

Inside	
<i>Truth or Consequences</i> Fr. Joe Landi	3
<i>Connecting with the Gospel</i>	5
<i>A Place at the Table</i> Fr. John Rausch	7
<i>The Third Commandment</i> Grace MacKinnon	8
<i>On The Lighter Side</i>	9
<i>Respect Head Scarves</i> E.J. Dionne, Jr.	10
<i>Calendar of Events</i>	11
<i>Teach Peace</i> John Paul II	13
<i>Politicos Pro-Aborto</i> P. Frank Pavone	14

Charismatic

Articles of Spiritual Enlightenment for Christians

San Francisco *Charismatics*, the Halo on the Internet, at www.sfSpirit.com
Volume 11, Number 2 February 2004

The Council of Trent Bro. John Samaha, S.M.

Although we live in the memory of the Second Vatican Council (1962-1965), let us recall that the Council of Trent (1545-1563) was a monumental event in the history of the Catholic Church. In these early years of the 21st century we are marking the 450th anniversary of that great milestone in salvation history.

To commemorate the 450th anniversary of the opening of the Council of Trent in 1545 Pope John Paul II had paid a visit to the northern Italian city of Trent in April 1995. The completion of that historic council will be celebrated in the year 2013.

That history-making ecumenical council was convoked by Pope Paul III to confront the disruption of the Protestant Reformation and to correct abuse in the Roman Catholic Church. The council extended through the reigns of Julius III, Paul IV, and Pius IV, who adjourned it.



Today the walls of Trent are plastered with signs proclaiming it "The City of the Council." St. Vigilius Cathedral was refurbished for the papal visit and for the continuing celebration of the most important event that ever took place within its Romanesque walls.

The 13th-century Cathedral of St. Vigilius welcomed the 34 prelates of the Church on December 13, 1545, to inaugurate the 19th of the 21 ecumenical councils of the Catholic Church. An ecumenical, or universal, council is a meeting of the bishops and high-ranking officials of the Church under the patronage of the pope, and exercises supreme authority in matters of faith, morals, worship, and discipline.

This 18-year event was

(See Page 2)

About Tithing

Fr. Rick Jaworski

Uncle Sam may have wanted you, but God wants you more. He wants all of you, because He loves YOU. So, yes, He wants your money too; but, how much?

We want to do God's will. So, in looking to the Bible, some people point to the practice of "tithing" and say that one should give 10% of one's gross income to the Church. (Tithing is the giving of 10% for the support of a religious purpose.) Is that what God wants? Although it is true that one of the precepts of the Catholic Church relates to

Church support, no percentage is given. *The Catechism of the Catholic Church* (revised edition) #2043: "[. . .] The fifth precept ('You shall help to provide for needs of the Church') means that the faithful are obliged to assist with the material needs of the Church, **each according to his own ability**" (emphasis added).

(See "Tithing" Page 7)

First Friday Mass

—of the Sacred Heart
A Healing Mass
Rosary 7:00 pm—Mass 7:30 pm
February 6, 2004
St. Gabriel Church
40th Avenue and Ulloa Street, S.F.
Fr. James Tarantino
& Fr. Joe Landi
Music by The Lord's Flock
Come. Experience the Joy!



Memories and Hopes of Suenens

Matteo Calisi

Cardinal Léon Joseph Suenens, Archbishop of Malines-Bruxelles, played a decisive part in spreading the Charismatic Renewal in the Catholic Church. He was one of the foremost protagonists in the celebration of the Second Vatican Council (1962-65). He took a particular part in the preparation of the Conciliar Assembly under John XXIII and was

nominated "moderator" of the Council by Paul VI.

Memories and Hopes is based on these rich and passionate years and, according to the intention of the author, is meant to be a canvas on which "to lose oneself in memories, without the need to reach conclusions and with the freedom to wander."

In the first part of this work, following the journey of a hardworking student, of a brilliant professor and of a bishop attending to the needs

(See "Memories and Hopes" Page 11)

a turning point in Europe's religious history, and set the course of the Catholic Church for centuries to come. Its decrees set policies and procedures for the administration of the Church from the 16th century until Vatican Council II in the 20th century. The Council of Trent's 25 sessions were prolonged by wars, theological disputes, changing papal attitudes as the See of Peter changed hands several times, and a typhus epidemic that forced transfer of the meetings for several years to nearby Bologna.

The Counter Reformation

Gradually the council gave rise to the Counter-Reformation, Catholicism's mobilization to win back the hearts, minds, and souls of the Protestants. Many of its doctrinal and disciplinary measures remain visible in today's Church. The split in Christianity was practically institutionalized by the time the council started. The differences between Catholics and Protestants solidified rapidly.

The Council of Trent began two months before Luther's death and 28 years after he issued his 95 theses questioning many Catholic doctrines and practices, especially indulgences. By this time the reformers were already divided among themselves.

In addition, the Reformation by 1545 had spawned political controversies. Many German princes protected the reformers and adopted their ideas, because this offered a means of asserting independence from the Catholic Emperor Charles V, leader of the Holy Roman Empire, comprised of Germanic territories.

At that time Trent was part of the Holy Roman Empire. Its selection for the meetings followed the current practice of holding a council in the area where the church controversy originated. It bordered on the Italian-speaking world, which placed it within easy reach of Rome (365 miles south) and papal influence.

The contested issues covered a wide range. Originally convoked to heal the divisions in Christian unity stemming from the Reformation, the end result primarily defined with clarity the

differences between Catholicism and Protestantism. Major topics included the real presence of Christ in the Holy Eucharist, the residence of bishops within their dioceses, the language of worship and theology, indulgences, seminaries, the sacraments, revelation, justification.

The Council's Resolutions

Bishops were required to live in the dioceses they governed. At that time many preferred living in Rome, where they could influence Church policy; others preferred residing at the ruler's court, where they had access to political power. Pastoral duties had been neglected.

Latin was retained by the Catholic Church as the language of the Mass and the Divine Office, while Protestant groups began to worship in their vernacular tongues.

As the Protestants stressed the Bible as the only source of divine revelation, the council maintained that tradition—knowledge of the faith "transmitted in some sense from generation to generation down to our time"—was to be accepted "with as much reverence" as the Bible.

Martin Luther's Point

Contrary to Martin Luther's teaching of "justification," salvation by faith alone, the council reaffirmed that faith and good works are needed.

Regarding indulgences—remissions of temporal punishment for sins already forgiven—the council reiterated the Church's power to grant them and took steps to eliminate abuses, such as selling indulgences as a source of church income. It forbade the sale of indulgences and charging for sacraments.

The council recognized the number of sacraments to be seven, and defined each. The indissolubility of marriage was emphasized.

Candidates for ordination to the priesthood until this time had to seek appropriate education on their own. The council mandated Church-sponsored seminaries

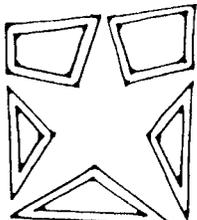
for the education of priests.

The Council of Trent also promulgated an official, universal catechism to elucidate the basic teachings of our faith. Until the new *Catechism of the Catholic Church* was recently presented by Pope John Paul II, Trent's *Roman Catechism* was a standard reference.

Without doubt the impact of the Council of Trent on the life of the Church has been far-reaching and long-lasting. Its mark on history is indelible. Often underestimated and under-appreciated, the Council of Trent deserves a serious review as we commemorate its 450th anniversary.

