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Charismatic

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Articles of Spiritual Enlightenment for Christians

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by John Muggeridge

a

Catholic by any other name...

H. W. Fowler, in his magisterial, *A Dictionary of Modern English Usage*, allows Roman Catholics to use the term Catholic "by itself in a sense that excludes all but them"; but warns that it may not be used instead of Roman Catholic without implying that no other Church has a right to it. "Neither the desire for brevity (as in the C. countries)," he explains, "nor the instinct of courtesy (as in I am not forgetting you are a C.) should induce anyone who is not Roman C. to omit the Roman." And to make his point even more clearly, he forbids a hyphen between Roman and Catholic. In other words, Fowler, a professed atheist, at least gives Catholics credit for believing what they say they believe. His great virtue is in refusing to let words become disconnected from reality. There was a Catholic Church which *did* claim to be universal; English speakers should therefore refer to it accordingly. One sees why G. G. Coulton compared his good friend Fowler to Socrates.

"Catholic": Now Considered Less Universal?

But, alas, today, seventy-eight years after Fowler's *Modern English Usage* first appeared, our tongue is so mired in progressivist syntax, that Socrates himself would have trouble using it to expound truth. The word *Catholic*, for example, has apparently

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It happened in Boston— in the native quarter while we were in Lowell just across the border...

by Fr. Joe Landi

This year's National Charismatic Conference was in Lowell Mass, a summertime-sleepy college town bordering on Boston. Well, not exactly *bordering*, but it's "just a hop, skip and a jump", I was assured. "Only 20-minutes by the interstate."

Or an hour and 10-minutes following Map Quest's directions. It routed me over the 10-lane-wide, graceful Leonard P. Zakim-Bunker Hill Memorial Bridge crossing the Charles River to Charlestown. That crossing and the underground freeway in Boston leading to it were the highlight of the trip. Then MQ dumped me from the interstate that connected Boston and Lowell and into the state routes, through little towns, over hill and dale and off the beaten path enjoying the red, yellow and green of the many traffic signals, and then finally under the interstate into Lowell.

It was an on and off rainy day. And as the conference hotel came into view, I was ready to check in.

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overnight lost the universalistic connotation once ascribed to it by Fowler, and been denominationalized. Thus Jay Tolson, in a recent article in *US News and World Report* on the current Evangelical revival, refers to what he sees as a retreat from fundamentalism on the part of Billy Graham and Carl F. H. Henry, founding editor of *Christianity* (or as Fowler would have wanted, *Protestantism Today*, in the following words: "Abandoning the apocalyptic scenarios of the fundamentalists and much of their anti-intellectual baggage, they (Graham and Henry) broadened their appeal, often reaching out to Christians in main-line Protestant churches and even to Catholics" (italics added).

If that wouldn't have made Fowler turn in his grave, what about this? At a recent Toronto meeting of traditionalists loyal to the Magisterium, a believer in the Missal of 1962 and nothing but the Missal of 1962 ended his defense of that liturgical text with the words: "I am a Roman Catholic." And is there in North America a more feistily orthodox publishing house than Roman Catholic Books? One can only conclude that as the word *Catholic* acquires an ever more distinctly sectarian ring to it, so *Roman Catholic* is becoming the watchword of those among us who claim to be most deeply committed to the global primacy of Peter. Meanwhile, the word *Christian*, which these days most closely conveys what *Catholic* once meant to Catholics, is, at least in common speech, the exclusive property of Protestants.

Luther's Linguistic Victory

This linguistic victory for Luther is having a particularly deleterious effect on the reputation of my father, Malcolm Muggeridge. For, as Joseph Pearce shows in *Literary Converts*, his wonderfully perceptive account of the Catholic Second Spring among twentieth-century English writers, Muggeridge belongs squarely in the tradition of Hugh Benson, G. K. Chesterton, Ronald Knox and Evelyn Waugh. From early manhood, my father

found himself standing at Saint Peter's door unable to bring himself to knock. Or, as Pearce puts it, quoting Muggeridge himself from a 1971 televised conversation with his oldest friend, the Anglo-Catholic theologian Alec Vidler, on the subject of St. Paul's conversion: "... fighting against something he knew would ultimately captivate and capture him."

And, as sooner or later it must happen to all of us whom Grace touches, he finally threw down his weapons, surrendering with my mother to Rome on November 27, 1982, at a ceremony which marked, in Pearce's words, "the end of his life in both senses of the word, metaphysical as well as physical." But such is not the image of Muggeridge that those who have undertaken to preserve his memory are in the process of creating. Being for the most part non-Catholics who use *Christian* in the ecumenical or Protestant sense, they tend to ignore my father's Catholicity, preferring to admire him for his Christianness.

Ian Hunter, Muggeridge's first biographer and fan club leader *emeritus*, goes a step further. He both shares in his hero's love affair with Rome, and insists that it is a hopeless one.

Re-appropriate *Catholic*

Thus in a review of *Literary Converts for Christian Week*, Hunter refers to that work as "a splendid and sad adventure story"—splendid, because no intellectual of the caliber of Muggeridge or Hunter could fail to appreciate the splendor of Roman Catholicism; and sad, because anyone with his eyes half opened must have noticed how, in Hunter's words, "Rome changed beyond recognition after Vatican II." But the truth is, of course, that for the world's billion Roman Catholics—including my late mother and father—Rome is not subject to qualitative change. Their faith goes beyond aesthetics.

Liturgical elegance may delight the faithful, but is no substitute for faith. Hunter quotes Evelyn Waugh to the effect that, thanks to the changes brought about in the Mass by Vatican II, he (Waugh) now clings to the faith "doggedly and without joy." What made his manner of believing dogged and joy-

less was the disappearance of ecclesiastical Latin. It would have taken far more than just a change of language in the liturgy to make him question the truth of transubstantiation. Hunter apes Catholic sensibilities, but talks like a Protestant.

