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Charismatic

Articles of Spiritual Enlightenment for Christians

San Francisco *Charismatics*, the Halo on the Internet, at www.sfSpirit.com
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Your Catholic Voice

Here's an interesting question: What is the connection between Pope John Paul II's "theology of the body" and the voting booth? On the surface, there is none. But Michael Galloway and Deacon Keith Fournier delve well below the surface to see that without the former, there are disastrous results at the latter. Galloway and his wife, Sandy, are the founders and owners of Catholic

Online. Deacon Fournier is an attorney who has been active in cultural evangelization, policy and politics for years.

Together, they have started Your Catholic Voice (YCV), an effort to get Catholics educated about the teachings of the Church on the issues of the day and then get them into the voting booth. YCV is going further than previous similar efforts, according to Galloway and Fournier. Catholic Online's extensive Internet presence is a big support. "This is a complete solution," Galloway

Happy New Year!

said. It is designed to "cultivate your faith and activate your voice," he added.

"But why the theology of the body?" you might ask. Because, as Michael Galloway said, "The truth must be faced. In the 30 years since Roe vs. Wade, a number of great pro-life organizations have started, and they've raised a lot of money, too. But the fact remains that abortion is still legal in all 50 states--period." So he plans to make the Pope's teachings on the body accessible by having writers popularize them, something Fournier is starting to work on and feels called to do. Fournier wants to make all the "great themes of this pontificate" popular and

(See Page 2)

Devotions to Mary

Bro. John Samaha, S.M.

All opinions to the contrary notwithstanding, devotion to Mary is alive and well today. It has been so throughout the Vatican II post-conciliar era. A strong and genuine interest in

Marian doctrine and devotion indicate that Mary's role in the Church is a timely topic among active Christians. Witness the many publications and conferences, the resurgence in sound devotions, and improved preaching and catechesis. Granted that exaggerations and aberrations crop up, but such is the human

condition. The entire picture needs to be kept in focus, and the norm kept in perspective. Who is the model? It is Jesus himself, Son of God and Son of Mary. Mary must always be understood in relation to Jesus.

It would be foolish and uninformed to assume that, because of

(See "Mary" Page 7)

First Friday Mass



—of the Sacred Heart
In English & Spanish
A Healing Mass
Rosary 7:00 pm—Mass 7:30 pm
January 2, 2004
St. Thomas More Church
Junipero Serra at Brotherhood Way, S.F.
Fr. Peter Sanders, Orat.,
& Fr. Joe Landi
Come. Experience the Joy!

Be Not Afraid

Fr. Vito Perrone

There were a lot of priests in Rome for the canonization of Mother Teresa.

I saw young and old priests, holy and arrogant ones, some priests who were bishops and some who were cardinals. Some were dressed to the hilt, and some looked like beggars. Some priests acted like they thought they were princes or kings—some acted as if they knew only one king. Christ Jesus.

During a rainy night, one priest, the superior of his religious order, had one of his subordinates holding an umbrella large enough to cover him while his subordinate was getting soaked. Another priest, in the pouring rain, was serving the poor and still another was dragging himself through the rain in order to respond to a sick call. I thought how true the letter of Hebrews is when it states: "Every priest is taken from among men." Some will become saints, others will be average,

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Your Catholic Voice

From Page 1

accessible. Galloway called the Pope's teachings on the theology of the body "a fabulous collection of talks."

"When you understand them, you understand who you are as a person," he said, and when you understand that, you understand why abortion is wrong. As Fournier said, "Any time you take a utilitarian view of the human person, you have, in fact, participated in the culture of death."

Fournier's role is heading up the Your Catholic Voice Foundation, the nonprofit arm of the group charged with education. That education will be neither conservative nor liberal, he said, but simply true.

The Dignity of Life

There are four points, or "pillars," that are the key to YCV's outreach, Fournier said: life, family, freedom and solidarity. Their approach to life issues is what he calls "whole life, pro-life." Abortion will be a key focus, but not the sole one, Fournier said. "We want to do this within the framework of the Church's teachings on the dignity of human persons." Part of their approach will be to look at the family in a broader way than it has been done before. But, he hastened to add, by this they do not mean broadening the definition of family as secularists are doing. "The family is the first instructor, the first economy, the domestic church, the first mediating institution," Fournier said. But "this has not been articulated in an accessible way. We will defend marriage," he stated clearly, "since marriage promotes the common good." Freedom includes religious freedom, something Fournier called, "a human right that natural law affords to all men and women."

Our Brother's Keeper

The foundation will also look at the free market economy. "The market was made for man, not man for the market," he said, paraphrasing both Pope John Paul II and Jesus. Finally, solidarity "cannot be overemphasized," Fournier stressed. "We have an obligation to the poor and needy; we simply are our brother's keepers."

This is one aspect where Fournier finds the neo-conservative movement "with all due respect, has fallen short."

An understanding of economics should not begin "with the individual person, but with the person in relationships," Fournier stated, again emphasizing that the family is the first economy.

Another part of the organization is a 501(c) 4 group that will be directly involved in politics, according to Galloway. And they have a secret weapon of sorts--the entire database of 165 million registered voters in the country. That's an asset they share only with the Republican and Democratic parties, Galloway claimed. That database will fuel the engine for the education efforts Fournier is undertaking and the marketing efforts Galloway will pursue. "This gives us the ability to target market," Galloway said.

Ambassador Flynn Joins YCVF

Raymond Flynn, a former mayor of Boston who was US ambassador to the Vatican from 1993 to 1997, was named President of the Catholic citizens' activist arm of Your Catholic Voice, which aims to bring Catholics into greater political participation. Flynn was in San Francisco a week before Thanksgiving meeting with influential laity, giving several informational talks in the Archdiocese to promote the organization. With its motto, "Cultivate Your Faith/Activate Your Voice, Flynn says the movement is "loyal to the Magisterium, non-partisan and inspired by the teachings of Pope John Paul II. We encourage faith-informed social and political action as a response to the call of the church to the 'new evangelization' of culture and the exercise of faithful citizenship." According to Flynn, over 160,000 people have joined Your Catholic Voice already. Their goal is 1 million members in 12 months.

The goal, Flynn said, is to have a YCV representative in every diocese who will be able to spread the word to parishes, schools, institutions and individuals and

get Catholics reading YCV materials. Flynn hopes that reading will change hearts and minds and ultimately, bring a truly Catholic bloc to the voting booth. While this may seem a pipe dream to some, Flynn is convinced it can happen. Small interest groups have been very effective at getting the atmosphere to change for them. Catholics make up one-fifth of the US population. We need to cultivate and activate the faith that's there and then we can make changes for the common good.

You can join YCVF on their web site, www.ycvf.org, or by telephoning (661) 869-1000 at Catholic Online, Bakersfield.

--Thomas Szyszkiewicz's article "Catholic Voters of the Nation, Unite!" in *Our Sunday Visitor*, April 20, 2003, was the basis of this article.

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The Anzio Boy

By Fr. Joe Landi, Editor

Jim Nicholson, the US Ambassador to the Vatican State, suggested that when I visited Anzio, Italy, I contact Alfredo Rinaldi—a native of Anzio, who was familiar with the American War Cemetery at Nettuno, near Anzio. The Ambassador recalled Rinaldi's interesting involvement as a teenager during 1944 with the 5th US Army after the invasion. The twin towns of Anzio (ancient Antium) and Nettuno, South of Rome were in the center of the WWII beachhead landing and are popular seaside resorts.

Sixty years ago, in the early morning hours of 22 January 1944, VI Corps of Lt. Gen. Mark W. Clark's 5th Army landed at Anzio as part of a three pronged assault. On Peter Beach, six miles northwest of Anzio, the 2 Brigade Group of the British 1 Division, commanded by Maj. Gen. W. R. C. Penney, would establish a beachhead. These coastal assaults were far behind the German lines and crucial for the liberation of Rome and the common good.