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

LET THE
LIGHT
OF OUR
FAITH



SHINE
IN ALL
THAT
WE DO

The San Francisco Charismatics

(ISSN 1098-4046), on the web at 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: sfcsr@sfSpirit.com
Phone (415) 664-8481 Fax (415) 661-2957

Reverend Joseph Landi, Editor,
The Archbishop's Liaison
Mary Chang Flynn,
Layout & Design



Advisory Board

- Reverend Monsignor Fred Bitanga,**
Chaplain Filipino Charismatics,
Pastor, St. Patrick's Parish, San Francisco
 - Mario Vierende,** Assistant Liaison, Filipino Charismatics
(415) 468-1346
 - Ernie von Emster,** Assistant Liaison, Anglo Charismatics
(650) 594-1131
 - Norma Calip,** Corpus Christi Parish
 - Vitelio Deras,** St. Francis of Assisi Parish
 - Jun Flores,** St. Augustine Parish
 - Norma Guerrero, D.M.D.,** St. Veronica Parish
 - John & Marilyn Lee,** St. Cecilia Parish
 - Julie Mercurio,** St. Anne Parish
 - John Murphy,** St. Gregory Parish
 - Letty Ramos,** Visitation Parish
 - Mariah Stafford,** St. Hilary Parish
 - Ana Isabel Tovar,** Corpus Christi Parish
 - Tessie Vierende,** St. Paul of the Shipwreck
- ©2004 Catholic Charismatic Renewal

MARK A. SHUSTOFF

ATTORNEY AT LAW



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

Truth or Consequences

By Fr. Joe Landi, Editor

Truth is stranger than fiction, but it is because Fiction is obligated to stick to possibilities; Truth isn't.

—Mark Twain

There was a time when liars were given the "raspberry" by adults. And by children to their peers, liars given the ultimate putdown chant, "Liar, liar pants on fire...." Nowadays, when we find out someone has laid a lie on us we deal with it with a shrug as if to say, "It doesn't make much difference."

We have become so jaded by lies that even the president of the United States did it with impunity while looking into the TV camera with his moist, cow-eyes blinking and with a straight face uttering those now-famous words, "I did not have sex with that woman." When we found that it was a bald-faced lie, the nation's response was a shrug.

Of course, that incident wasn't the first time or the last time a president lied to the nation. It was only the first time we weren't surprised by the revelation of the truth. When we watched that president lying on TV perhaps H. L. Mencken's observation guided us, "It is hard to believe that a man is telling the truth when you know that you would lie if you were in his place."

There are times, as presidential apologists will say, that for "national defense" (or other face-saving reasons) a president might use the familiar "white lie." The American Heritage Dictionary of the English Language graciously puts "white lie" as "a diplomatic or well-intentioned untruth."

There is much speculation in the press as to the current occupant of the White-lie House regarding Iraq. The question is, "Who lied to whom?" Did the advisors white lie to the president? Were the reasons for the war with the Flintstones just white lies to pacify us until the Iraqi oil money started rolling into the US Treasury pumping up our economy? None of the participants in 9/11 were Iraqi. But that's all right because we caught the bad guy holed up in his underground palace and won the

war. Or have we? Are you ready for another white lie?

It's on the Internet

If you have e-mail you probably have received a rumor, lie or dire virus warnings circulating on the Internet. The latest, to update your PayPal account, was not only a hoax, but a virus. Another rumor-lie is that your hotel key card contains the information found on your credit card. (I'd be happy if it would just open my door.) My all-time favorite: "A benefactor left you \$3 million. Send us your social security number and your bank account number so we can wire you the proceeds." (If you answered, you can say, "Bye, bye bank account!")

There is a website, www.truthorfiction.com, that will debunk dire e-mail warnings.

Do you swear to...

Some of our past presidents held truth to a high standard. For example our third president, Thomas Jefferson, author of the Declaration of Independence, said, "There is not a truth existing which I fear, or would wish unknown to the whole world." The truth about him didn't come out until later.

Notwithstanding Woodrow Wilson's leading the US into WWI with his boast to make the world "safe for democracy," our 27th-28th president—the only one awarded the Nobel Peace Prize (1919)—had an interesting opinion about liars. He said, "I would guarantee that if enough liars talked to you, you would get the truth; because the parts that they did not invent would match one another, and the parts that they did invent would not match one another." We can only wonder about the cargo of that torpedoed passenger ship *Lusitania*.

And President Abe Lincoln observed, "No man has a good enough memory to make a successful liar." I wonder, was this before or after he returned the penny? Then there is the story of the Father of our Country who could not tell a lie. The Cherry Tree story was not a lie but a fairy tale.

Why do people lie?

People and governments lie to

gain advantage, to reap benefits or to escape blame. The adage "You can trust a thief, but you cannot trust a liar" holds as true as ever. We **expect** honesty and assume that those we deal with on a personal or business level are truthful. We should **demand** it from those we elect to represent us in public office.

What is the problem?

The problem is, "Where can we get the truth today?" Is the media trustworthy? Is our press really free? In that famous remark of a former president, it depends on what your definition of "is" is. According to Al Franken in his sharply funny

book, *Lies and the Lying Liars Who Tell Them*, the answer is a resounding No! In his satirical way, he makes a point that we can't trust our newspapers, magazines, news broadcasts and we especially can't trust our politicians. When they are talking about politics, they are all lying to us. Worse yet, perhaps they are only telling us what we want to hear.

What would Jesus do?

To his disciples Jesus teaches the unconditional love of truth: "Let what you say be simply 'yes or no'" (Mt 5:37). The Bible is full of truths—the Old Testament attests that God is the source of all truth and in the New Testament we are reminded that "the truth will set you free" (John 8:32).

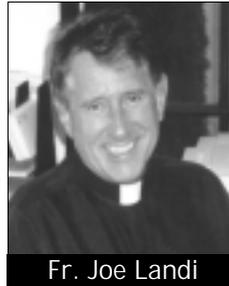
The ten moral commands given by God to Moses (Ex. 20:1-21) on Mt. Sinai and interpreted by Christ in the New Testament (Mt. 5:17-48) are directed towards the love and justice due our neighbor. The eighth "thou shall not" forbids misrepresenting the truth to our neighbor.

What can you do?

Accept that there are no extenuating circumstances that justify lying—white lying or the bald-faced ones. It should not be tolerated from our government or from individuals. To put it bluntly, lying undermines the foundation of society. Demand the truth. Be prepared to handle it!

Emerson advises that if we want to have truth, be truthful. As he puts it, "The greatest homage we can pay to truth is to use it." Those who don't, sooner or later suffer dire consequences; and that's the truth.

See you in church.



Fr. Joe Landi

Growing Up in a Dangerous World A book review

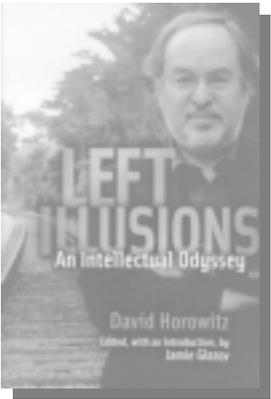
David Horowitz underwent the most dramatic political conversion since Whittaker Chambers. And at every stop of his intellectual journey, he has produced sparkling and provocative commentary. From his youthful days in the New Left to his current role as master strategist of the right, Horowitz's polemical legacy is unmatched in wit and integrity.

Horowitz's newest book, *Left Illusions: An Intellectual Odyssey*, provides the first map of his intellectual development. Complementing his acclaimed autobiography, *Radical Son*, the selections in *Left Illusions* range from his first book, published over forty years ago, to his most recent writings on the war against terror. The pieces include his polemics, journalism, and scholarship, along with selections from most of his books. Their subjects range from the origins of the New Left to the Cold War, from the fall of communism to political radicalism, race relations, the war on terror, the "culture wars," and modern conservatism. Twenty-eight of the selections have not been published in book form or are contained in texts that are generally unavailable.

"I make no apologies for my present position," Horowitz writes. "My values have not changed, but my sense of what supports them and makes them possible has." He became profoundly disillusioned with

the radical movement because of a tragedy both personal and political. The whole fascinating story is here for the reader to follow as it unfolded. *Left Illusions* is really the story of David Horowitz—and America—growing up in a dangerous world.

While this latest effort from the prolific Horowitz certainly contains autobiographical material, as one would expect of a book that follows an activist's ideological journey, it is really much more than that. The scope of the chapters range from the very specific (e.g., the propriety of reparations) to the demonstrated failings of ultra-liberal, socialist or communist policies over the past century (as well as



where they may well take us in the future if allowed to flourish). Conservatives will find their beliefs and suspicions reinforced by much of what the author writes.