This is hardly his fault. We live in troubled etymological times. Catholics could make a start in winning global recognition for their Catholicity by re-appropriating the word *Catholic*, and insisting that anyone who does not accept the claims implied by that designation call us *Roman Catholics*.

—John Muggeridge is a writer and retired academic who lives in Toronto. He is also a senior editor of the *Human Life Review*. Reprinted with permission from *Catholic Eye*, a publication of The National Committee of Catholic Laymen, Inc.

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Boston, etc From page 1

A Double Tree Grows in Lowell

"The check in time is 3:00 pm", the pleasant receptionist at the Double Tree conference headquarters hotel explained. It was only 10:00 am.

"Guess I'll leave my car in the hotel lot and walk to the conference", I thought. Guess again! The Tsongas Arena was on the other side of town, she advised. "It's... maybe... a 30-minute walk..." But you can leave your car here... if you want."

It was the "maybe" in her comment that made me take the car. Smart move. The center was on the other side of town, just before where the world drops off.

Lord, We Long To See Your Face

At the Tsongas, a gaggle of gleeful Christians were singing and dancing and praising God following the presentation by Fr. Richard Ho Lung, M.O.P. He is the founder and Superior General of the Missionaries of the Poor in Kingston, Jamaica. In addition to his work among the poor, Fr. Ho Lung has recorded 16 CDs with many of the 300 songs he has written.

After lunch with the in-crowd, the General Session with the theme, "Seeing the Lord's Face Through Intercession", went from 2:00 pm to 5:00 pm. Anyone whose talk can keep a group awake after lunch at a conference deserves the utmost respect and it belongs to Elizabeth Hundley and Virginia King.

The evening General Session was the best because two of my favorite speakers, Fr. Richard Loch and Jim Murphy combined a presentation on the theme, "Seeing and Proclaiming the Kingdom of God." We are reminded in Psalm 24, "Those who go up the Lord's mountain will be blessed, those who

long to see the face of God."

Jim Murphy, inspired by the American Bishops' pastoral letter, *Heritage and Hope*, was at St. Veronica's Church in South San Francisco in 1993 as part of his 18-month, 4,200 mile journey on foot, carrying a cross across America in an effort of prayer and evangelization and visiting the various charismatic groups along the way.

A Moving Feast

"Due to an unfortunate scheduling conflict, Sunday's General Session and the closing Mass will be held at the Lowell Auditorium..." we were advised. The auditorium, two blocks from the conference hotel, was better suited to the conference than the mammoth Tsongas Arena.

Sunday's closing, the conference Mass, wasn't until 11:00 am, so I went to the 7:30 am Mass at the impressive Gothic and Cruciform style Immaculate Conception Church (1887). It is across the street from the auditorium and staffed by the Oblates of Mary Immaculate. While seating 1,900, there was only a hundred or so of us early birds. Unfortunately, the beautiful church is under consideration for closing because of its inability to financially sustain itself, running a deficit of over \$10M a week.

After the Conference's General Session with

its theme, "The Same Power Working in Us that Raised Jesus from the Dead" by Virginia King and Barbara Shlemon Ryan, I checked out of the seedy Double Tree Hotel, leaving its trash-strewn hallways and dirtier elevators behind and headed to Boston and the native quarter.

Not Your Boston Bean

Yes, there is more to do in Boston than having a Kool Aid at Cheers, the bar that was portrayed in the TV Show of the same name. And while you'd think that Boston would be synonymous with Irish, the "North End Italians are not exactly Back Bay". (That's an in joke, I suppose.) "Little Italy" is complete with sidewalk cafes, real espresso bars and chic Italian restaurants. My favorite, the 5 North Square Restaurant, is just a few doors from Paul Revere's house on the Freedom Trail. Their Tortellini Spinach Soup would turn Popeye into a soup lover; their Caesar Salad is the best east of Westlake Joe's.

The Democrats Are Coming!

There wasn't a light in the tower of the Old North Church to alert the Bostonians that the Democrats were coming but many locals saw the light anyway. They are leaving to avoid the chaos of blocked streets, etc., when on July 26-29, the "Demos" take over the sports arena home of the Celtics and Bruins, the FleetCenter. The 30,000+ dele-

gates, reporters and camp followers will give a lift to the businesses suffering from the years-long construction of the Big Dig—the most expensive central city artery system ever built. Ironically, "security" will partially close

it during the convention, along with North Station, a major commuter rail depot next to the FleetCenter.

Image of Democracy

Perhaps the convention will give a lift to America's image, suffering since the ill-advised invasion of Iraq. Yet, nothing of world-shaking importance will be decided in Boston that will not be overshadowed by the November election. However, there is a remote possibility that those who take exception to the foreign policy of the present administration will be impressed that Americans at least go through the motions of having a two party system that works, more or less, and a democratically elected government—depending upon what the Supreme Court Says, "of the people, by the people and for the people". What better place to show that off than in Boston where a revolutionary spirit gave us a tea party to remember?

What About You?

At the outbreak of the American Revolution, Charles Carroll (1737-1832) of Maryland, the only Catholic to sign the Declaration of Independence and the last signer to die, at the extraordinary age for the time of 95, single-handedly ended decades of discrimination against Catholics barred by law from voting or holding public office.

Are you registered to vote? As Catholics we have a co-responsibility to the common good, which makes it morally obligatory for us to exercise the right to vote (ccc2240). So, let's start a new revolution with an army of one... You. Exercise your right to vote on November 2nd.

See you in church.



Fr. Joe Land is a Parochial Vicar at St. Cecilia Church and Editor of the Charismatics



This 2002 photo shows an aerial view of the Leonard P. Zakim-Bunker Hill Memorial Bridge (I-93, US 1) and the Storrow Drive Connecting Bridge. (Photo from bigdig.com, Massachusetts Turnpike Authority.)

A Book Review

The most comprehensive exposé available on the best-selling novel *The Da Vinci Code* has been published.