In the four months between these landings and the 5th Army's May offensive, the Germans threw attack after attack against the beachhead in an effort to drive the landing force back into the sea. But the troops held their beachhead and built up a powerful striking force that spearheaded their triumphant entry into Rome in June 1944.

Alfredo's family had been ordered to evacuate their Anzio home in September 1943 by the German commandant who had usurped Italian government control of the city. They hurriedly packed what they could carry and hitched a ride on the back of a neighbor's truck, taking refuge with friends in Rome, 60 bumpy Kilometers to the North.

On that wintry January morning, sixteen year old Alfredo was up early with his ear glued to their clandestine radio tuned to the newscast. "The talk was all about the invasion. It is difficult

to express how I felt... Yes, I remember shouting for joy, "The Americans are coming! The Americans are coming!" He was still bubbling over with excitement

as we sat 59 years later having lunch at a beachside restaurant owned by his sister, overlooking the now tranquil Anzio Bay.

Food was busting out all over as course after course came steaming from his sister's kitchen. Still Alfredo managed to eat, gesture with his hands, as only Italian men can do, and continue a steady narrative of his youthful love affair with Americans. "The news of the invasion filled me with much energy. I headed out... walking-running to Anzio to meet the Americans.

"Was it silly? I suppose, but then it seemed the right thing to do. On the way there were Germans everywhere... I had to keep off the main road, sometimes walking through fields and hiding in the under brush...

"I was small for my age ... God was with me... It was easy to hide from the Germans and with the grace of God, I made it behind the American lines...

and was finally stopped by American soldiers in a truck... members of the 85th QM Corp. They were black men. The first Americans I met were black men..." As Alfredo described the scene that followed, I thought it could be the basis of a comic opera. Picture a small-frame, sixteen year old Italian boy, with no knowledge of the English language, trying to explain to several jive-talking African-American soldiers, with no knowledge of the Italian language, that he had **walked** from Rome to greet the Americans but he lived in Anzio. Even now Alfredo was enjoying the humor of the encounter.

"The American soldiers were friendly. I knew it was going to be O.K. They gave me *caramella* (candy), it was a long time past when I had *dolci*" (sweets), he joyfully reminisced of the encounter.

"Then they took me to their camp, fed me and I talked to a translator who asked questions about my walking from Rome, 'Where were the Germans? Were there tanks? How many?' Things like that... also about the area around Anzio.

"I stayed there—guess you can say they adopted me—working with them, learning English. It was a great time in my life. I had an ID and fatigues. Maybe I was the first Italian employee of the 85th QM Corp.



Liberty at what price?

"I was in a truck with them when they entered Rome that following June. What a day that was! The people were crazy with joy. Everyone was on the streets—even the priests, nuns, everybody—men, women, children—singing, shouting and clapping as we drove by. What a day! What a day... Libertà!

"*Ma, non ora,*" he said, starting in Italian, stopping, and then continuing in English while making a "what can one do" gesture with both hands. Then he shrugged, "Now I am embarrassed by" But he didn't finish his sentence and silence descended on us. Was he embarrassed by anti-American demonstrations in Rome a few days earlier? Or was he embarrassed because he sympathized with them? I didn't ask.

Over the next couple of days we shared meals and thoughts about WWII, the Italians' love affair with Americans—now a love-hate affair—love them; hate their government.

"Italians were not fooled by the Fascists and the Nazis and their master-race propaganda. We had to live with them. We knew they were evil... an evil threat to the whole world", he recalled during our last Sunday lunch together at a picturesque *trattoria* in the country-side near Nettuno. "Thank God for America and the Allies."

After the war, Alfredo worked with the US Graves Commission helping locate Allied GI's buried around Anzio to move them to the American War Cemetery at Nettuno and the British Beachhead Cemetery at Anzio. He worked there for several years, meeting US presidents who came to pay respects to those "who rest in honored glory."

Now a successful photographer, Alfredo is one of the founders of the Anzio Beachhead War Museum and an honorary member of the 85th QM, 5th Army WWII Vets and travels regularly to the US to attend their reunions.

Many of the liberators who survived 1944 came home, contributed to the largest economic growth America had ever experienced and have since passed peaceably into history. Too many of us who remain and have benefited from their labors, have forgotten the gift they gave to the world. In our liberty, we have too many self-centered fat-cats, a "me first" materialist society and a bumptious government feared even by our friends.

When we put ourselves first, as individuals or as a society, ignoring the common good, using God's name to further ungodly ends, we shame those who paid the ultimate price for the freedom we enjoy 60 years after the invasion that bought this priceless liberty.

See you in church.



Fr. Joe Landi

A Treatise On Human Life

A book review

Common Law formed the basis for our Founding Fathers to establish a lawful society we know as the United States 227 years ago, and under common law falls the unalienable right to life for all, including the unborn from conception, thus argues Dr. Harold Kletschka in *A Treatise On Human Life: An Unalienable Right*.

Intellectual dishonesty in its most egregious state is counter-attacked by Dr. Kletschka in this thought-provoking, scholarly work. This is not just another pro-life text arguing principally on the issues of morality and protection of life in the womb, this is a book that expounds upon the legal rights of all people and the ethics and moral principles that, up until recent decades, put the United States in the enviable position as a model society. In this well-documented text, Kletschka cites key quotes of renowned scientists, legal scholars, medical professors, and ethicists dating back to early western civilization.

Dr. Harold Kletschka, a Minnesota cardiovascular surgeon, scientist, lawyer, and inventor of the life-saving, cardio-vascular tool known as the Bio Pump[®], presents his conclusions and the basis for these conclusions in three sections in his *Treatise on Human Life*. He addresses and defines human life, human being, and personhood with a section "devoted to tracing the unbroken chain of precedents of common law governing abortion dating back to the earliest recorded history of the subject, how this law and precedents were adopted at the time of the foundation of our country, and continue in force today, *Roe v. Wade*, not withstanding."

Author Kletschka points out that the Common Law, "set in stone" and grounded upon the law of God, was recognized by "the founders of America as embodying the principles and laws that should form the bedrock of the jurisprudence of the new nation ... Our country was founded on the people's profession of the creed that life is an unalienable right and is endowed by our

Creator. It cannot be taken away by claiming an intrusion on privacy, expediency, constitutions, or legal enactments.

Unalienable Right means nothing whatsoever can take away that right. Since that right was endowed by our Creator, it cannot be taken away by human intervention or by any means whatsoever. Life begins at the time of conception as recognized by the most ancient common laws and intellectual energies throughout the ages devoted to addressing the matter. For anyone in public office to try to eradicate or suppress that right violates his oath of office promising to uphold the Constitution, and abets the wrongdoing."

Kletschka painstakingly refutes the inconsistencies, inaccuracies, and disingenuous testimonies that led to the infamous *Roe v. Wade* decision. In pointing out some of the flaws of the Court's *Roe v. Wade* decision, Dr. Kletschka claims there was much sidestepping practiced. For instance, on page 159 of "The Court's ruling," it is stated, "We need not resolve the difficult question of when life begins ... the judiciary, at this point in the development of man's knowledge, is not in a position to speculate as to the answer."

Regarding this evasion the author has this to say, "It is indefensible for any average person of mature age living in the 20th and 21st centuries to hold that it is a 'difficult question as to when life begins' or to feel there are grounds for having to 'speculate' as to the answer. It is a confession unbecoming legal scholarship even at the elementary level." The author reiterates repeatedly that this fact, when life begins, is firmly established.

Those who cherish the liberty and sanctity of human life would be well served by this multi-disciplinary test featuring lessons in law, medicine, science, history and ethics. Dr. Kletschka has pioneered a new, thought-provoking approach of integrating legal and medical scholarship in an unparalleled way.