His appeal, however, is not simply in stating timeworn principles from Conservatism 101. Horowitz has an uncanny knack for demanding of liberals the same consistency—in their theories/policies and the application of them—that they demand of others. He exposes demonstrably false assumptions, shows how they corrupt otherwise worthy goals, and in many instances work against the end they seek to achieve.

—See www.spencepublishing.com

Book Reviews



Healing in the Spirit of Jesus

—A Practical Guide to the Ministry

By Fr. Peter Sanders, C.O.

A step-by-step guide including discussion of what healing is, how Jesus healed, how to conduct a healing session, and how to allow the Spirit's gifts to flow powerfully. Based on biblical teaching, also explained are the dynamics of the healing ministry as God's will is discerned and the ability to experience the spirituality of being a minister of healing prayer. The reader is reminded of the vital service in the Church that is the call to pray for healing.

\$15.95—Winepress Publishing

Seven Last Words

—Lenten Reflections for Today's Believers

By Alice Camille

Christ's famous words from the cross come alive through seven reflections that illuminate the Good Friday event and offer a practical application for one's own life today. These excellent reflections are available in book and cassette formats.

\$6.95 paper, \$9.95 audio—ACTA Publications

Where Joy and Sorrow Meet

—A Way of the Cross

By Nicholas Ayo, James Flanigan et al.

Each of the stations is addressed in a separate chapter, through meditation, art, poetry, and prayer. Based on events in scripture. The authors allow a new generation of believers to re-live this drama, bringing to light profound spiritual meaning and implications for contemporary life.

\$12.95—Ave Maria Press

The Leading Catholic Directors

650•756-4500

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



www.duggans-serra.com

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

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

The Season of Lent

Observance of Lent is as old as the 4th century. From the 5th to 9th century, strict fasting was required; only one meal was allowed per day, and meat and fish (and sometimes eggs and dairy) were forbidden. During and since the 9th century, fasting restrictions were gradually loosened. By the 20th century, meat was allowed, except on Fridays. In 1966, Pope Paul VI began a trend toward performing penitential works (such as acts of charity) in conjunction with Lent.

Today when they hear the word "Lent," many people think fasting, no meat on Fridays, and giving up favorite things like chocolate, TV, video games, soft drinks—basically giving up everything they enjoy and suffering for 40 days. Instead, Lent should be viewed as an opportunity to exercise control or discipline over something external that takes your mind away from spiritual growth. It can also be viewed as a time to spend 40 days out of the year learning more about yourself through prayer and meditation by walking in the steps of Jesus.

Today the word "fasting" means a total abstention from all food but that is not what is expected from you during Lent. "Fasting" as it applies to Lent means to practice disciplining your body by controlling or limiting your diet. It is believed that if you can discipline your body then you can discipline your mind and yourself for the sake of directing your energies towards achieving spiritual goals. Then it serves a

purpose. People are now beginning to realize the value of practicing fasting and abstinence—in the past many people did it because they had to, but did not realize any benefit in their spirituality.

To fast, just omit an item or two from your diet—something that you would normally eat during the course of the day. Every time you get a craving for those items, you will be reminded of your fast and that will remind you of the reason for your fast, and you can pray instead of eating. This can have immense spiritual benefit.

The Meaning of Lent

In Christianity, Lent is a time of penance, prayer, preparation for or recollection of baptism, and preparation for the celebration of Easter. Lent is the

forty-day period before Easter that begins on Ash Wednesday, the 40th weekday before Easter. In ancient times, people marked times of fasting, prayer, repentance, and remorse by placing ashes on their foreheads. Traditionally, the ashes for the Ash Wednesday service come from burning the palm fronds from the previous year's Palm Sunday celebration.

When we count the forty days of Lent, we skip Sundays because they commemorate the Resurrection. This year Lent begins on February 25, 2004 and ends on April 10, 2004, which is the Saturday before Easter Sunday. In the Roman Catholic Church, Lent officially ends at sundown on April 8th (Holy Thursday), with the beginning of the Mass of the Lord's Supper.

—© 2003 Liturgical Publications, Inc.



The Tuesday before Ash Wednesday is also known as "Shrove Tuesday," which gets its name from the ritual of "shriving" that Christians used to undergo in the past by confessing their sins and receiving absolution for them. Years ago, the custom was to eat all the things in your pantry or food storage that couldn't be eaten during Lent such as meat and butter. In some areas, making pancakes (to use up the "bad" food items) was the custom and Shrove Tuesday became a family holiday of "pigging out," going to confession, and being forgiven before Lent began.

Mardi Gras is the French name for Shrove Tuesday. Literally translated, the term means "fat Tuesday" and was so called because it represented the last opportunity for merry-making and excessive indulgence in food and drink before the solemn season of fasting. In the cities of some Roman Catholic countries, the custom of holding carnivals for Mardi Gras has continued since the Middle Ages. The carnivals, with spectacular parades, masked balls, mock ceremonials, and street dancing, usually last for a week or more before Mardi Gras itself. Some of the most celebrated are held in New Orleans, Rio de Janeiro, Nice, and Cologne.

Since early times carnivals have been accompanied by parades, masquerades, pageants, and other forms of revelry that had their origins in pre-Christian pagan rites, particularly fertility rites that were connected with the coming of spring and the rebirth of vegetation. In Athens, during the 6th cen-

ture B.C., a yearly celebration in honor of the god Dionysus was the first recorded instance of the use of a float. It was during the Roman Empire that carnivals reached an unparalleled peak of civil disorder and licentiousness.

In Europe the tradition of spring fertility celebrations persisted well into Christian times, where carnivals reached their peak during the 14th and 15th century. Because carnivals are deeply rooted in pagan superstitions and the folklore of Europe, the Roman Catholic Church was unable to stamp them out and finally accepted many of them as part of church activity. The immediate consequence of church influence could be seen in the medieval Feast of Fools, which included a mock Mass and a blasphemous impersonation of church officials.

Eventually, however, the power of the church made itself felt and succeeded in dominating the activities of the carnivals. Eventually they became directly related to the coming of Lent and the major celebrations are generally on Shrove Tuesday.

—© 2003 Liturgical Publications, Inc.



**Sacred Heart Cathedral
Preparatory**

1055 Ellis Street, San Francisco

Timothy Burke-Director of Admissions

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

Celebrating 150 years of educating in the ♥ of San Francisco

You Can't Outgive God

By Ron Krausert

I remember job-hunting one summer between years at university. I looked unsuccessfully a whole month for work that was interesting and well-paid enough to pay for my food, apartment, and the next year's university tuition. Telling my mom this over breakfast at McDonald's before we attended Sunday morning Mass, I was asked how much money I had left. I replied, "Only \$150.00."

Worried and sympathetic Mom asked what I planned to do. I replied, "I don't know yet." We finished breakfast in thoughtful silence. Before leaving for Mass, I told her I knew what I'd do. I'd read somewhere in scripture that you can't outgive God. In fact, when you give money to charity, sometimes God repaid you a hundredfold. So, I decided I would throw \$50.00 of my last \$150.00 into the collection basket and see what happened.

"Oh don't do that, Ron!" she exclaimed at first. "You're trying to have more money, not less." Gently, but firmly, I reminded her that I had already tried my best for a month, unsuccessfully. I had to give God a chance to do what He said in His Word. It would strengthen our faith as well. "Besides, do you have a better idea?" I asked. She said, "No," agreeing there was little to lose and much to gain by trying it. So, later at Mass I put a \$50.00 check in the collection basket.

A God-incidence

As soon as I got back to my apartment, the phone

rang. It was the Alberta Male Nursing Service, offering me a Senior Care job I'd applied for weeks earlier. I went into people's homes helping to lift seniors in and out of bath tubs, transferring them from wheelchair to toilet and back, helping them eat, dress, shave and more. It was an interesting \$10.00-an-hour job with overtime. Three and a half months later, the T4 slip they gave me, after tax, showed I'd netted exactly \$5,000—not a penny more, not a penny less. Coincidence? No! This was a God-incidence. He had multiplied my \$50.00 given in faith a hundredfold as I'd asked.