The Da Vinci Hoax (Ignatius Press) unravels *Da Vinci Code* author Dan Brown's claim that his book is well researched and accurate. Authors Carl Olson and Sandra Miesel set out to document Brown's anti-Catholic vision behind his novel. They provide what Cardinal Francis George of Chicago—who wrote the Introduction to the book—calls "the definitive debunking" of *The Da Vinci Code*. "The title of this book says it all," says Cardinal George. "The authors of *The Da Vinci Hoax* deserve our gratitude for exposing in considerable detail and with a sure touch the fabrications of Dan Brown's book." They systematically refute Brown's charge that the Catholic Church is behind what he calls "the greatest conspiracy in the last 2000 years."

"Brown claims his version of history is solidly based on fact and genuine scholarship, but this isn't the case," says Olson. "Many readers are being misled into thinking modern scholarship has confirmed Brown's historical claims when in reality his views are based on outlandish and unsubstantiated ideas of fringe writers, not mainstream, established scholarship. We show how Brown's fiction is agenda-driven, not fact-driven."

Among other things, *The Da Vinci Hoax* documents the lack of evidence for Brown's ideas that Jesus and Mary Magdalene were married and founded a "sacred bloodline" [and] for the theory that Leonardo Da Vinci included secret messages about Jesus and Mary Magdalene in his famous painting, *The Last Supper*.

"By manipulating his audience through the conventions of romance-

writing," says Miesel, "Brown invites readers to identify with his smart, glamorous characters who've seen through the impostures of the clerics who hide the 'truth' about Jesus and his wife. Blasphemy is delivered in a soft voice with a knowing chuckle: 'Every faith in the world is based on fabrication.'"

Historian James Hitchcock wrote the book's Foreword, and says, "Olson and Miesel have done a superb and meticulous job of dissecting the fraud which is *The Da Vinci Code*. Not only Christians, but all fair-minded people own them a debt of gratitude."

The Da Vinci Hoax is "a responsible refutation of the misguided claims of the novel," according to New Testament scholar Darrell Bock, himself an author of a book on *The Da Vinci Code*.

"In writing their own well-informed and well-argued text, Olson and Miesel have done a real service, not just to Christians, but to anyone weary of contemporary fads and foolishness," declares Philip Jenkins, author of *The Hidden Gospels* and Distinguished Professor of History and Religious Studies, Pennsylvania State University.

World Magazine editor and University of Texas professor Marvin Olasky says, "I've painfully watched some usually-sensible university students fall victim to *The Da Vinci Code* disease. I'll enjoy having this clearly written antidote to prescribe."

According to best-selling novelist Michael O'Brien, "*The Da Vinci Hoax* is more than a refutation of a single book; it is an antidote to a poisonous genre that is growing in contemporary writing. This is a fascinating read and very good medicine!"

Author Carl Olson also wrote *Will Catholics Be "Left Behind"?* (Ignatius Press), a careful analysis of the popular *Left Behind* novels and their theology. Associated Press selected it as one of the top religious books of 2003. Author **Sandra Miesel** is an historical researcher and a novelist.

—Available from Ignatius Press at www.ignatius.com or (800) 651-1531.



Reader's Choice



Finding Your Bible

—A Catholic's Guide

By Timothy Schehr

Whether discovering the Bible for the first time or renewing an old relationship, this book is an indispensable guide for the Catholic reader. Rev. Schehr discusses why Catholics should read the Bible, which Bible should be read, and how to understand its language, metaphors, and allegories.

\$8.75—St. Anthony Messenger Press

Healing in the Spirit

—Wholeness of Body, Strength of Soul

By Jim McManus, C.Ss.R.

The author focuses on the rediscovery of the healing power of prayer within the medical profession and the recovery of the healing ministry within the Church. The book's aim is to help readers become convinced of God's healing intention and to encourage them as they bring God's healing word to others. The book's premise is that this ministry is not restricted to ordained clergy but is for the whole Church.

\$14.95—Liguori Publications

Missing Mary

—The Queen of Heaven and Her

Re-Emergence in the Modern Church

By Charlene Spretnak

"[A] classic! [The author] offers authentic insight into the mystery that is Mary. The book is elegant, playful, and real. It's history and theology. It's mythic, scientific, and above all, it's cosmological. Her critique of the Marian decisions at Vatican II is wonderful, and her vision is urgently needed now." (Thomas Berry, author of *The Great Work*.)

\$24.95—Palgrave

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by Bro. John Samaha, S.M.

in the rapid acceleration of change in our cyber age, we are reminded of placing Mariology in the historical context of our own time.



As Pope John Paul II continues to promote a new and more careful reading of Vatican II, he emphasizes that the advancement of knowledge, research and piety in regard to the Blessed Virgin Mary must also be permanent since the exemplary value and the mission of Mary of Nazareth are permanent.

The Mother of the Lord is a "datum of divine revelation" and a "maternal presence" always operative in the life of the Church (*Redemptoris Mater*). He directs us not to lose sight of the importance of chapter eight of *Lumen Gentium* and its doctrinal synthesis about Mary in the context of the mystery of Christ and of the Church, for it stresses that the Mother of the Lord is not a peripheral figure in our faith and in the panorama of theology. Rather she participates intimately in the history of salvation and "in a certain way unites and mirrors within herself the central truths of the faith." The Congregation for Catholic education expounded on this at length in *The Virgin Mary in Intellectual and Spiritual Formation*.

Mariology That Touches Reality

A Mariology detached from history and couched only in metaphysical terms is too abstract to be interesting and meaningful. We need a Mariology based on revelation and viewed through the Magisterium, a Mariology that has something worthwhile to say about the great ecclesial and social concerns of our day. Such a Mariology touches the centrality of the Paschal Mystery, the primacy of the Word, the context of salvation history, new evangelization, Mary's importance as the model for a disciple, ecumenism, the role of women in the Church, the conflict between a culture of death and a culture of life, the assaults

on the integrity of creation, the struggle against hunger and oppression, the pursuit of peace, and other questions of consequence.