—Condensed from a review by Paul Quinn and Marlene to Human Life Alliance and Eagle Forum, for *HLA Action News*. (Alethos Press, LLC, 192 Pages.) Hardcover and Paperback editions are available at www.treatiseonlife.com

Book Reviews



The Poetry of John Paul II

—Roman Triptych: Meditations

By Pope John Paul II

Three poetic meditations on God as the beginning and ending of human life and on the beginning and ending of the pope's own pontificate. These are the first poems published by the pontiff during his papacy. The text is supplemented by full-color artwork from the Casa Buonarrotti and Albertina Museum as well as several pages of the pope's original handwritten text.

\$19.95—USCCB Publishing

Woven into Prayer

By Angela Ashwin

Amidst the hectic pace of daily life, how can you find time to pray? This book offers simple, adaptable suggestions—a creative spiritual approach to what can seem like life-in-chaos.

\$12.95—Paulist Press

God Knows We Get Angry

—Healthy Ways to Deal with It

By Priscilla J. Herbison

Insightful advice on admitting and understanding our anger and making well-managed anger and forgiveness positive, healthy forces in our lives.

\$11.95—Ave Maria Press/Sorin Books

Questions Jesus Asked

By Bro. Joel Giallanza, CSC

Based on seven questions that Jesus asked during his public life and continues to ask us now. The book presents a spirituality single-minded in seeking the Lord whose questions are always personal and pastoral. Our responses must come from our own experiences to be authentic.

\$5.95—Alba House Communications

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

When you look at David Carr, you see a star in the making. You see a 23-year-old man with chiseled good looks that have put him in a GQ pictorial. You see a blossoming Houston Texans quarterback with a 7-year contract worth \$46.2 million.

You don't see the frustration and despair that churned inside his soul and nearly led him to transfer, a decision that could have taken him down an entirely different path and dramatically altered the course of his life.

"Patience," Carr says. This is what God has been teaching Carr in the 14 years since he accepted Jesus Christ as his Lord and Savior.

"I try to be a little aggressive sometimes," he says. "I got married young [at 19]. I'm going to have my second child soon. I'm a guy who always wants things to happen right away. And so God makes sure He slows everything down for me. He tries to tell me who's in control. That's something I see every day."

Carr's gift is that he gets along with just about everybody who crosses his path. This is why he can say, "I try to find the good in everyone."

Peace. It is the peace Jesus describes in John 14:27: "Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid." It is the peace 9-year-old David Carr felt when he walked to the front of the chapel at a Royal Rangers camp in the mountains near Fresno and, flanked by his cousin, accepted Christ. It is something Carr lives with but can't really explain.

Something he believes nobody can truly explain.

"I don't know how I could play this game without it," he says. "I don't know that I could be comfortable at the quarterback position-or any position of leadership-without it. I just don't know how some of these guys can go without it. I really don't.

Because I go out on the field, and I don't know what's going to happen. You never know what's going to happen when you get 22 guys running around. You can draw it up nice and neat on a piece of paper, but it never ends up like that.

"I don't know what's going to happen. But I know Someone who knows what's going to happen."

It is impossible to know Carr and not recognize that peace, that tranquility that is made possible by an inner strength that transcends the tough times.

"One thing I've noticed about him is that he has a very strong faith," says Texans tight end Billy Miller, who has attended the team's chapel and Bible study along with Carr. "It's in him and in his family. You can tell it's been passed down from generations. There's a great faith structure."

Says Carr, "Stay true to yourself. Through praying, reading the Bible, or talking to my wife, that's something that I keep feeling. I've tried to stay solid spiritually."

--Excerpted from an article in *Sports Spectrum*.



David Carr



The Rosary has been a major influence in Roman Catholic thought for over 500 years while paving the way for a greater understanding of the mystery of Christ celebrated within family prayer.

The Rosary is the tradition-distilled essence of Christian devotion in which vocal and mental prayer unite the whole person in effective and purposeful meditation on the central mysteries of Christian belief. The Rosary joins the human race to God through Mary whom God chose from all time for the specific purposes of mother and intercessor.

The historical development of the Rosary begins with the desert fathers and their need to find a system to ease their laborious and repetitive prayer life. Prayer counters such as rocks, sticks or notches in wood were employed to ensure that the proper number of prayers were recited.

By the 15th century the Rosary was made up of the Our Father, the Hail Mary, the Glory Be, and the Salve Regina. The Apostles' Creed, along with the rosary pendant, were later devel-

opments, being added to the Rosary only in the early seventeenth century.

Popes John XXIII, Paul VI and John Paul II introduced new teachings on the Rosary while continuing the teachings of their predecessors. For Pope John, the Rosary was the universal prayer for all the redeemed. Additionally, he taught that the mysteries of the Rosary must have a three-fold purpose: mystical contemplation, intimate reflection and pious intention. The popes continue to foster the family rosary through writings and support of Father Peyton's Rosary crusade. The views of the pontiffs show that rosary recitation and teaching continues to be important in our contemporary prayer devotion.

--Excerpted from an article in Holy Cross Family Ministries



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The Overlooked Choice by Norris Burkes

Those on both sides of the “choice/life” debate should take note that President Bush expanded their choices. He recently renewed the 1997 Adoption Promotion Act, expanding government incentives that encourage adoption. While a vocal minority blocks access to clinics, adoption is a choice overlooked by both sides of the argument.

Several years ago, my wife and I were confronted with a choice as we opened an envelope and pictures of a blond, blue-eyed 2-year-old girl spilled out. The pictures were from the parents who had fostered our first two adopted children, giving us unofficial word that our kids had a sister and we would soon have another adoption option.

“Looks like we’re going to have another child,” I told my wife. “I’m not sure we can,” she said.

“Do we have a choice?” We debated. We already struggled with many blended-families issues. How could we find the patience for this child? Neither our car nor our quarters seemed big enough. How could our hearts possibly be big enough?

The crisis we were facing felt similar to that of an accidental pregnancy.

We argued with God, each other and anyone else who would listen. Five was big enough. How could six be in our future?

Nevertheless, we scheduled a visit with the little girl and after that, there seemed only one ethical choice. She

joined our family along with her biological siblings and became known to her new parents as “our little accident.”

It was a great day for many reasons—one being that we were given an opportunity not to just voice an opinion, but to demonstrate that choice is always a part of commitment. Voicing an opinion is easy. Making a commitment is not.

Both sides of the abortion argument have reasons to embrace adoption.

In signing the bill, the president said some 126,000 American foster children are still waiting for a permanent home—which signals that both sides need to create a system where unwanted pregnancies develop into wanted children.

As we all begin to look after the children who are already here, an environment forms where mothers can choose to bring babies into the world knowing there are full ranges of loving adoption choices. For anti-abortion or pro-choice advocates, adoption is the strongest statement that can be expressed by both sides. It would take so few to make a difference. As the president reported when he signed the bill: “It would take less than one-percent of the American population to provide a home to every child awaiting adoption.”

His words corroborate the Scriptural teaching, “Faith without work is dead.” A corresponding platitude is “Put your money where your mouth is.”

—Norris Burkes (norris@chaplainnorris.com) is a pediatric hospital chaplain at Sutter Medical Center in Sacramento. For information about opting, go to www.adoptuskids.org.

Sacred Time by Richard Rohr, O.F.M.

According to the psychologist Carl Jung, all human beings need to confront the same critical question: Are we related to something infinite or not? Are we part of an enchanted universe, or just traveling in our own little desperate search for private meaning?



Biblical revelation offers us the answer to this essential human question: Yes, we are a part of something infinite—and wonderfully so!

Not only that, but we cannot know the meaning of our own lives until we see that each life is but a small strand, a little thread in a much larger tapestry. Only within this context can each of us find our own private meaning.

