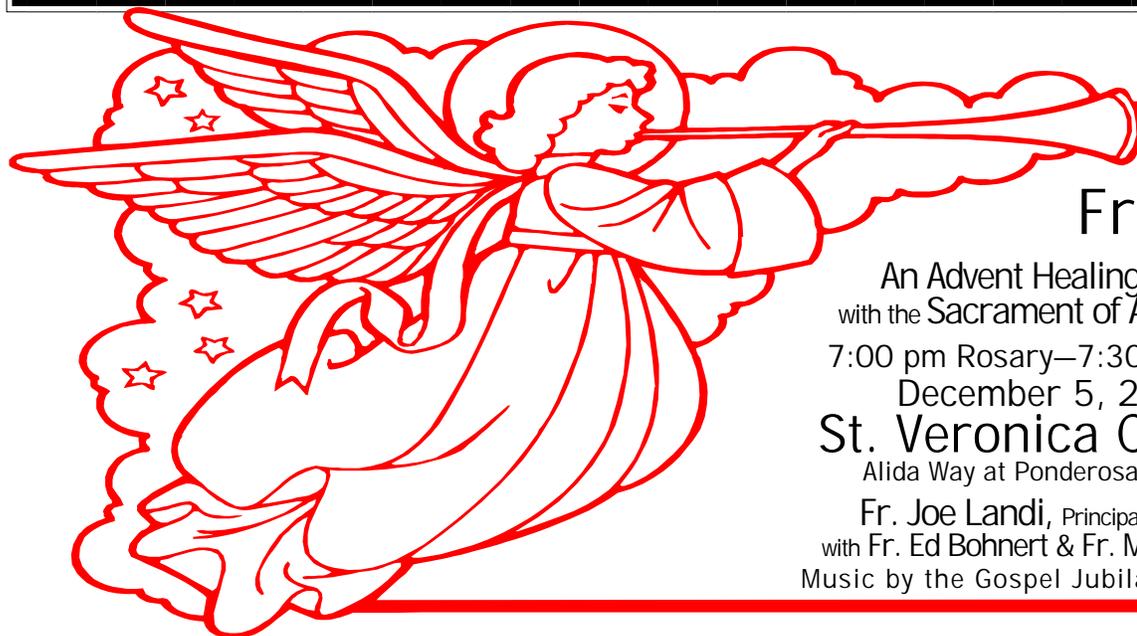
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(See page 15)

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