Our today is fast becoming tomorrow. The future seeks enlightenment and wants to avoid disorientation. It seeks a guide whose reins are in the hands of God. The eternal Word became man and entered history. He permeated history with his presence and directed it irreversibly toward our eternal destiny. Our future will be dominated by Christ.

An Unbreakable Union

To assert Christ's presence is to affirm the simultaneous presence of Mary, the woman who is indissolubly united to Christ, in his birth and in his death, in history and in glory. The Mother's role is absolutely subordinate to that of the Son. There is an infinite distance between the Divine Person of the Incarnate Word and the human person of Mary of Nazareth. But this union is nonetheless real, unbreakable, and ordained by God. Who dares to oppose God's plan?

John Paul II emphatically explains that "Among all believers she is like a mirror in which are reflected in the most profound and limpid way the 'mighty works of God' (*Redemptoris Mater*), which theology has the task of illustrating. Consequently, the dignity and importance of Mariology derive from the dignity and importance of Christology, from the value of ecclesiology and pneumatology, from the meaning of supernatural anthropology and eschatology. Mariology is closely connected to these fac-

ets of theology.

In the future Marian studies will continue to cultivate doctrinal and existential insights into Mary's manifold presence in the life of the Church. The indissoluble union between Christ and his Mother, and Mary's vital relationship to other members of the Mystical Body reveal the unfounded nature of attempts to detach Mariology from other branches of theology.

To belittle, demean, or underestimate the importance of Marian study is to betray a gross misunderstanding not only of Mariology, but also of Christology and ecclesiology.

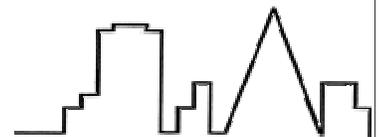
Marian Spirituality: Essential

The ultimate aim of the study of Mariology is the acquisition of a sound Marian spirituality, an essential aspect of Christian spirituality. To pursue the fullness of Christ taught by St. Paul is to know the mission which God has entrusted to the Virgin Mary in the history of salvation and in the life of the Church, and to take her as "mother and teacher of the spiritual life" (*Marialis Cultus*). The result in one's life in the Church will be a union with her in striving to express the radical message of the Good News.

Some continue to view Mariology as peripheral to the study of theology. Rigorous academic research will demonstrate the groundless nature of this persistent prejudice. The delicacy of any question connected to Mariology will require that extra effort we often mention.

Do not separate the Mother from the Son. Jesus and Mary are inextricably bound. Mariology is alive and well.

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



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The Dan Brown book, *The Da Vinci Code*, is a best-selling work of fiction that discusses a real-life Catholic organization, Opus Dei. The facts are:



St. Josemaría Escrivá

Founded in 1928 by St. Josemaría Escrivá, Opus Dei (Latin for "work of God") has a mission of spreading Christ's teaching on the universal call to holiness. A personal prelature, it works in dioceses around the world, with the approval of local bishops. Opus Dei has been the subject of several myths, made popular recently by the Da Vinci Code, a work of fiction, not fact.

Myth: Opus Dei has a political agenda.

Fact: The only thing Opus Dei has to say about politics is what the Church says, and many of the Church's social teachings leave room for different opinions on concrete political questions. In these opinionable matters, Opus Dei members make their own decisions just like other faithful Catholics. But you won't understand Opus Dei until you realize that politics—whether civil or ecclesial just isn't its institutional focus. Opus Dei's focus is on providing spiritual guidance to help people deepen their faith and integrate it with their daily life.

Myth: Opus Dei is a secret society.

Fact: The Opus Dei Prelature publishes the names of all its priests and all its international and regional directors. Like dioceses and parishes, it does not publish lay members' names. Neither do health clubs for that matter, and people surely deserve as much privacy in their spiritual affairs as they do in medical matters. Members, however, are more than happy to tell you of their membership and what Opus Dei is all about.

While we're at it, we can confirm that the Pope's spokesman, Joaquin Navarro-Valls, is a member, but we would like to dispel once and for all the rumors that Louis Freeh, Antonin Scalia, Clarence Thomas, and Mel Gibson are members.

Myth: Opus Dei brainwashes, coerces, or pressures members.

Fact: Opus Dei has complete respect for people's freedom. It's ludicrous to think that the Pope and bishops worldwide would support an institution that didn't. In this era of relativism, there are plenty of people who will call teaching the faith, giving spiritual guidance, and being a Christian witness "brainwashing," "coercion," and "recruiting" or "proselytism." Nowadays consenting adults are free of criticism for doing almost anything—anything apparently except trying to help people grow in their faith and practice it in their daily life.

Myth: Opus Dei makes its members practice

dangerous corporal mortifications.

Fact: Each Lent, the Church reminds people that sacrifice is part of the spiritual life. To help its members follow this teaching, Opus Dei encourages them to make small sacrifices, such as persevering in their work or listening to those in need. The Catholic tradition also includes other penances, such as fasting and the use of a cilice (haircloth) or discipline, as means for deepening one's union with Christ. Many saints, including Opus Dei's founder, St. Josemaría Escrivá, have practiced such penances in a heroic way. Some celibate mem-

bers of Opus Dei and of other Church institutions freely follow some of these customs, though in a mitigated way. They do so subject to the advice of their spiritual director and in a way that is never harmful to their health, completely unlike the *Da Vinci Code's* distorted representation. These kinds of sacrifices are certainly not a focus in Opus Dei, which emphasizes integrating faith with the activities of everyday life.

Myth: Opus Dei's status as a "personal prelature" has no oversight by bishops.

Fact: Like a diocese, a personal prelature is overseen by the Holy See. Additionally, Opus Dei receives permission from local bishops before starting apostolic work in their dioceses and keeps diocesan bishops informed about its activities. The guidance it offers its members pertains only to matters connected with its mission, which is educating people about the universal call to holiness and helping them fulfill this call in their daily life. The members of the prelature remain members of their diocese and are subject to their local bishop just like other Catholics.