Throughout most of history, religions have held that the way we come to God is by finding him in spiritual places, following precise rituals, engaging in correct behavior. We have been told, in effect: Do all those things right and you will ‘get’ God. Typically that is where religion has started—with the notion that if we answer correctly, then God will like us and we will meet God. Biblical revelation, however, takes us to a new level by telling us that we come to the real through the actual, through what is. So it’s not a matter of finding God just in sacred places. The Bible transforms sacred place to sacred time. Time is transformed. It is experienced altogether differently because, suddenly, God is available in all of time.

That is why Jesus says the temple has to fall: He wants to lessen the importance of sacred places.

Now, we have come to understand, God is manifest in the ordinary, the actual, the daily rather than only in the pure, the spiritual, the special. This represents such a contrast from what so many of us learned! There is no need to go off somewhere set apart in order to ‘be spiritual’. God is in the actual, real world. Isn’t that amazing?

Meeting God Daily

We are already spiritual beings. We just don’t know it! And the task of biblical revelation is to teach us how to be human, to be present and to see in the ordinary the extraordinary. That is the whole miracle of biblical revelation: Think of the wars and adulteries, the marriages and celebrations and festivals that make up so much of the Bible—the ordinary events of human life.

Perhaps that is why so many of us, Catholics in particular, didn’t like to read the Bible for such a long

(See “Time” on page 15)

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The Cost of Cheap Goods

By Fr. John S. Rausch

Founded in 1778, Abingdon, Virginia, the state's oldest town west of the Blue Ridge, numbers among the approximately 100 communities in the United States currently resisting a Wal-Mart superstore. For over a year the town council and concerned citizens collaborated to address the zoning and architectural issues that would make that possible. Abingdon residents wanted to preserve their historical legacy, control town sprawl and maintain a vibrant economy rooted in local businesses. Most important, residents feared the change in character of their community that a big box store would bring.

The behemoth Wal-Mart dwarfs all other retailers. With \$245 billion in sales in 2002 and a global workforce of 1.4 million workers, Wal-Mart boasts being the world's largest company. Every week 138 million people shop its 4,750 stores. Last year, 82 percent of American households bought at least one item from the company.

Shoppers flock to Wal-Mart because the retailer, according to a recent study, offers prices on average 14 percent below its competitors. Its lower prices reflect its preoccupation with shaving every penny of overhead and operating expenses. But, critics charge those cheap prices come at the expense of human and social costs.

First, critics cite Wal-Mart's employment practices. In 2001, according to court documents, company sales clerks averaged \$8.23 an hour but earned only \$13,861 a year, because Wal-Mart defines full time as 28 hours a week. The federal poverty line for a family of three at the time was \$14,630.

Women comprise 72 percent of Wal-Mart's sales force, but only 33 percent of its management. Conversely, competitors boast female management rates of more than 50 percent. The company now faces nearly 40 lawsuits charging sex-discrimination and forcing employees to work overtime without pay.



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

Wal-Mart stands virulently opposed to unions. It maintains an anti-union response team of nearly 70 people ready to visit stores

where organizing activity begins. The meat-cutters in Jacksonville, Texas, voted for the union in February 2000 and within 11 days Wal-Mart closed its meat-cutting departments, introducing prepackaged meats from outside its stores. Not one Wal-Mart store is unionized.

To maintain cheap prices Wal-Mart shops the global marketplace to stock its shelves. In 2002 it purchased \$12 billion worth of Chinese goods, an amount representing 10 percent of all U. S. imports from China. Charles Kerna-

ghan, director of the National Labor Committee, an independent non-profit group monitoring global sweatshops, says, "In country after country, factories that produce for Wal-Mart are the worst." Workers at a factory in China's Guangdong Province making toys for Wal-Mart work 13- to 16-hour days, 7 days a week, earning 13 cents an hour. Wal-Mart officials issued a "code of conduct" insisting on decent treatment of workers that global suppliers must follow, but critics charge the process lacks sufficient monitoring and enforcement.

Despite these considerations Wal-Mart enthusiasts praise the company for introducing large numbers of low income people to middle-class consumption. Yet, cheap goods cost somebody—whether the single parent sales clerk, or the truck driver denied a union, or the Chinese worker laboring in a sweatshop. In the global economy today low prices are the product of human misery, and the challenge according to John Paul II is to humanize globalization.

As citizens discussed the advent of the Wal-Mart superstore in Abingdon, their reasons covered the spectrum of issues, from employment practices and the global economy, to threaten local businesses and even traffic safety concerns at the proposed location. In the end the town's open debate clarified the issues, affirmed local businesses and slowed the forces of globalization in their backyard after taking into consideration the real cost of cheap goods.

Mary

From Page 1

misinformation and bad press, the Second Vatican Council (1962-1965) had de-emphasized the importance of Mary in the economy of salvation. This is a grossly mistaken notion. Quite the contrary is the fact. The evidence for this is clear and adequate, not to say overwhelming. Vatican II set Marian matters in balance again. The Council Fathers moved to correct excesses, and to vitalize indifferent and sterile attitudes. Chapter eight of the *Dogmatic Constitution on the Church (Lumen Gentium)* is the most extensive and intensive Church teaching statement ever issued about the Mother of Jesus. **Norm for Devotion**

Even before Vatican II, the Liturgy was declared the norm and model for Marian devotion by

Pope Pius XII in his encyclical letter *On the Sacred Liturgy (Mediator Dei, 1947)*. He identified the Catholic approach to Marian devotion as a "sign of predestination," because authentic devotion to the Mother of Jesus requires such fidelity to God's will and inspires such hope in the promises of Christ the Savior. In the post conciliar period, Pope Paul VI enlarged and specified that norm in his apostolic exhortation on *Devotion to Mary (Marialis Cultus, 1974)*.

In the pre-Vatican II years, the major current of interests, movements, and trends in Church revitalization and renewal embraced the Bible, the liturgy, the role of the laity, prayer. Mary and her role in the apostolate were intertwined with all of them. The 1918 *Code of Canon Law*, in treating the prayerful invocation of the saints, counseled the faithful above all to give filial devotion to the Blessed Virgin Mary (c. 1276). Simply check the programs and literature of those years. A

(See "Mary" page 8)

Catholic Radio Hour



KEST 1450AM
7:00 pm

Dear Grace

By Grace MacKinnon

Q: What is an "indulgence" and how does someone obtain one?

A: Many Catholics do not have a full understanding of what an indulgence is or how to gain one. To answer your question, we will have to discuss sin and the consequences of sin. We may think that it makes God seem harsh and unforgiving, but this is not so. Our God is a loving, merciful and forgiving Father. When we incur a consequence or punishment due to our sin, it is always a means to a true conversion of heart and the complete purification of the sinner.

The Catechism of the Catholic Church states the following: "An indulgence is a remission before God of the temporal punishment due to sins (whose guilt has already been forgiven) which the faithful Christian, who is duly disposed, gains under certain prescribed conditions, through the action of the Church which, as the minister of redemption, dispenses and applies with authority the treasury of the satisfactions of Christ and the saints" (CCC 1471). The doctrine on indulgences is closely linked to the Church's teaching on purgatory and the communion of saints.

To understand the Church's granting indulgences, we must realize that sin is, above all, an offense against God. When the sin is grave, it can even cut off our communion with Him. Sin has two consequences – eternal punishment and temporal punishment, depending on the type of sin committed. Eternal of course means forever, so that refers to the possibility of hell, or eternal damnation. Temporal, on the other hand, refers to something that lasts only for a time. It is this temporal punishment that we are concerned with when we speak about indulgences. In other words, even after sin has been forgiven and communion with God has been

restored, there still remains some attachment to sin and this needs to be purified either here on earth, or after death in purgatory, before the soul can go to be with God (CCC 1472). Indulgences are a means to avoid purgatory. Where do indulgences come from and how does the Church have power to grant them?