Three Lessons Learned

From this, and later situations, I've learned three things:

- 1) Like the loaves and the fishes miracle, I needed to participate, to **give** something to multiply.
- 2) Whether I give food, money, time or talent, in giving I receive. He blesses us back in some way. Of course we try to give out of love, not expectation of receiving. Still, it's nice to know that like with Solomon, who asked only for wisdom to be able to govern wisely, God can "plus size" our request. Solomon asked for wisdom in faith and he received that, plus riches, long life and honor!
- 3) God wants to teach us faith in Him and in His love and His miraculous power to help.

So take Him at His Word. Be generous in giving. Also remember that you can't outgive God!

—Courtesy of *The Bread of Life* at www.thebreadoflife.ca

The Meek

By Benedict J. Groeschel C.F.R.

Scripture says that the meek will inherit the earth. Such a promise strikes our ears as rather grandiose, like hyperbole or grand overstatement. It obviously does not mean the earth in which we live; it means the heavenly world. Our reward for meekness involves spiritual realms, blessings that will last forever.

However, the meek do in a strange way inherit a sizable portion of this world. Do you know how? The meek survive. Did anybody ever say to you, "Oh, you're a survivor"? That means you have a basic kind of meekness. No matter what happens, no matter how terrible things turn out to be, no matter what disasters befall you, you keep trying to find the will of God in those circumstances and keep going.

If you're a believer who is struggling to make progress in the spiritual life, you already have a kind of meekness or you wouldn't still be trying. No matter what the odds, God will give you the grace to fight another battle, until the day is finished and the race is run.

Those who are not meek often die of rage or frightful disappointment or sheer desperation. Because they can't tolerate things as they are, they may violate the notion of meekness every way they turn. Unwilling to find the hand of God leading them through the worst of situations, they may become inordinate in their anger. My friend Msgr. Arthur Rojek, who survived four-and-a-half years in Auschwitz and Dachau, once told me that many prisoners who did not survive died of sheer rage.

Those who die of rage do not have the meekness of Christ, who walked through this earth as the meekest of men even though he was also God. Jesus saw his life's work destroyed on Thursday night but resolutely went on to Calvary. Meek were the last words Jesus spoke from the cross: "Father, forgive them for they know not what they do.... Father, into your hands I commend my spirit." Here we find meekness in its purest form: the meekness of God.

In whatever small and homely ways God may lead the meek, he often leads them to do a good in a place where no one else will or can do that particular good. I've chosen one man to illustrate this principle, someone who had a profound effect on the history of the world and of the Church. He is an unknown man whose influence is still being felt long after his death.

This man appeared on the scene during an especially difficult time in his native land. By means of a brutal military occupation, the Nazi forces were doing everything possible to obliterate all culture and religion in Poland. In some parts of the country, children were not

(See "The Meek" Page 12)

Kaufer's
Religious Supplies

Area Code 415

333-4494

Fax 333-0402

55 Beverly St., S.F. 94132

Church Supplies • Books • Religious Articles

A Place at the Table

By Fr. John S. Rausch

Eula Hall had 1,500 folks for Christmas dinner. Founder of the Mud Creek Clinic, Eula raised \$5,000 to purchase 25 hams, 40 turkeys, plus toys for the kids. She organized her friends and volunteers to start cooking a day early and fill take-home bags with fruit, nuts and candy stretching the dinner into area homes. Mud Creek Clinic serves the residents of Floyd County, Kentucky, where the poverty rate hovers around 30 percent, with more than acute medical care.

Eula represents one woman with a vision of service to the poor. She worries about her neighbors living in drafty homes and seniors struggling between buying food or medicine. Nothing touches her heart more than children, so she responds.

Last year the U.S. Catholic bishops issued a pastoral message addressing poverty, "A Place at the Table: A Catholic Recommitment to Overcome Poverty and to Respect the Dignity of All God's Children." They noted in a land of opulence and billionaires one out of six children still grows up in poverty. And, if all 34 million Americans below the poverty line lived in one area, that region would be the second most populous state in

the U.S., larger than the population of Texas but slightly smaller than California's.

The bishops chose the fitting image of a table, because people sit at a table to eat and they gather around a table to make decisions. People in poverty lack sufficient material goods for a dignified life, plus they are denied participation in deciding their own destiny. Overcoming poverty means fundamentally giving people a place at the table for eating and decision making.



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

Following through with their image, the bishops say this table rests on the efforts of four institutions, or legs, to overcome poverty:

- 1) families and individuals,
- 2) community and religious institutions,
- 3) the private sector, and
- 4) government.

Too often in the past addressing poverty focused on one leg to the neglect of the others.

Eula Hall and other generous hearts sprinkled throughout society will always care for the vulnerable at hand. Catholic Charities, the Red Cross and institutions like Mud Creek Clinic will serve clients as their means allow. The other two legs of the table, however, may need some adjusting.

The private sector continues to offer cheap consumer goods in part by paying low wages. The working poor—those who rise each morning, go to work and draw a meager paycheck—comprise 6.4 million workers. The national minimum wage of \$5.15, set in 1997, cannot keep a family out of poverty, yet work should not leave people poor. What is needed is a national commitment to a living wage.

Finally, government over the last 20 years has shrunk social programs designed especially to serve the poor. James Weill, president of the Food Research and Action Center, says, "Hunger was a problem we came much closer to solving in the 1970s. Food stamps were more available, wages at the bottom were higher and there was less inequality." The current trend to reduce the scale and power of government leaves the poor with an unsure safety net.

Overcoming poverty ultimately means critically examining the global economy and government's legitimate social role. Four legs make a secure table.

Eula runs a food pantry at the Mud Creek Clinic serving about 100 families each month. She has an account at the clinic pharmacy for anyone unable to pay the \$12 charge per prescription. Each week she divides the profits from the pop machine between the two.

Tithing

From Page 1

The Code of Canon Law, Can. 222, s.1: "Christ's faithful have the obligation to provide for the needs of the Church, so that the Church has available to it those things which are necessary for divine worship, for works of the apostolate and of charity, and for the worthy support of its ministers." Can. 222 s.2: "They are also obliged to promote social justice and, mindful of the Lord's precept, to help the poor from their own resources."

Pope Leo XIII, in his encyclical *Rerum novarum* (*On the Condition of Labour*, 1891), stated: "True, no one is commanded to distribute to others that which is required for his own necessities and those of his household; nor even to give away what is reasonably required to keep up becomingly his condition in life; 'for no one ought to live unbecomingly.' But

when necessity has been supplied, and one's position fairly considered, it is a duty to give to the indigent out of that which is left over."

Scriptural Authorities

As to the scriptures, St. Paul speaks along similar lines when he says, "It is not that you ought to relieve other people's needs and leave yourselves in hardship; but there should be a fair balance—your surplus at present may fill their deficit, and another time their surplus may fill your deficit" (2 Cor 8:13-14a).

According to the *Anchor Bible Dictionary* (*ABD*), in the Old Testament, tithing was not generalized. That is, not everyone was required to give 10% of everything. (Everyone was required to give 10% of some agricultural products. Some individuals voluntarily chose to give 10% of everything.)

Early Jewish rabbis and early Christian Fathers tended to gen-

(See "Tithing" Page 8)

Catholic Radio Hour



KEST 1450AM
7:00 pm

Dear Grace

By Grace MacKinnon

Q: The Third Commandment says to keep the Sabbath holy. Is it sinful to work on Sundays?

A: The Bible tells us that “In six days the Lord made the heavens and earth, the sea, and all that is in them; but on the seventh day, He rested. That is why the Lord has blessed the Sabbath day and made it holy” (Exodus 20: 11). For the Jewish people, the seventh day (or Sabbath) was always a day of “complete rest, sacred to the Lord” (Exodus 16:23). They observed very strict rules about this day with no work of any kind permitted, and willful violation of the Sabbath was punishable with death.