Myth: With all the criticism, Opus Dei must be doing something wrong.

Fact: Every successful organization has its critics, from Coca-Cola to the Catholic Church itself. As for Opus Dei's critics, anyone who does not believe in Christ, the Church's teachings, or loyalty to the Pope could easily have "issues" with Opus Dei, since it accepts all these things. It's also common that an organization's critics have personal reasons for misinterpreting things—even with good intentions.

What's more relevant than the criticism is the fact that millions of people around the world know and love Opus Dei, including the Pope and a great number of bishops. This is because Opus Dei gives so much help to ordinary people who want to connect their faith with daily life. For further information, contact the Opus Dei Information Office at info@opusdei.org or phone (212) 532-3570.

—Courtesy *The Catalyst*, the newsletter of the Catholic League. To join the Catholic League, visit www.catholicleague.org. An Opus Dei priest administers the Sacrament of Reconciliation on Tuesdays from 4 pm to 5:30 PM at St. Cecilia Church, 17th Avenue at Vicente Street, San Francisco.

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

by Rev. John Rausch

Several years ago I received a call from a group of workers in an industrial laundry in eastern Kentucky.

The 65 workers voted for union representation 10 months before, but negotiations had stalled in securing a first contract. The union wanted some church people to listen to the workers because it recognized the Catholic teachings on workers' rights.

The plant launders bed linens and uniforms especially from hospitals and nursing homes plus fire retardant garments from heavy industry. Started as a family business, it was sold years before to a national firm. The family atmosphere of the early days changed to more standard and impersonal work rules.

The testimonies at the hearing ranged from wages to work conditions. One worker, after over 40 years at the laundry, still made only \$6.25 an hour, a wage that kept a family of three in poverty. Another worker testified that when summer temperatures outside reached 90 degrees, she recorded a 118-degree temperature at her workstation in the plant. Other workers complained of rigid work rules, crowded conditions and unclean bathrooms. After 2-hours of roundtable discussion, I puzzled over my next step.

Labor law currently favors the employer.

Nationally, one-third of the workplaces that unionize never negotiate a first contract, and one-fourth more never get a second contract. The law requires employers to bargain in good faith, which essentially means meeting on a regular basis. The only correction for bargaining in bad faith—however defined—is a flimsy order to bargain in good faith. No fines, no penalties, no punitive damages.

As a sympathetic listener, I had no legal power. But, as a person of faith, I could use moral suasion. I discovered the owner of the laundry business was a devout Catholic living in New York, so I wrote a letter outlining the social teachings of the church, emphasizing the dignity of every worker and the right to a just wage. Next, I contacted his bishop and

asked him to hand deliver the letter, which he did on the golf course. Ten days later the negotiating team came to the meeting, letter in hand, and negotiated a contract giving everyone a one dollar an hour raise.

A Moral Authority

The hearing that I and the other church representatives convened instinctively at the industrial laundry reflects a major program of Jobs with Justice (JwJ), a community organization dedicated to improving workers' standard of living. JwJ organizes Workers' Rights Boards composed of community and religious leaders, academics, elected officials and other prominent



A worker unclamps clean clothes before being dried. —LRA Photography

members of the community to review workers' complaints. With no legal authority, yet with great moral authority coming from upright community members, these boards invite employers to the public hearings, then seek follow-up meetings with management to discuss the findings.

If talking and mediation prove ineffective, the WRB may pursue publicity through letter-writing to customers, newspapers and stockholders, or more direct action through picketing and demonstrations. These boards are operating in 20 cities and have helped janitors and factory workers, food service folks and immigrant laborers affirm their dignity in labor struggles.

Maintaining a vibrant middle class depends on protecting and advancing workers' rights. Unfortunately, anti-union sentiment appears pervasive and the right to organize must fight an increasingly hostile legal system. Union busting represents a \$500 million industry that plays the system to insure property rights over human rights.

What is a "Just Society"?

Workers' Rights Boards offer communities a way to affirm justice until labor law is reformed. No workplace is off limits or a "none-of-your-business" situation. Developing a just society demands involvement, and fairness needs community support.



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

Catholic Radio Hour



KEST 1450AM
7:00 pm

by Mary Chang Flynn

IS Athens Ready? Yes! Let the Games Begin.



sport and the honor of our teams."

A doping athlete breaks every single one of these promises.

What to make of it? How to comprehend elite athletes hell-bent on cheating their way to victories and glory actually deserved and hard-won by another competitor? Very likely, a doping athlete would shrug and say that everybody else is doing it; if I don't do it too, I'll never win, and I really want to win. Truthfully, though, reasons and excuses like that can never pass muster. Imagine a sixteen-year-old trying to justify smoking pot to his or her parents with the same excuses—everybody else is doing it; if I don't do it too, I'll never fit in, and I really want to fit in. The hollowness of these reasons and excuses is obvious.

For two weeks every four years, a dream world emerges. In this dream world, nations compete on a track or court, in a gymnasium or swimming pool, and not on a dusty killing field. International gains and losses are measured in terms of back flips, backstrokes, and medals, not in terms of blood and bodies.

The Olympic Games are upon us again, and not a moment too soon, given the tragic and high-strung state of the real world today—a world that intrudes on the Olympics in the form of massive but necessary anti-terrorism measures. Yet Olympic idealism manages to live on in the midst of real-world tragedy.

However, despite the lofty ideals behind the Games, an undeniable part of the Olympics has been objectionable behavior by some of its participants.

Oath? What Oath?