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

understanding the doctrine of the communion of saints, which teaches that there is a link between (1) the faithful who have already reached heaven, (2) those whose souls are being purified in purgatory, (3) and those who are still struggling on earth in their journey towards heaven. And all of the saints, no matter what state they are in, care for one another (CCC 1475).

We believe that those who died in faithfulness to God's friendship have gone to heaven. We also believe that, by their good works, the saints have earned merit and that all of this merit makes up the *Church's treasury*. This of course includes the merit earned by Jesus and the Blessed Virgin Mary. The Church, by the "power of the keys" given to Peter by Christ, has authority to dispense merits from this *treasury* as she sees fit. When these merits are applied to the saints in purgatory, who are in a state of purification in order to enter heaven, or to the saints on earth who are still struggling to reach heaven, they have the power to remit or wipe away their temporal punishment due to sin. An indulgence is partial or plenary, as it removes either part or all of the temporal punishment due to sin.

For more on indulgences, consult a publication authorized by Pope Paul VI titled *Handbook of Indulgences*. All of the prayers and practices and norms are listed there. For example, norm 17 of the *Handbook* states that, "A plenary indulgence is granted the Christian faithful who devoutly take part in the adoration of the Cross during the solemn liturgy of Good Friday." Plenary means a "total" remittance (wiping away) of all temporal punishment due to sin. Usually, in addition to a particular good work, the Church requires three basic conditions for obtaining an indulgence: Confession, Communion, and prayer for the Holy Father. For additional norms, one needs to consult the *Handbook*.

The faithful can gain indulgences for themselves or apply them to the dead for the remission of temporal punishment due to sin (CCC 1471). We should especially never neglect to pray for the souls in purgatory. They long to reach heaven, and we can help them. How consoling to know that they in turn will pray for us when they arrive in heaven.

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This requires un-

Mary

From Page 7

rapid review of basic information may refresh our understanding and appreciation in situating Mary in the mystery of Christ and of the Church.

Proceeds from True Faith

Devotion of Mary "proceeds from true faith, by which we are led to recognize the excellence of the Mother of God, and by which we are moved to filial love toward our Mother and to the imitation of her virtues" (*Lumen Gentium*, n. 67). It comprises "the duties of redeemed mankind toward the Mother of God, who is Mother of Christ and Mother of the faithful" (*Lumen Gentium*, n. 59).

We generally recognize three elements in devotion to Mary: 1) veneration, or the reverent acknowledgement of the dignity of the holy Virgin Mother of God; 2) invocation, or calling upon her for her motherly and queenly intercession; and 3) imitation, which may take such forms as dedication, consecration, and service.

Particular Prayer Practices

In addition to devotion in a generic sense, there are devotions to Mary; that is, particular practices of prayer and veneration. These include both liturgical practices (feasts, votive Masses, litanies) and non-liturgical practices (the rosary, the scapular, private prayers) the "various forms of piety which the Church has approved" (*Lumen Gentium*, n. 66). The singular veneration of Mary is based on her special role in God's plan. By grace she is the Mother of God-made-Man. Associated in the mysteries of Christ's earthly life, she remains by her presence with the glorified Christ "inseparably joined to the saving work of her Son" (*Constitution on the Sacred Liturgy, Sacrosanctum Concilium*, n. 103).

Fidelity to God's Will

The first evidence of response to the dignity of the Mother of Christ is found in the New Testament, the very origin and foundation of sound doctrine and devotion. She is part of the pattern of salvation history. She is totally

(See "Mary" Page 15)

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On The Lighter Side

Answers given by elementary school age children to the following questions:

Why did God make mothers?

1. She's the only one who knows where the scotch tape is.
2. Mostly to clean the house.
3. To help us out of there when we were getting born.

How did God make mothers?

1. He used dirt, just like for the rest of us.
2. Magic plus super powers and a lot of stirring.
3. God made my mom just the same like he made me. He just used bigger parts.

What ingredients are mothers made of?

1. God makes mothers out of clouds and angel hair and everything nice in the world and one dab of mean.
2. They had to get their start from men's bones. Then they mostly use string I think.

Why did God give you your mother and not some other mom?

1. We're related.
2. God knew she likes me a lot more than other people's moms like me.

What kind of little girl was your mom?

1. My mom has always been my mom and none of that other stuff.
2. I don't know because I wasn't there, but my guess would be pretty bossy.
3. They say she used to be nice.

What did your mom need to know about your dad before she married him?

1. His last name.
2. She had to know his background. Like is he a crook? Does he get drunk on beer? Does he make at least \$800 a year? Did he say NO to drugs and YES to chores.

Why did your mom marry your dad?

1. My dad makes the best spaghetti in the world. And my mom eats a lot.
2. He got too old to do anything else with him.
3. My grandma says that mom didn't have her thinking cap on.

Who's the boss at your house?

1. Mom has to because dad's such a goofball.
2. Mom. You can tell by room inspection. She sees the stuff under the bed.
3. I guess Mom is, but only because she has a lot more to do than dad.

What's the difference between moms and dads?

1. Moms work at work and work at home, and dads just got to work at work.
2. Moms know how to talk to teachers without scaring them.
3. Dads are taller and stronger, but moms have all the real power 'cause that's who you got to ask if you want to sleep over at your friend's.



What would it be like if

God decided to install voice mail? Maybe something like this: "Thank you for calling heaven. For English, press 1, for Spanish, press 2. For all other languages, press 3.

"Please select one of the following options: Press 1 for all "gimme" requests; Press 2 for thanksgiving; Press 3 for complaints; Press 4 for all others—I am sorry, all our Angels and Saints are busy helping other sinners right now. Your request is important to us and we will answer it in the order it was received. Please stay on the line.

"If you would like to speak to: God, press 1; Jesus, press 2; Holy spirit, press 3; Your favorite saint, press 4 and enter the name followed by the pound sign.

"To find a loved one that you think has been assigned to heaven, press 5, then enter their social security number followed by the pound sign. (If you receive a negative response, please hang up and dial area code 666 information.)"



"A joyful heart is the

A guy going on a month's vacation asks his buddy to look after his dog and look-in on his elderly mother. After a week, he calls his buddy to find out how things are going at home.

"Your dog died," replied the friend.

"My gawd! Couldn't you have broken the news to me in a more subtle manner. Don't be so crass. Rather than blurting out, 'Your dog died'? Say something like, 'Your dog is on the roof.'

"Then the next time I call say, 'The dog fell off the roof' and you had to take him to the vet.' Then the next time breaking the bad news saying, 'The vet had to put the dog to sleep.'

"My mother was very fond of that dog. How's she taking all this?"

"She's on the roof," the friend replied.

A guy is on vacation in the Holy Land with his wife and pesky mother-in-law, who dies. They go to a mortician who explains that they can ship her body home, but that it will cost over \$5000, whereas they can bury her locally for only \$150.

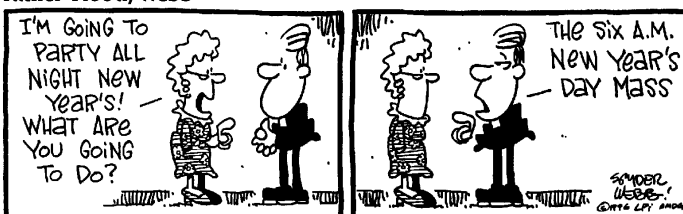
Without hesitation, the guy says, "We'll ship her home."

The undertaker asks, "Are you sure? That's a big expense and we can do a very nice burial here."

"No, I can't take the chance," the guy replies. "2000 years ago they buried a guy here and three days later he rose from the dead. Frankly, I can't take the chance."

They were getting dressed for their New Year's party when she accused him of being a procrastinator. "I am not," he protested indignantly and stopped addressing his Christmas cards.