Jesus was a Jew. Therefore, He observed the Sabbath, but He also ushered in a new understanding of it. He criticized the Scribes and Pharisees for putting an intolerable burden on men’s shoulders (Matthew 23:4) and proclaimed that “the Sabbath was made for man, and not man for the Sabbath. That is why the Son of Man is Lord even of the Sabbath” (Mark 2: 27-28). So, He cured people on the Sabbath, and this was one reason why they plotted to kill Him. After Christ died, rose from the dead, and ascended to heaven, the Church (with the authority given by Him) wanted to be as faithful to Jesus as possible, so, after careful discernment, the Sabbath was eventually replaced by the Christians with the Lord’s Day, and was changed from Saturday to Sunday. This was done because some of the major salvation events, including the Resurrec-

tion, had taken place on a Sunday. Because we still consider that Sunday worship fulfills the moral command of the Old Covenant, it remains as a day dedicated to the worship of God and to rest. *The Catechism of the Catholic Church* states: “On Sundays and other holy days of obligation, the faithful are to refrain from engaging in work or activities that hinder the worship owed to God, the joy proper to the Lord’s Day, the performance of the works of mercy, and the appropriate relaxation of mind and body. Family needs or important social service can legitimately excuse from the obligation of Sunday rest. The faithful should see to it that legitimate excuses do not lead to habits prejudicial to religion, family life, and health” (CCC# 2185).

Today, many people have jobs that require them to work on Sunday. The Church would never say that we should leave our Sunday jobs if that is the best we can do. As Christians, however, we should always be striving to obtain employment that does not require Sunday work. In other words, it would only be sinful when or if we have made no effort to seek work that would allow us to be free on Sunday. In reality, any kind of labor which can be done on another day of the week and which might take us away from our focus on God, family, or charitable works is not good. All the other days of the week God allows for other things, but Sunday is a day for Him, a holy and sacred day.

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



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

Tithing

From Page 7

eralize tithing. So, for some it could be a praiseworthy goal; for others, this bar would need to be raised; for others, it could already be too high. (That is, some should be giving less than 10%, some 10%, some more than 10%.) **Any** flat percentage would favor the rich.

What may well be the best stuff on tithing comes in Jacob Milgrom’s massive commentary on Leviticus in the *Anchor Bible* series (New York: Doubleday, 2001; 3 volumes), pp. 2421-2434. (Yup, it’s THAT big.) This is one guy who’s done his homework on laws, sacrifices and the lot. He does go contrary to the *ABD* article on tithing in that he states that although the explicit Old Testament laws are not 10% of **everything**, the laws are not exhaustive (true), and he believes that the examples of Abraham, etc. appear to indicate that the practice involved all kinds of property.

(Except for Deuteronomy, the underlying notion is a tax indispensable for the maintenance of a temple and temple personnel. Hence, if there is no temple, there is no need for a tithe. Even more interesting for fundamentalists would be the point that the difference in Deuteronomy is that there, the tithe is consumed by the *offerors* themselves or converted into cash to be spent on their festive meal! The reason for the development: the provincial sanctuaries and their officials, the Levites, had been abolished—no more need. The various tithe laws are not in accord on the matter of either the composition of the tithe or the recipient of the tithe.)



Tithing Today

But, even if it **was** 10% on everything by all Jews, was it meant to be for all peoples of all times? Nowadays we don’t keep all the Old Testament sacrifices. And the Church **has ruled** on the issue without giving a percentage. So, what are **you** called to give?

—© 2003 *The Bread of Life*. Fr. Rick Jaworski is a member of the Companions of the Cross in Ottawa, ON (Canada). He has a licentiate in Sacred Scripture from the Pontifical Biblical Institute in Rome.

Armstrong Carpet & Linoleum Co.

Since 1946

369 West Portal, San Francisco

(415) 751-2827

Floor Covering & Professional Installations

Steve Balestrieri
Kevin McCaffrey

On The Lighter Side

Sarah, the church gossip and self-appointed arbiter of the church's morals, kept sticking her nose into other people's business. Several parishioners were unappreciative of her activities, but feared her enough to maintain their silence.

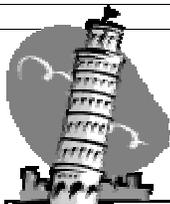


She made a mistake, however, when she accused George of being an alcoholic after she saw his pickup truck parked in front of the town's only bar "for hours" one Friday afternoon. She confronted him in front of others and said, "Anyone seeing your car parked there would know what you were doing. Shame on you!"

George, a man of few words, stared at her for a moment and just walked away. He didn't explain, defend, or deny - he said nothing.

Later that evening, George quietly parked his pickup in front of Sarah's house ... and left it there all night!

The Italians are adding a clock to the Leaning Tower of Pisa. They feel that if you have the inclination, you ought to have the time.



—Fr. Larry Lorenzoni, S.D.B.

Mother trying to teach her child good manners:

"What is the magic word to get what you want?"

Child: "Grandma."

Have a nice day...

When I was in India last summer, I read with astonishment these never-to-be-forgotten words: "May the all-seeing eye, dwelling in the treetop of infinite knowledge, bring its radiant light of exquisite peace and infinite understanding upon the tranquil green meadows of the turbulent night of your hours of darkness."

Why was I astonished? It was written on a bumper sticker!



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

Happy Valentine's Day

Letters to God



Dear GOD, In class they told us what you do. Who does it when you are on vacation? —Jane

Dear GOD, I read the Bible. What does begat mean? Nobody will tell me.

Love, Allison

Dear GOD, Are you really invisible or is that just a trick? —Robert

Dear GOD, Is it true my father won't get in Heaven if he uses his bowling words in the house? —Naito

Dear GOD, Did you mean for the giraffe to look like that or was it an accident? —Norma

Dear GOD, Instead of letting people die and having to make new ones, why don't you just keep the ones you have now? —Jane

Dear GOD, Who draws the lines around the countries? —Nan

Dear GOD, I went to this wedding and they kissed right in church. Is that okay? —Neil

Dear GOD, What does it mean "You are a Jealous God?" I thought You had everything. —Jane

Dear GOD, Did you really mean "do unto others as they do unto you"? Because if you did, then I'm going to fix my little brother. —Ann

Digging a pit, a man fell into it and couldn't get himself out...

A *subjective* person came along and said, "I feel for you down there." An *objective* person walked by and said, "It's logical that someone would fall down there."

A *news reporter* wanted the exclusive story on how he fell into the pit. A *self-pitying* person said, "You haven't seen anything until you've seen my pit!" A *fire and brimstone preacher* said, "You deserve your pit." A *Christian Scientist* observed, "The pit is just in your mind." A *psychologist* noted, "Your mother and father are to blame for your being in that pit." An *optimist* said, "It could be worse" while a *peessimist* claimed, "It will get worse."

Jesus, seeing the man, took him by the hand and lifted him out of his pit.

Sister asked her class: "If you had two cookies...a big one and a little one...which one would you give to your brother?"

"I have a question," asked one boy.

"Yes? What is it?" Sister replied.

"Am I supposed to give it to my big brother or my little brother?"

Father Flood/Webb



West Coast Church Supplies

369 Grand Avenue South San Francisco
583-5153 or 1-800-767-0660

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

Respect Head Scarves

By E.J. Dionne Jr.

In supporting a ban on Muslim headscarves and other conspicuous religious symbols in his country's public schools, French President Jacques Chirac has called forth some startling ironies.

On Sunday, the Iranian Foreign Ministry spokesman, Hamid Reza Asefi, condemned the Chirac government for "an extremist decision aimed at preventing the development of Islamic values" in France. Imagine being called "extremist" on a religious question by an official of the Iranian government!

Last week, the Associated Press reported that some Muslim girls in France were thinking of attending Roman Catholic schools in order to keep wearing their headscarves.

And how often does the Bush administration have a chance to out-liberal the French? Yet there was John V. Hanford, the U.S. ambassador-at-large for international religious freedom, chiding the French and declaring that students who wore visible religious symbols as "a heartfelt manifestation of their beliefs" have "a basic right that should be protected."

Chirac does deserve credit for linking his decision with a necessary call for a renewed "fight against xenophobia, racism and anti-Semitism."

But Chirac's problem was made more difficult because the French version of secularism is different from its American variant. The American approach provides more room for settling conflicts.

Both France and the United States see their respective governments as "secular" in the sense that they do not sponsor any particular faith. But William McClay, a historian at the University of Tennessee at Chattanooga, notes that there are two kinds of secu-

larism. One is largely "negative," aimed at protecting religion from government establishment and interference.