The last few years have featured scandals involving athletes who, in pursuit of advantage over their competitors, have taken banned substances such as steroids and performance-enhancing drugs. By so doing, they turn "Cheating" into an athletic event, along with "Not Getting Caught"—although they certainly do get caught, and are stripped of victories, records, and medals in the process (most notoriously, Canadian sprinter Ben Johnson at the 1988 Olympics). They are also customarily banned from their sport or from the Olympics, sometimes for life (such as Dwain Chambers, "Britain's fastest man"). As of this writing, the results of the 2000 Summer Games are still being revised to reflect disqualification of some winners. Furthermore, there is a major investigation underway by the U.S. Anti-Doping Agency involving several American athletes, including both past and potential Olympians, in conjunction with the "Bay Area Laboratory Co-operative" (BALCO) case currently working its way through federal court. The outcome of the doping investigation may result in some athletes being disqualified from participation in the Olympics. Sprinter Kelli White has already agreed to a two-year suspension and has observed as to her admitted doping, "In doing this, I have not only cheated myself, but also my family, friends, and sport."

The Olympic Oath taken at the opening ceremonies states, "I promise we shall take part in these Olympic Games, respecting and abiding by the rules which govern them, committing ourselves to a sport without doping and without drugs, in the spirit of true sportsmanship, for the glory of

and excuses like that can never pass muster. Imagine a sixteen-year-old trying to justify smoking pot to his or her parents with the same excuses—everybody else is doing it; if I don't do it too, I'll never fit in, and I really want to fit in. The hollowness of these reasons and excuses is obvious.

The key to whether or not someone, athlete or non-athlete, will cheat or make other kinds of moral missteps on a deliberately continuing basis, either public (as on the worldwide Olympic stage) or private (as in the bedroom while a spouse is away on business) comes down to whether that person has a genuine spirituality and is honestly committed to his or her vision of God. For a Christian, it is crucial to ensure that no part of life consists of habitual, unrepentant misconduct—as in this case, competing unfairly at others' expense. Now, **everybody**—including every Christian, every Catholic—slips up and makes mistakes sometimes. The merciful Lord Jesus knows this (that is why He gave us the sacrament of Reconciliation). But the point is, real and sometimes even painful effort is supposed to be made to stop the wrongdoing. It cannot just continue unchecked, as it does in the life of a doping athlete, who lives the cheating lifestyle, and shuts God out on an ongoing basis.

In sharp contrast to living a life that shuts God out is the rock-solid example of American diver Laura Wilkinson who competed in the women's 10m platform event at the 2000 Games. Nursing a broken foot, preparing for a crucial dive, she meditated on St. Paul's words from Philippians 4:13: "I can do all things through Christ who strengthens me." These words were in her mind as she climbed up the ladder to the platform, set up on the edge, and took off.

Relying on God and not on steroids, she nailed the dive. And she won the gold medal. After her spectacular showing, she met television reporters while joyfully quoting the verse from Philippians—this time, out loud—rather than speaking words in praise of herself. She did not believe that she had to cheat in order to be victorious. God backed her up on that.

Not Triumph, but Struggle

The Olympic Creed states: "The most important thing in the Olympic Games is not to win but to take part, just as the most important thing in life is not the triumph but the struggle. The essential thing is not to have conquered but to have fought well." May these words find their way into the athletes' hearts, as well as into our own. Whatever troubles beset the Olympic Games, they remain a sign of hope and community as nations come together peacefully in a violent world. They are an event well-disposed to the fellowship that pleases the Lord so much. As St. Paul said, may everyone compete fairly, finish the race, and keep the faith. (2 Tm 4:7). Let the Games begin.

--Mary Chang Flynn is a member of St. Cecilia Parish, San Francisco, and does Layout and Design for the *Charismatics* newsletter.

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On the lighter side...

(Send us yours to SFCCR@sfspirit.com)

The hottest selling bumper sticker comes from New York State:

"RUN HILARY RUN"

Democrats put it on the rear bumper.
Republicans put it on the front bumper.

Attending a wedding for the first time, a little girl whispered to her mother, "Why is the bride dressed in white?" "Because white is the color of happiness, and today is the happiest day of her life."

The child thought about this for a moment, then said, "So why is the groom wearing black?"



A middle-aged woman has a heart attack and is taken to the hospital. While on the operating table she has a near death experience. During that experience she sees God and asks if this is it. God says, "no" and explains that she has another 30 years to live.

Upon her recovery she decides to stay in the hospital and have a face-lift, liposuction, breast augmentation, tummy tuck, etc. She even has someone come in and change her hair color. She figures since she's got another 30 years she might as well make the most of it.

She walks out of the hospital after the last operation and is hit and killed by an ambulance speeding by. She arrives in front of God and complains, "I thought you said I had another 30 years."

"Whoops, sorry", God replies, "I didn't recognize you."



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

In Memoriam

Our church was saddened to learn this week of the death of one of our most valued members, Someone Else.

Someone's passing creates a vacancy that will be difficult to fill. Else has been with us for many years and for every one of those years, Someone did far more than a normal person's share of the work. Whenever there was a job to do, a class to teach, or a meeting to attend, one name was on everyone's list, "Let Someone Else do it." Whenever leadership was mentioned, this wonderful person was looked to for inspiration as well as results; "Someone Else can work with that group."

It was common knowledge that Someone Else was among the most liberal givers in our church. Whenever there was a financial need, everyone just assumed Someone Else would make up the difference.

Someone Else was a wonderful person; sometimes appearing superhuman. Were the truth known, everybody expected too much of Someone Else. Now Someone Else is gone! We wonder what we are going to do.

Someone Else left a wonderful example to follow, but who is going to follow it? Who is going to do the things Someone Else did?

When you are asked to help this year, remember -- we can't depend on Someone Else anymore.

An Amish boy and his father were visiting a mall for the first time. They were amazed by almost everything they saw, but especially by two shiny, silver walls that could move apart and back together again.

While the boy and his father were watching wide-eyed, an old lady in a wheel chair rolled up to the moving walls and pressed a button. The walls opened and the lady rolled between them into a small room. The walls closed and the boy and his father watched small circles of lights with numbers above the walls light up.