Father Flood/Webb



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Religion in Thailand

By Professor Chainarong

In the pale light of early morning, a young saffron-robed Buddhist monk walks with dignity along a city street, a cloth bag over one arm, a metal alms bowl cradled in the other. Silently he opens his alms bowl to receive the offerings of boiled rice and curries placed in it by ordinary Thais, who have stood for a long while in front of their homes, awaiting his arrival.

He says not a word of thanks, because, according to Buddhist tenets, he is doing them a favor providing them a means to make merit so they can be reborn in the next life as higher beings. Turning, he continues to walk on bare feet to the next set of almsgivers, following in the steps of Buddhist monks before him for more than 2,500 years.

Buddhism has played a profound role in shaping the Thai character, particularly in the people's reactions to events. The Buddhist concept of the impermanence of life and possessions, and of the necessity to avoid extremes of emotion or behavior, has done much to create the relaxed, carefree charm that is one of the most appealing characteristics of the people.

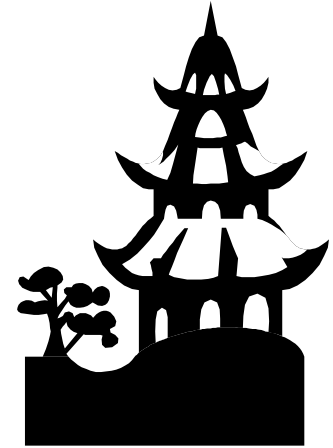
Buddhism first came to Southeast Asia from India as early as the 4th century, and was passed to the Thais between the 10th and 12th centuries. Thailand's 400,000 Buddhist monks typically live in a temple (wat), practicing and teaching the rules of human conduct laid down by the Buddha. The total number of monks in residence at Thailand's 30,000 wats varies from season to

season, swelling during the rainy season (July-October), the normal time for a young man to enter the monkhood. Thai tradition requires that every Buddhist male enter the monkhood, for a period ranging from seven days to three months, or even for life.

Regulations require that government offices and the military give a man time off to enter the monkhood; companies customarily grant leave with pay for male employees during this period. The entry of a young man into monkhood is seen as repayment of gratitude to parents for his upbringing and as bestowing special merit on them, particularly his mother. Since women cannot be ordained, it is the son, as monk, who also makes merit for his mother and other female relatives.

Nearly 95 percent of the 62 million Thai people are Buddhist, but religious tolerance is and always has been extended to other religions. Around 4 percent of Thais are Muslim, 0.7 percent are Christian, with the remainder Hindu and Sikh. The national constitution declares that the king is the "upholder" of all religions.

Catholic missionaries came to Siam, the former name of Thailand, more than three centuries ago. Today, there are around 300,000 Catholics and another 200,000 Protestants in Thailand. For the Catholic Church in Thailand at present, there are two archdioceses and eight dioceses. The current president of the Catholic Bishops' Conference of Thailand (CBCT) is Cardinal Michael Michai Kitbunchu, Archbishop of Bangkok.



In May 1984, Pope John Paul II paid an historic two-day visit to Thailand. It was the time when the Church in Thailand was actively assisting the government in facing the urgent problems created by the influx of refugees from Vietnam, Cambodia and Laos.

The Catholic Church in Thailand is generally seen as strong in education and social services. There are more than 300 Catholic schools, colleges and universities in the country, providing education and vocational training to more than 300,000 students. Mater Dei School in Bangkok, run by the Ursuline Sisters and also the venue of the 2004 congress of the international Catholic Union of the Press, is one of the most prestigious and oldest schools in Thailand. It is also the school which His Majesty King Bhumipol Adulyadej of Thailand attended when he was young.

—by Professor Chainarong Monthienvichienchai for *UCIP Information*, the newsletter of the International Catholic Union of the Press.

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A Healing Mass
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Jan 15 HEALING SERVICE and PRAYERS 7:30 pm
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Contact: Dulce 650/992-0717

Jan 16 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

Jan 18 SUNDAY CHARISMATIC MASS 2:00 pm
St. Patrick Church,
756 Mission St (between 3rd & 4th Sts.) SF
Contact Judy 415/826-7827

Feb 5 FIRST FRIDAY MASS—Of the Sacred Heart
7:00 pm Rosary, 7:30 Mass
A Healing Mass
With Fr. James Tarantino & Fr. Joe Landi
St. Gabriel Church
40th Avenue & Ulloa St, SF

Be Careful How You Judge

a lady in a faded gingham dress and her husband, dressed in a homespun threadbare suit, stepped off the train in Boston, and walked timidly without an appointment into the Harvard University President's outer office. "We want to see the President," the man said softly.

"He'll be busy all day," the secretary snapped, eyeing their plain clothes.

"We'll wait," the lady replied. For hours, the secretary ignored them, hoping that the couple would finally become discouraged and go away. They didn't and the secretary grew frustrated and finally decided to disturb the President, even though it was a chore she always regretted. "Maybe if they just see you for a few minutes, they'll leave," she told him. He sighed in exasperation and nodded. He detested gingham dresses and homespun suits cluttering up his outer office.

The President, stern-faced, strutted toward the couple. The lady told him, "We had a son who attended Harvard for one year. He loved Harvard. He was happy here. But about a year ago, he was accidentally killed. And my husband and I would like to erect a memorial to him on campus."

The President wasn't touched, he was shocked. "Madam," he said gruffly. "We can't put up a statue for every person who attended Harvard and died. If we did, this place would look like a cemetery."

"Oh, no," the lady explained quickly. "We don't want to erect a statue. We thought we would like to give a building to Harvard."

The president rolled his eyes. He glanced at the gingham dress and homespun suit, then exclaimed "A building! Do you have any earthly idea how much a building costs? We have over seven and a half million dollars in the physical plant at Harvard."

For a moment the lady was silent. The president was pleased. He could get rid of them now. The lady turned to her husband and said quietly, "Is that all it costs to start a university? Why don't we just start our own?"

Her husband nodded. The President's face wilted in confusion and bewilderment and Mr. and Mrs. Leland Stanford walked away, traveling to Palo Alto, California where they established the university that bears their name, a memorial to a son that Harvard no longer cared about.

You can easily judge the character of someone by how they treat those who can do nothing for them or to them.

—Malcolm Forbes



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Be Not Afraid

From page 1

and others will fall in their pride and sin.

In the midst of all these priests, it was an incredible honor to be within 15 yards of one of the greatest priests that the Holy Spirit has called to lead our Church: Pope John Paul II. He is first and foremost a “priest forever,” then the pope. I have had the opportunity to be in his presence four times: World Youth Day in Toronto 2002; an audience in Rome; his 25th anniversary; and Mother Teresa’s beatification. Each time I was near him, each time I see him on TV, and each time I read his scholarly works, I am struck by his living out the first words he spoke when he became pope. **“Be not afraid. Open up, no; swing wide the gates to Christ. Open up to his saving power the confines of the State, open up economic and political systems, the vast empires of culture, civilization and development.... Be not afraid!”** he proclaimed to cheering throngs of the faithful gathered in St. Peter’s Square.

John Paul II is a priest who has not been afraid. He has stood up against communism. He has stood up against the western world’s lack of respect for life. He has stood up for the poor and marginalized; he has stood up for truth embodied in our faith against tremendous odds—all of this, and more— because he stands with Christ. He is not afraid because he knows, as the blind man Jesus healed knew, that when Jesus calls, you can “take courage; get up and follow him” into the mystery of his light within all aspects of human experience. Where the human person is, so too is Christ, even though so often hidden. If one is not blind one sees Christ within our human condition.