The other sees secularism as "an alternative faith" that "supersedes" the tragic blindness and destructive irrationalities of the historical religions.

McClay is critical of this view and prefers the "negative" approach because it limits the government's claims and respects religion's contribution to the public realm. On the whole, the United States has operated within this limited framework, while French secularism has been more aggressive in pushing religion to the margins of public life.

The difference between the approaches has already played itself out on the schools issue. In 1995, the U.S. Department of Education issued guidelines that defined the rights of *individual* public school students: They were free to wear religious garb and symbols, to pray voluntarily on school grounds, to read the Bible or other holy books at study halls. But school officials had the duty not to endorse any particular religious doctrine.

The guidelines became a bit more ambiguous after the U.S. Supreme Court invalidated the Religious Freedom Restoration Act in 1997, but the idea behind them is still right. Government institutions should not sponsor religion but must respect the consciences of individuals who operate within them.

The Difference

The conflicts confronting Chirac suggest that America's limited form of secularism may well, as McClay has written, provide "an essential basis for peaceful coexistence in a religiously pluralistic society." That's because our approach grows from a basic respect for religious traditions.

—Washington Post Writers Group

Both France & the US see their respective governments as "secular" in the sense that they do not sponsor any particular faith.

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



1-800-yes-svdp

St Vincent de Paul Society

Let it stand
for all Americans still

DISTRESSED

by poverty

Once, she too needed care. And Americans united to restore her — to stand tall once again as a symbol of freedom and new opportunities. Today, 35 million Americans are still working to free themselves from poverty. Answer the call. Join with others to light the way and rekindle a spirit of community with those who are in need. Find out how at www.povertyusa.org.

Poverty in America
WE CAN END IT.
www.povertyusa.org

Catholic Campaign for Human Development
1-800-946-4243

ST. HILARY, QUEEN OF PEACE PRAYER GROUP
 9:30 to 11:30 am Every Saturday in February
 with Bible Study & hospitality
 Lydon Hall, at St. Hilary's Church
 761 Hilary Drive, Tiburon
 with Fr. James Tarantino
 For information: 415/435-1122

Jan 25 ECUMENICAL PRAYER SERVICE 5:30 pm
 Celebrating International Christian Unity Week
 St. Thomas More Church
 Junipero Serra at Brotherhood Way, SF
 Hosted by St. Thomas More & Catholic Campus Ministry
 with participation by local Christian churches
 Contact: Sharon 650/757-7827

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

Feb 6 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 Street, SF
 Music by The Lord's Flock

Feb 15 SUNDAY CHARISMATIC MASS 2:00 pm
 St. Patrick Church
 756 Mission St (between 3rd & 4th Sts.) SF
 Contact: Judy 415/826-7827

Feb 19 HEALING SERVICE and PRAYERS 7:30 pm
 Holy Angels Church Hall
 107 San Pedro Road, Colma
 Contact: Dulce 650/992-0717

Feb 20 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

Mar 5 FIRST FRIDAY MASS—Of the Sacred Heart
 7:00 pm Rosary, 7:30 Mass
 with Msgr. Bitanga & concelebrating priests
 St. Mary's Cathedral
 Geary at Gough, SF

Mar 5-7 NORTH PACIFIC REGIONAL CONFERENCE
 St. Mary's Cathedral Conference Center
 Geary at Gough, SF
 Hosted by the Filipino Catholic Charismatic Council
 of the Archdiocese of San Francisco
 Contact Mario 415/468-1346

Mar 27-28 FCCC Annual Retreat—Vallombrosa Center
 with Fr. Ray Reyes, Retreat Director
 \$110 Single/\$100 double/\$90 Commuter
 Rates include meals
 Reservations through your prayer group leader

Memories and Hopes

From Page 1

of the faithful, the reader may trace the Church's path leading to the Council.

At the heart of it, the years of John XXIII, the personalities of the era, and the atmosphere of Vatican II come alive once more. There are many references to facts already known from elsewhere, but it is not short of new information as well, fine details and precise accounts.

In the final part of the work we find Cardinal Suenens taking on the task of defending Vatican II both in ecumenical discussions and in the Charismatic Movement.

The fascinating character of the narrator is revealed in the pages of this precious volume as the Cardinal progressively involves the reader in the historic course of the great "conciliar reform." A reader who, like me, is too young to have been aware of the Council at the time, is filled with enthusiasm about it. The work also leaves an indispensable source to historians who wish to research the Second Vatican Council.

It is not my intention to present the whole work in this article, just to highlight those aspects connected with the Cardinal's ministry within the Charismatic Renewal and in the light of the conciliar renewal.

The Council: A new Pentecost

One of the significant passages is as follows: According to John XXIII, "The Council was not essentially an appointment with the bishops and the pope, a horizontal meeting; it was rather and above all a meeting of the entire episcopal college with the Holy Spirit, a vertical meeting, a welcome and immense effusion of the Holy Spirit for our time, a sort of new Pentecost" (Ch IV).

The reawakening of the charisms

Among other things, the Council affirmed, in its Dogmatic Constitution, the reality in our day of the charisms of the Holy Spirit. Cardinal Suenens commented thus:

The favorable gesture acknowledging the charisms in the provisional text of Lumen Gentium aroused a reaction by Cardinal Ruffini, the only one from among a hundred or so authors, asking for it to be taken out and maintaining that the charisms were perhaps the prerogative of the early Church and to consider them as still possible today could create problems. On the other hand, my opinion was that we should talk about these things and that the charisms of the Holy Spirit were an integral part of the Christian life and of evangelization. The Council took this latter view and so the reflections about the charisms will be included in a well-judged, moderate, but decisively positive way. As a result the text has served to rehabilitate the Charismatic Renewal: without intending it, my intervention was already looking toward the future (Ch. V, II).

The ecumenical commitment

Some days after the discussion about charisms, Cardinal Suenens met an Orthodox bishop, the representative of the Orthodox patriarch of Moscow, who confirmed that "this was an important meeting point for the rebuilding of unity between churches." In fact the Cardinal believed "that the full valuation of the function of the Holy Spirit in the Church would be indispensable to any ecumenical dialogue." The Council was called "Ecumenical" and saw the participation, as

(See "Memories and Hopes" Page 12)

Memories and Hopes

From Page 11

observers, of the representatives of all the principal Christian churches and denominations, including Pastor David du Plessis (nicknamed Mister Pentecost), the Pentecostal Minister, who helped to bring about the birth and development of the Charismatic Renewal in the Catholic Church.

The role of the laity

One of the sorrows that the Cardinal carried in his heart was the lack of value given to the laity of the Church: "Our separated brothers will reproach the Church for the sin of clericalism and for suffocating the laity. Our separated brothers believe in 'the priesthood of the faithful' and allot themselves a fundamental part to play. It would be good to take account of this and make a fervent and paternal declaration regarding the laity recognizing their rights and duties in virtue of their baptism which has made them a part of the Church" (Ch. IV).

The discovery of the Charismatic Renewal

In 1973 the Cardinal was preparing a book entitled *The Holy Spirit, Our Hope*, when he was told about the birth of the "Pentecostal Catholic movement." He gave up work on the draft of his book, especially as he had been reflecting on the reawakening of the charisms of which he had been pleading the cause at the Council. He thought it good to pay attention to this movement, which, however surprising, could be an action of the Holy Spirit. After the first contacts with the people who started the Catholic Pentecostal Renewal in New York and Ann Arbor in the USA, he af-

firmed: "Suddenly one has the sensation that the Acts of the Apostles and Saint Paul have come back to life and it seems that the truth of the past is being replicated before our very eyes. It is the discovery of the real action of the Holy Spirit always working in accordance with the promise of Jesus. He kept his word then and keeps it today. It is a new manifestation of the Spirit of Pentecost, a jubilee that the Church no longer knew because the sky above the Church of today has been clouded over. 'Blessed are the people who know joy,' says the psalm." (Ch. VI, 8).