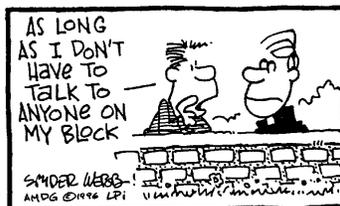
They continued to watch the circles light up in the reverse direction. The walls opened up again and a beautiful young woman stepped out.

The father turned to his son and said, "Go get your Mother."

TWO boys were walking home from Sunday school after hearing a strong preaching on the devil. One said to the other, "What do you think about all this Satan stuff?"

The other boy replied, "Well, you know how Santa Claus turned out. It's probably just your Dad."

Father Flood/Webb



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By Deacon Mark Reburiano

The Dogma of the Blessed Virgin's Assumption

Celebrated on August 15



Introduction

When people talk about Mel Gibson's movie "The Passion of the Christ", many say that one of the things that touched them is the loving relationship portrayed between Mary and her Son. It was Mary's extraordinary care for her Son and her laudable sacrifice for Him even up to the Cross that moved many of the viewers' hearts.

One scene showed Mary, who was always behind her Son, trying helplessly to get closer to Him. She was instinctively trying to lend a hand as she saw her Son soaked with blood and sweat carrying the Cross. Without any intention of oversimplification, I would say that just as many Catholics, like Mel Gibson, see it is right to stress Mary's very important part in the life of Jesus. The Church in its role as a teaching, doctrinal authority and faithful protector and guardian of the deposit of faith, judges it worthy to acknowledge the Blessed Virgin's unique privilege in the History of Salvation. By defining and declaring the Assumption of Mary as a divinely revealed dogma (November 1950), Pius XII, did so almost a hundred years after the dogma of her Immaculate Conception.

A complement to the Immaculate Conception

Historically, when it was solemnly proclaimed that Mary, the Virgin Mother of God, was conceived free from the taint of original sin, many faithful were already filled with a stronger hope that the day might soon come when the dogma of the Virgin Mary's bodily Assumption into heaven would also be defined by the Church's supreme teaching authority. Over the course of time, theologians and scholars of the Church discuss and question about the fittingness of the privilege of Mary's Assumption. Others considered Mary's freedom from sin, her Motherhood of God, her perpetual virginity and her union with the salvific work of Christ. But there is more than just fittingness. After all, if Mary is immaculately conceived, then it would follow that she would not suffer the corruption of the grave, which is a consequence of sin.

To sharpen this point a little bit, I would argue that since God has willed that the Blessed Virgin Mary, through the unique privilege of her Immaculate Conception, she should be received back in the same state in which she was placed in this world. As a result, she was not subject to the law of remaining in the corruption of the grave, and did not have to wait until the end of time for the redemption of her body.

What some Fathers and Doctors of the Church Say

In one of his famous homilies, **St. John Damascene**, an outstanding herald of this traditional Marian truth, spoke with powerful eloquence when he compared the bodily Assumption of the loving Mother of God with her other prerogatives and privileges. "It was fitting that she, who had kept her virginity intact in childbirth, should keep her own body free from all corruption even after death. It was fitting that she, who had carried the Creator as a child at her breast, should dwell in the divine tabernacles. It was fitting that the

spouse, whom the Father had taken to himself, should live in the divine mansions. It was fitting that she, who had seen her Son upon the cross and who had thereby received into her heart the sword of sorrow which she had escaped in the act of giving birth to him, should look upon him as he sits with the Father. It was fitting that God's Mother should possess what belongs to her Son, and that she should be honored by every creature as the Mother and as the handmaid of God."

These words of St. John Damascene agree perfectly with what others have taught on this same subject. Statements no less clear and accurate are to be found in sermons delivered by Fathers of an earlier time or of the same period, particularly on the occasion of this feast.

To cite an example, **St. Germanus** of Constantinople claims: "You are she who appears in beauty, and your virginal body is all holy, all chaste, entirely the dwelling place of God, so that it is henceforth completely exempt from dissolution into dust. Though still human, it is changed into the heavenly life of incorruptibility, truly living and glorious, undamaged and sharing in perfect life."

The Scholastics Explain

For the scholastic theologians, when they explain this point, they give various proofs to throw light on this privilege of Mary. As the first element of these demonstrations, they insist upon the fact that, out of filial love for his mother, Jesus has willed that she be assumed into heaven. During the earliest period of scholastic theology, a pious man, **Amadeus**, Bishop of Lausarne, held that the Virgin Mary's flesh had remained incorrupt-for it is wrong to believe that her body has seen corruption-because it was really united again to her soul and, together with it, crowned with great glory in the heavenly courts. "For she was full of grace and blessed among women. She alone merited to conceive the true God of true God, whom as a virgin, she brought forth, to whom as a virgin she gave milk, fondling him in her lap, and in all things she waited upon him with loving care."

When, during the Middle Ages, scholastic theology was especially flourishing, **St. Albert the Great** who, to establish this teaching, had gathered together many proofs from Sacred Scripture, from the statements of older writers, and finally from the liturgy and from what is known as theological reasoning, concluded in this way: "From these proofs and authorities and from many others, it is manifest that the most blessed Mother of God has been assumed above the choirs of angels. And this we believe in every way to be true." In a sermon which he delivered on the sacred day of the Blessed Virgin Mary's annunciation, he explained the words "Hail, full of grace", words used by the angel who addressed her, the Universal Doctor, comparing the Blessed Virgin with Eve, stated clearly and incisively that she was exempted from the fourfold curse that had been laid upon Eve.

Following the footsteps of his distinguished teacher, the Angelic Doctor **St. Thomas Aquinas** always held, together with the Catholic Church, that "Mary's body had been assumed into heaven along with her soul". Along with many others, the Seraphic Doctor held the same views. He considered it as entirely certain that, as God had preserved the most holy Virgin Mary from the violation of her virginal purity and integrity in conceiving and in childbirth, he would never have permitted her body to have been resolved into dust and ashes.