All Human Life is Precious

As most of us know, our Holy Father is in a stage of his life where he moves and speaks with difficulty. Although he can wave, it is for a few moments only. How many of us would still engage with the whole world in this condition? This priest-pope is expressing to

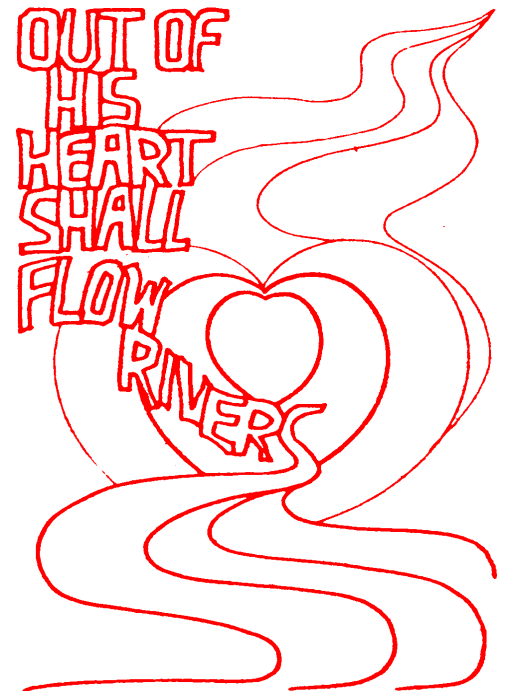
the world that “each human person, no matter their condition, is due honor and dignity, and because he or she is a human person created in the image of God. He embodies the church’s teaching that all human life is precious, all human life is holy, all life is due utmost respect from the moment of conception until natural death. What we see is a “priest forever,” a priest who may someday be a saint, a priest who is looking at us, and challenging us and encouraging us. A priest who is still exploding onto the world stage as he did 25 years ago with the words: “Be not afraid.” Christ is present to the whole of the human condition.

Christ's Love in Action

Blessed Mother Teresa of Calcutta knew this as well. It was an amazing thing to be amongst the crowd of over 300,000 people at her beatification ceremony. When they raised the tapestry that was over her shining picture hanging on St. Peter’s Basilica, there was not a dry eye among us.

After 20 years as a Sister of Loreto, Mother Teresa heard a “call within a call” to start the Missionaries of Charity. Henceforth, she was entrusted with the mission of proclaiming God’s thirsting love for all humanity, for all people, especially the poorest of the poor. She said, “God still loves the world and He sends you and me to be his love and his compassion.”

Talk about being not afraid! She went into the slums of Calcutta—a place of darkness, and turned it into the city of light. She stated: “We must not be afraid to proclaim Christ’s love and love as he loved. In the work we have to do, it does not matter how small and humble it may be, make it Christ’s love in action. Rejoice that once more Christ is walking through the world in you and through you and going about doing good,” within the



human condition.

“Be not afraid” Blessed Mother Teresa says: “and see Jesus present in the human condition. He is the way to be walked, the light to be lit, the life to be lived. Jesus is the love to be loved and Jesus is the joy to be shared. Jesus is the hungry to be fed and is the thirsty to be satiated. Jesus is the naked to be clothed and is the homeless to be cared for. Jesus is the sick to be healed and the lonely to be loved. Jesus is the prisoner to be visited and the old to be served. Jesus is the unwanted to be wanted and Jesus is the beggar to give him a smile. Jesus is the drug addict to befriend and the prostitute to remove from danger. Jesus is my God and my spouse. Jesus is my life and my only love. Jesus is my all in all, is my everything” Jesus is here, in the human condition. Be not afraid.

—Fr. Vito Perrone is a Parochial Vicar at St. Cecilia Church, SF.

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The Right Side

By Pope John Paul II

Psalm 110[109], which the Liturgy of Vespers presents to us every Sunday, is cited frequently in the New Testament. Verses 1 and 4 in particular are applied to Christ in the wake of the ancient Judaic tradition that has transformed this Davidic hymn of royal praise into a Messianic Psalm.

This prayer's popularity is also due to its constant use at Sunday *Vespers*. Psalm 110[109], therefore, in its Latin *Vulgate* version, has been the subject of many splendid musical compositions that have marked the history of western culture.

The Liturgy, in accordance with the procedures decided upon by the Second Vatican Council, has omitted the violent verse 6 from the original Hebrew text of this Psalm, which, moreover, is composed of only 63 words. It is very close in tone to the so-called "Cursing Psalms" and describes the Jewish king advancing in a sort of military campaign, crushing his adversaries and judging the nations.

The right side of God,
the place of the one
chosen to govern.

Since we will have an opportunity to return to this Psalm on other occasions, after thinking about its use in the Liturgy, we will now be satisfied with an overall glance at it. We will be able to distinguish clearly two parts in it. The first (cf. vv. 1-3) contains an oracle addressed by God to the one the Psalmist calls "my lord", that is, the sovereign of Jerusalem.

The oracle proclaims the enthronement at God's "right hand" of David's descendent. In fact, the Lord speaks to him, saying: "Sit at my right hand" (v. 1). It is quite likely that this is an allusion to a rite that required the person chosen to sit on the right of the Ark of the Covenant, to receive the power of government from the supreme king of Israel, in other words, the Lord.

God manifests himself
and speaks to us in
events of history.

Against this background we can sense the presence of hostile forces that have been neutralized by a victorious conquest: the enemies are portrayed at the feet of the sovereign, who solemnly advances among them bearing the scepter of his authority (cf. vv. 1-2). This undoubtedly reflects a real political situation, recorded at the time when one king handed over his power to another with the uprising of a few subordi-

nates or an attempt to conquer. Henceforth, however, the text refers to a general contrast between the plan of God, who works through his Chosen People, and the scheming of those who would like to assert their own hostile and counterfeit power.

Here, then, we have the eternal conflict between good and evil that takes place in the context of historical events through which God manifests himself and speaks to us.

The dignity of the king,
united with the dignity
of the priest.

The second part of the Psalm, however, contains a priestly prayer whose protagonist is still the Davidic king (vv. 4-7). Guaranteed by a solemn divine oath, the dignity of kingship also unites in itself the dignity of priesthood. The reference to Melchisedek, the priest-king of Salem, that is, of ancient Jerusalem (cf. Gn 14), is perhaps a way to justify the specific priesthood of the king beside the official Levitical priesthood of the Temple of Zion. Additionally, it is also well known that the *Letter to the Hebrews* starts precisely with this oracle:

"You are a priest forever in the order of Melchisedek" in order to illustrate the special and perfect priesthood of Jesus Christ.

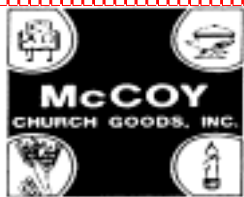
The Father offers to
share with us his Son's
place of honor.

However, let us reread the first verse of the Psalm that contains the divine oracle: "Sit at my right hand, till I make your enemies your footstool". And let us read it with St Maximus of Turin (fourth-fifth century A.D.), who commented on it in his *Sermon on Pentecost*: "Our custom has it that the sharing of the footstool is offered to the one who, having accomplished some feat, deserves to sit in the place of honor as champion. So too, the man Jesus Christ, overcoming the devil with his passion, opening underground realms with his Resurrection, arriving victorious in heaven as one who has brought some undertaking to a successful conclusion, listens to God the Father inviting him: "Sit at my right hand".

Nor must we be surprised if the Father offers to share with us the seat of the Son who, by nature, is consubstantial with the Father.... The Son sits on his right because, according to the Gospel, the sheep will be on the right; on the left, on the other hand, will be the goats.

The first Lamb, therefore, must sit on the same side as the sheep, and the immaculate Head must take possession in advance of the place destined for the immaculate flock that will follow him" (40, 2: *Scriptores circa Ambrosium*, IV, Milan-Rome, 1991, p. 195.

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El amor a los hermanos

By John Paul II

El amor a los hermanos es signo de fidelidad al Señor

Discurso a la XXV asamblea plenaria del Consejo pontificio "Cor unum", viernes 21 de noviembre

EI

Consejo pontificio "Cor unum" celebró en el Vaticano su XXV asamblea plenaria del 20 al 22 de noviembre.