Among the initiatives which led to the approval of the Charismatic Renewal by the Catholic Church was certainly the audience which the early Charismatic leaders had with Paul VI in 1973 after the international Grottaferata Conference (Rome). Also, thanks to the initiative of Cardinal Suenens, a Theological and Pastoral Commission was set up which led to the publication of the well-known Malines documents.

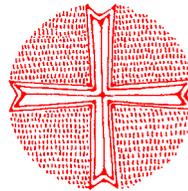
The title of the book *A New Pentecost?* written in 1975 was followed by a very important question mark. One of the main preoccupations of the Cardinal was that "the Renewal risked not being seen and recognized in its true identity, that is, as a movement of the Holy Spirit comparable with all the other movements and of such a nature as to renew many aspects of the Church. It (the book) was a painful cry to the leaders of the Church who might have left the subject aside for consultation

and so not transform the Renewal into a living movement in the midst of many others. For me this book was like a message in a bottle thrown into the ocean" (Ch. VI, 9).

Conclusion

We leaders of the Renewal should also reflect carefully and see if the Charismatic Renewal, 35 years after its beginnings, still corresponds to this "new Pentecost in the Church" or if excessive institutionalization might not have led to a loss of the intimacy which prophetically inspired Cardinal Suenens. Some think that ecclesial maturity coincides with organization and structure. Providently, others have discovered Cardinal Suenens' "bottle" in the turbulent waters of the ocean and therefore are united with the painful cry of his message not to make the Renewal something unnatural. We are grateful to Cardinal Suenens for having been, without equal, a great supporter and defender of the Charismatic Renewal. Today, the Renewal is feeling immensely the loss of a great protector and man of the Church such as he was, especially so far as the theological reflections of the well-known Malines documents are concerned. For this reason ICCRS has recently instituted an International Theological Commission with the aim of deepening our understanding of the life of the Charismatic Renewal and thereby serve the spreading of the new Pentecost of the Church.

—Courtesy of ICCRS, International Catholic Charismatic Renewal Services, Vatican City, Europe.



The Meek

From Page 6

allowed to attend school or any religious services. They were manipulated to become mindless slaves of the state, pawns of the government.

Cardinal Glemp, the Archbishop of Warsaw, has recounted his own childhood memories from those grim years. As a boy he went to Mass five times in five years. He had no education at all apart from what his mother gave him at home (against the express orders of the state). In such a bleak time, one man decided to start a discussion group on the writings

of the Fathers of the Church and the mystics. He wasn't a theologian or a priest or a religious. He was a tailor by trade, a man named Jan Tyranowski who earned his living by sewing clothes and making suits. He actually had a limited formal education, but he could read the great classics and he became an expert on the writings of St. John of the Cross.

Realizing the people's need for culture, Tyranowski introduced young people to a theater group where the actors and audience were all one and the same. They met in utter secrecy under cover of darkness because the Nazis had absolutely forbidden public assemblies. Apart from some limited worship services, the Polish people were allowed to congregate only when they shared meals.

Even though it was an extremely dangerous venture, Tyranowski repeatedly risked his life by recruiting people to

(See "The Meek" Page 15)

Give yourself a valentine with the healing touch of a full-body massage.

\$60.00 hour \$40.00/30 minutes

Mr. Kris Ramos, Mt
South City Chiropractic Center

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

Teach Peace

By Pope John Paul II



In the twenty-five years of Pontificate which the Lord has thus far granted me, I have not failed to speak out before the Church and the world, inviting believers and all persons of good will to take up the cause of peace and to help bring about this fundamental good, thereby assuring the world a better future, one marked by peaceful coexistence and mutual respect. Humanity needs now more than ever to rediscover the path of concord, overwhelmed as it is by selfishness and hatred, by the thirst for power and the lust for vengeance.

The science of peace

The eleven Messages addressed to the world by Pope Paul VI progressively mapped out the path to be followed in attaining the ideal of peace. Slowly but surely the great Pontiff set forth the various chapters of a true "science of peace." It can be helpful to recall the themes of the Messages bequeathed to us by Pope Paul VI for this occasion. Each of these Messages continues to be timely today. Indeed, before the tragedy of the wars which at the beginning of the Third Millennium are still causing bloodshed throughout the world, especially in the Middle East, they take on at times the tone of prophetic admonishments.

A primer of peace

For my part, I have sought to advance along the path marked out by my venerable Predecessor. At the dawn of each new year I have invited people of good will to reflect, in the light of reason and of faith, on different aspects of an orderly coexistence.

The result has been a synthesis of teaching about peace which is a kind of primer on this fundamental theme: a primer easy to understand by those who are well-disposed, but at the same time quite demanding for anyone concerned for the future of humanity.

The various colors of the prism of peace have now been amply illustrated. What remains now is to work to ensure that the ideal of a peaceful coexistence, with its specific requirements, will become part of the consciousness of indi-

viduals and peoples. We Christians see the commitment to educate ourselves and others to peace as something at the very heart of our religion. For Christians, in fact, to proclaim peace is to announce Christ who is "our peace" (Eph 2:14); it is to announce his Gospel, which is a "Gospel of peace" (Eph 6:15); it is to call all people to the beatitude of being "peacemakers" (cf. Mt 5:9).

Teaching peace

In my Message for the World Day of Peace on 1 January 1979 I made this appeal: To Reach Peace, Teach Peace. Today that appeal is more urgent than ever, because men and women, in the face of the tragedies which continue to afflict humanity, are tempted to yield to fatalism, as if peace were an unattainable ideal.

The Church, on the other hand, has always taught and continues today to teach a very simple axiom: peace is possible. Indeed, the Church does not tire of repeating that peace is a duty. It must be built on the four pillars indicated by Blessed John XXIII in his Encyclical *Pacem in Terris*: truth, justice, love and freedom. A duty is thus imposed upon all those who love peace: that of teaching these ideals to new generations, in order to prepare a better future for all.

From the sixteenth century on, jurists, philosophers and theologians were engaged in developing the various headings of international law and in grounding it in the fundamental postulates of the natural law. This process led with increasing force to the formulation of universal principles which are prior to and superior to the internal law of States, and which take into account the unity and the common vocation of the human family.

Central among all these is surely the principle that *pacta sunt servanda*: accords freely signed must be honored. This is the pivotal and exception-less presupposition of every relationship between responsible contracting parties. It is appropriate to recall this fundamental rule, especially at times when there is a temptation to appeal to the law of force rather than to the force of law.

International law must ensure that the law of the more powerful does not prevail. Its essential purpose is to replace the material force of arms with the moral force of law, providing appropriate sanctions for transgressors and adequate reparation for victims. This must also be applicable to those government leaders who violate with impunity human dignity and rights while hiding behind the unacceptable pretext that it is a matter of questions internal to their State.

—Condensed. For the full text, see www.vatican.va and click on "Prayer for Peace."

There is temptation to appeal to the law of force rather than to the force of law.



We offer the largest and most complete selection of Catholic merchandise in San Mateo County. Please call for directions.

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

Políticos Pro-Aborto

Por P. Frank Pavone

Si alguna vez ha escrito a un político pro-aborto sobre el derecho a la vida, probablemente recibió una carta modelo que utiliza alguno de los gastados argumentos que siguen. Veamos como los respondemos.

1. "Respeto su punto de vista, pero tengo que representar a todo el pueblo." Nuestra respuesta: Eso es lo que estamos tratando de decirle. Si se olvida de los no nacidos, no está representando a todo el pueblo. Roe vs. Wade los excluye de la protección; exigimos que se los incluya. Un servidor público no debe ignorar a todo un segmento del público que está siendo destruido.

2. "Me opongo personalmente al aborto, pero no puedo imponer mi punto de vista a los otros." Nuestra respuesta: Esto no es una cuestión de puntos de vista, sino de violencia. Se supone que la Ley proteja a la vida humana a pesar de la visión de aquellos que quieren destruirla.

3. "El gobierno no debería involucrarse en una decisión tan personal como el aborto." Nuestra respuesta: El gobierno se "involucró demasiado" en el aborto cuando decidió que tenía la autoridad para privar a algunos seres humanos de su derecho a la vida. No es asunto del gobierno otorgar este derecho. Ya está presente. El gobierno existe para asegurarlo. Más aún cuando la "elección" de alguien destruye la vida de otro, esa elección deja de ser un mero asunto personal o privado.