Tuvo por tema: "La dimensión religiosa en nuestra actividad caritativa". Durante los trabajos, el cardenal de Camerún Christian Wiyghan Tumi, arzobispo de Duala, presentó la dimensión religiosa en el hombre; el estadounidense Kenneth Hackett, director de la mayor Agencia caritativa católica del mundo, explicó la relación entre financiación pública y libertad de decisión de las agencias; y Peter Weiderud, director para los asuntos internacionales del Consejo mundial de las Iglesias, en el aspecto ecuménico, ilustró la delicada relación entre organismos de ayuda e instituciones gubernativas internacionales. Profundizaron las relaciones cuarenta representantes de organizaciones internacionales caritativas, junto con obispos de los cinco continentes. Mons. Paul Josef Cordes, presidente de "Cor unum", presentó las conclusiones de la asamblea plenaria, que se entregaron a Juan Pablo II. El viernes 21 de noviembre, los participantes en la asamblea fueron recibidos por el Papa en la sala Clementina, el cual, después de escuchar el saludo de mons. Cordes, pronunció el siguiente discurso.

Venerados hermanos en el episcopado; queridos hermanos y hermanas:

1. Con gran placer os recibo hoy a vosotros, miembros del Consejo pontificio "Cor unum", que habéis venido a Roma para la asamblea plenaria de vuestro dicasterio. Os saludo de corazón a todos. Saludo, en particular, a monseñor Paul Josef Cordes, al que deseo dirigir una palabra de agradecimiento cordial por las expresiones de homenaje que acaba de dirigirme.

El amor a Dios y a los hermanos es manifestación directa de la fidelidad de la Iglesia a su Señor, que "se entregó por nosotros" (Ef5, 2). Del corazón abierto de Jesús crucificado nació la Iglesia, la cual, consiguientemente, se siente comprometida a comunicar al mundo el amor que ha recibido de él. Lo comunica también a los hombres de nuestro tiempo, sobre todo a los pobres y a cuantos se encuentran en cualquier tipo de necesidad. Esta, queridos miembros del

Consejo pontificio "Cor unum", es la tarea que el Papa os encomienda, para que sostengáis a tantos hermanos y hermanas que se encuentran en dificultades, haciéndoles experimentar la ternura divina y la cercanía amorosa del Sucesor de Pedro.



2. La Iglesia está al servicio del hombre en sus diversas y concretas necesidades materiales y espirituales. Puesto que "el hombre es el camino de la Iglesia", como escribí en la encíclica *Redemptor hominis* precisamente al inicio de mi pontificado (cf. n. 14), la atención que se le debe prestar nos impulsa a considerar en profundidad el anhelo de plenitud de vida que está en su corazón.

Muestra bien esta exigencia el tema - "La dimensión religiosa en nuestra actividad caritativa" - que habéis elegido para vuestro encuentro. En efecto, pone de relieve que, al llevar ayuda a quien está hambriento, enfermo, solo, al que sufre, no hay que descuidar la íntima aspiración que palpita en toda criatura humana de encontrar y conocer a Dios. En efecto, todos buscamos respuestas exhaustivas a los grandes interrogantes de la existencia. Nosotros, cristianos, sabemos que sólo en Jesús se encuentra la respuesta verdadera y exhaustiva a las numerosas inquietudes del alma hu-

mana.

Por eso la Iglesia no se limita a satisfacer únicamente las expectativas materiales de quien atraviesa dificultades; no agota su acción caritativa en la construcción de estructuras y obras filantrópicas, por muy meritorias que sean. Se esfuerza, además, por dar una respuesta a las preguntas existenciales más recónditas, aunque no estén expresadas claramente. Y con sencillez y prudencia pastoral no duda en testimoniar a Cristo, que revela el rostro tierno y misericordioso de Dios Padre.

3. Amadísimos miembros del Consejo pontificio "Cor unum", os estoy sinceramente agradecido por el trabajo que realizáis diariamente y por la ayuda que dais a la Santa Sede. Las reflexiones de estos días os impulsan a poner de relieve el significado y el valor evangélico de la diaconía de la caridad, que la Iglesia ejerce a través de sus instituciones benéficas y testimonia con la entrega de tantas personas. No faltan ejemplos luminosos de este servicio de amor a Dios y al prójimo. Señalo a todos a Teresa de Calcuta, a quien pude acompañar personalmente durante muchos años y a la que recientemente he tenido la alegría de inscribir en el catálogo de los beatos. Que desde el cielo interceda por vosotros y haga que vuestro trabajo sea fructífero. Vele siempre sobre vosotros María santísima, Madre de misericordia y consuelo de los afligidos.

Con estos sentimientos, os imparto de corazón la propiciadora bendición apostólica a cada uno de vosotros y a las actividades que el Consejo pontificio "Cor unum" realiza con generoso empeño.

(©L'Osservatore Romano - 5 de diciembre 2003)

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Mary From Page 8

involved in the mysteries of the Savior's life. The Gospels proclaim her divine and spiritual maternity in the Nativity narratives, and this is found indirectly in Galatians 4:4. Elizabeth hails Mary as "Mother of my Lord" in Luke 1:43, meaning "queen-mother of the messiah-king," probably the oldest Christian greeting of praise to the Mother of Jesus. John's accounts of Cana and Calvary show her role as archetype of the believing Church. So do the "difficult sayings" on keeping God's word in Mark 3:35 and Luke 11:28. Chapter eight of *Lumen Gentium* cites these and other Biblical texts.



Time From Page 6

time. It wasn't spiritual enough for us; it was not special enough. In truth, it was just like our life, but we didn't realize the good news in that. But it is indeed good news that we meet God in the eventful world. This history, this life matters. It matters to God, and it is in this history that we find God.

Lessons From Life

This lesson is most clearly evident in the lives of the Jewish people, who were always situated in the bloody middle of history. We see it in their 40-year journey in the desert; we see it again in the Exile. The Jewish people let God come into their reality: They possessed an uncommon power to stand their ground before negative realities with God alone, nothing else. They stood naked before their enemies, always trusting in God. We've got to appreciate how daring that was!

Our challenge today is to take these new awarenesses to heart. It will mean letting go of our certitude that God is to be found only in certain designated places and moments and, instead, surrendering to the scary and terrifying mystery of God. It means allowing ourselves to be transformed. If we approach the Bible correctly, it leaves us humble and vulnerable. We need to let go of our answers and explanations and, instead, to become blank slates before God, eager to listen to what God has to say to us.

Our reward will be a God who continually unfolds before us in the minutes and hours of our lives, the God who is ever with us.

—Condensed from *Every Day Catholic* and *New Great Themes of Scripture*, a 10-part audiocassette series available from St. Anthony Messenger Press, A7090, \$49.95, 1-800-488-0488.

Continuity of History

A survey of Church history from apostolic times to the present reveals an interesting development of Marian studies and cult in line with Christology and ecclesiology. In the Vatican II post-conciliar years, Church documents offer ample indication that Marian studies and devotion are alive and active. Take note of Pope Paul VI's *Marialis Cultus*; the 1973 joint pastoral letter of the National Conference of Catholic Bishops, *Behold Your Mother, Woman of Faith* Pope John Paul II's Marian Year encyclical letter, *Redemptoris Mater* (Mother of the Redeemer), 1987; and the Marian Year instruction from the Congregation for Catholic Education, *The Virgin Mary in Intellectual and Spiritual Formation*, 1988.

All of us are called to renew our filial homage to Mary, the Mother of the Redeemer and of the redeemed. This is part of the very fabric of the Christian way of life and of our place in Mary's apostolic mission. The quality and quantity of our Marian patrimony are considerable. In fact, we are living in the Age of Mary.

—Bro. John M. Samaha, SM writes from the Marianist Community, Villa St. Joseph in Cupertino, CA 95014.

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