4. "Acordemos discrepar." Nuestra respuesta: Cuando se oprimen víctimas, no nos sentamos y "acordamos discrepar" con el opresor. Al contrario, intervenimos para salvar a la víctima. El aborto no es una cuestión de creencias sino de derramamiento de sangre. No se trata de conceptos, sino de proteger a gente real.

5. "El aborto es Ley de la nación." Nuestra respuesta: La "Ley de la nación" puede cambiarse, como se cambió con respecto a la esclavitud y la segregación. Liderar significa ver las injusticias que otros ignoran, inspirando a la gente a utilizar los métodos permitidos por la Ley para hacer los cambios necesarios.

6. "Apoyo los derechos y la salud de las mujeres." Nuestra respuesta: Precisamente por eso debe ex-

aminar la evidencia, que es más abundante que nunca en el sentido que el aborto destruye la salud de la mujer, y escuchar a las crecientes voces de aquellos que han sido dañados por el aborto. Por eso debería también examinar la forma en que la industria del aborto, a través de clínicas desreguladas y peligrosas, continua engañando y explotando a las mujeres.

7. "El aborto es una de muchas cuestiones; abrazó una ética de vida coherente." Nuestra respuesta: Los cimientos de una casa son sólo una de las muchas partes de la casa, pero son esenciales para construir las otras partes. Por eso los obispos católicos han afirmado repetidamente que entre las muchas cuestiones interrelacionadas dentro de una ética coherente, el aborto merece "atención urgente y prioritaria" (Plan Pastoral, 2001).

8. "Mi cargo no involucra ningún poder de decisión sobre el aborto." Nuestra respuesta: Su postura sobre el aborto dice mucho sobre su carácter y visión del mundo. Si no puede pronunciarse por los niños más pequeños, ¿cómo podrá pronunciarse por el resto de nosotros?

Finalmente, utilice siempre la mejor respuesta para todos los argumentos: ¡Yo voto!

—Padre Frank Pavone, Priests for Life, PO Box 141172, Staten Island, NY 10314; Tel: 888-PFL-3448, 718-980-4400; Fax: 718-980-6515; e-mail: mail@priestsforlife.org; web: www.priestsforlife.org.

Bienvenidos a Casa

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



También ella necesitó ayuda. Y nosotros nos unimos para restaurarla y hoy día simboliza libertad. Pero casi 35 millones de estadounidenses aun luchan por liberarse de la pobreza. Responde con el espíritu de este gran país y únete a aquellos que ayudan a los necesitados. Aprende como en www.pobrezausa.org.

Pobreza en los Estados Unidos
NOSOTROS PODEMOS PONERLE FIN.
www.pobrezausa.org

Campaña Católica para el Desarrollo Humano
 1-800-546-2245

study and learn the art of meditation. One day the tailor walked up to a young man in the back of a church and introduced himself. Tyranowski said, "I've noticed you here at church a few times. Would you like to come to our discussion group?"

The young man was frightened, and rightly so. This stranger could be a Nazi spy or a member of the Gestapo, and so he treated Tyranowski's invitation with apparent indifference. But the hero of our story would not give up. Since they lived in the same neighborhood, the tailor insisted on walking home with his potential recruit. Finally, because he had been importuned, the young man agreed to go. After all, he had a strong interest in the theater, as well as in the mystics.

Invited To Prayer— He Became Pope

As he studied, his life began to change. Under the threat of death from the Nazis, this young man named Karol went on to study for the priesthood. He eventually became Pope John Paul II. His vocation came because an apparently very ordinary man, a tailor, was willing to discover in that dreadful situation an opportunity to do something good. Rather than despair, the tailor had the courage to create change. Tyranowski offered light and illuminated the way for this young man who had so much potential.

Some Poles risked their lives through armed resistance. But blowing

up trains and bridges wasn't Tyranowski's style. This meek tailor didn't believe in violence. Rather he taught people; he opened their minds; he planted seeds in the midst of a harsh winter. He continued doing good when there was absolutely no hope in sight. Tyranowski didn't waste his energy complaining to God because a brutal injustice had fallen upon his homeland. He didn't pine away with fear and trembling. This meek man ran a discussion group—a very little item on the stage of



world events. And through it, he changed the history of the Church and the world.

The election of a Polish pope, especially a man of such intelligence and personal strength, has opened the door for momentous world reform. Pope John Paul II has in all meekness confronted the fiercest totalitarian governments and insisted that their citizens be granted freedom and basic human rights. Now that the Iron Curtain has finally been torn down, the pope continues to challenge the forces of evil in the world at every turn.

Without guns, without force, with no strength except that which de-

rives from God's grace, Pope John Paul II has shaped world history. Why? Because there was once a tailor who was a meek man, who found God's will right where he was. Tyranowski died when Karol Wojtyla was doing his graduate studies in Rome. He never had the slightest notion that his simple invitation would so dramatically affect the history of the world.

What if we were able to meet Tyranowski and credit him with influencing John Paul II to become a priest? I believe the tailor would laugh or shrug his shoulders and say, "Nobody becomes a priest unless God calls him. I didn't give out vocations; I just ran a discussion group." What if we could point out to him that this scholarly young man wrote his doctoral dissertation on St. John of the Cross because of the discussion group? Since Tyranowski was a meek man, I believe he would again shrug his shoulders and say, "Oh, Karol would have heard of St. John of the Cross someplace else."

In our daily lives, in our struggles, in our failures, in our good deeds, and even in repenting for our frequent sins, may God give us mercy and meekness by the grace of the Holy Spirit.

And may he grant us the gift of fidelity to know that even though no one may recognize what we do, though we may live and die in utter obscurity, if we are meek we shall indeed inherit the earth and the heavens.

—Condensed from *Heaven in Our Hands* by Benedict J. Groeschel, C.F.R. © 1994. Published by Servant Publications.

Your donation helps spread the Good News

Please pray for these *Friends of the Good News* who helped get this newsletter to you by their donations last month: Lou Agcaoili-Harshbarger, Bob Anderson, Eugene & Alice Bindewald, Dolores Bravo, John & Sabina Caybut, Robert & Constance Cirre, James & Lorraine Coito, Leonora Corpuz, Michael & Nancy Di Lembo, Gary Divine, Ann & R.G. Fry, Clemen & Jose Garcia, Robert & Jocelyn Gosselin, Estrella Hornilla, Margaret Leskowich, Benedicto & Adelaiua Malihan, Alice & Clifford Martin, Jesse & Nelda Martinez, Kris Ramos, Arnold & Ofelia Reyna, Michael & Elaine Stalker, Enedina & Samuel Tome, Ernest & Bernadette Von Emster, George & Mildred Waltrous, Lola Willard, and Josefina Yee. It costs \$35,000 a year to publish and distribute this newsletter. Advertising helps. You can help, too. If you enjoy receiving the *Charismatics*, join the *Friends of the Good News* with a tax deductible donation. May the Lord reward you for your generosity.

Enclosed is \$10.00 \$20.00 \$30.00 Other Please add my name to The *Charismatics*' mailing list

Name _____ Address _____ City _____ Zip _____

Email: _____ Prayer Group/Parish _____ Prayer request: _____

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

The Halo on the Internet ©

www.
sfSpirit.com

*Articles/Teachings, Scripture,
Prayer Requests*

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

For Heaven's Sake

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

With host Maury Healy

Tune in February 15, 2004

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



THE CATHOLIC CEMETERIES

Archdiocese of San Francisco

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

MOUNT OLIVET CEMETERY

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

HOLY CROSS CEMETERY

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

HOLY CROSS CEMETERY

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



First Friday Mass

A Healing Mass

7:00 pm Rosary—7:30 pm Mass

February 6, 2004

St. Gabriel Church

40th Avenue and Ulloa Street, SF

Fr. James Tarantino & Fr. Joe Landi

Reception Following
Music by The Lord's Flock

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

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

Your copy of the February 2004 Charismatics Our 11th year of spreading the Good News