St. Bernardine of Siena on the other hand adds: "The likeness between God's Mother and her divine Son, in the way of the nobility and dignity of body and of soul-a likeness that forbids us to think of the heavenly Queen as being separated from the heavenly King, makes it entirely imperative that Mary

(See "Mary" Page 11)

Coming Events

Clip & Save

ST. HILARY, QUEEN OF PEACE PRAYER
COMMUNITY— 9:30 to 11:30 am Every Saturday
Lydon Hall, at St. Hilary's Church,
761 Hilary Drive, Tiburon
with Fr. James Tarantino
Bible Study Saturdays 12:15 pm-2:00 pm
To register, contact: Moriah 415/756-5505

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

Aug 6 FIRST FRIDAY MASS—Of the Sacred Heart
7:00 pm Rosary, 7:30 Mass.
Msgr. Fred Bitanga, Principal Celebrant,
Fr. Joe Landi, Concelebrant
St. Patrick Church
756 Mission St. (between 3rd & 4th Sts.) SF
Music by St. Patrick's Choir

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

Aug 14 LIFE IN THE SPIRIT SEMINAR 9AM—4:45PM
"Refresh your life with the Spirit"
Falcon Hall, St. Veronica Church, 434 Alida Way, So. SF
Refreshments & lunch provided. Contact Lota 415/337-0797

Aug 21 WORSHIP AND TEACHING 9:30 am—3:30 pm
"Come to the Waters"
St. Cecilia—Lower Church
17th Ave at Vicente, SF
with Carolyn Suty & Rose Payan
For information, call 415/757-7827 or 650/594-1131

Aug 28 LIFE IN THE SPIRIT SEMINAR 8:30 am—4:45 pm
with Fr. Marvin Felipe, SDB
Experience the personal touch of the Lord—Mass following at 5 pm
Corpus Christi Parish Hall, 62 Santa Rosa Ave, SF
Breakfast & lunch provided. Contact Carmen 415/239-8951

Sept 3— FIRST FRIDAY MASS of the Sacred Heart
7:00pm Rosary --7:30 Mass
A bi-lingual Mass English & Spanish
St. Cecilia Church
17th Ave at Vicente, SF
Fr. Peter Sanders, Orat, Principal Celebrant

Sept 3-5 ANNUAL SCRC CHARISMATIC CONFERENCE
Anaheim Convention Center
For information, contact: SCRC at (818) 771-1361

Sept 11 NEW LIFE IN THE SPIRIT SEMINAR St. Paul of the Shipwreck
Sponsored by Christ Family Apostolate—Contact Mario 415/468-1346

Sept 18 FALL FEST 2004
Annual Conference for Young Adult Catholics
with English & Spanish Speaking Sessions
University of San Francisco, McLaren Center
2130 Fulton St, SF
Information at www.sfyam.org

Oct 1-3 The 7th Annual HOLY SPIRIT CONFERENCE
with English & Spanish Speaking Sessions
St. Mary's Cathedral Conference Center, Gough at Geary, SF
with Tetche Rodriguez (Manila), Linda Schubert (Santa Clara),
Fr. Mario Castaneda (Palm Beach, Fla), Fr. Robert Faricy, SJ, (Rome),
Fr. John Hampsch, CMF (LA), Fr. Peter Sanders, Orat. (Monterey)
Healing Mass, Friday 7:00pm—Bishop Ignatius Wang, Fr. Robert Faricy
Saturday Mass 7:00 PM—Fr. Peter Sanders, Orat.
Sunday Mass 2:30 pm—Fr. Mario Castaneda
Children & Youth Programs
Tickets at the door \$20 each day, or \$30 both days.

Diversidad From page 15

a la ruptura del Cuerpo de Cristo, y a cismas y herejías, si en nombre de la Biblia, a través de alguna revelación o una profecía particular, o a través del poder de un carisma personal, nos separamos de la Iglesia Católica para crear nuevas iglesias y nuevos grupos de oración, aunque algunos hablen con más vida y más efectividad, la vuelta a las raíces no traerá el fruto esperado.

La diversidad y excelencia de los dones espirituales no pueden restaurar la unidad del Cuerpo establecida bajo la autoridad de Pedro. Aun cuando Él multiplica la diversidad, el Espíritu Santo es ante todo un Espíritu de Unidad, pues hay una única Iglesia de Cristo que subsiste en la Iglesia Católica regida por el sucesor de Pedro y los obispos en comunión con él. Volver a las raíces de la Alianza de Dios con Su pueblo, y al don del Espíritu Santo, es volver a Pedro, pues «es la Iglesia de Dios vivo, columna y fundamento de la verdad» (1Tm 3,15). Que el Espíritu Santo nos ayude a salvaguardar la rica diversidad de los carismas que han florecido de nuevo desde el Vaticano II. Vigilemos y cuidemos que no comprometa la fe, la unidad y el amor en Jesús, crucificado, muerto, resucitado y glorificado.

1. Vocabulario de Teología Bíblica; Ed. Du Cert, p. 13-17. París, 1999
2. Joseph Card. Ratzinger, Declaración «Dominus Jesus sobre la unidad y la diversidad de Jesucristo y la Iglesia». Congreso para la Doctrina de la Fe.

—(c) 2004 del Boletín de ICCRS, Ciudad del Vaticano

Mary From page 10

should be only where Christ is."

St. Robert Bellarmine theologically exclaims: "And who, I ask, could believe that the ark of holiness, the dwelling place of the Word of God, the temple of the Holy Spirit, could be reduced to ruin? My soul is filled with horror at the thought that this virginal flesh which had begotten God, had brought him into the world, had nourished and carried him, could have been turned into ashes or given over to be food for worms."

St. Alphonsus writes that "Jesus did not wish to have the body of Mary corrupted after death, since it would have redounded to his own dishonor to have her virginal flesh, from which he himself had assumed flesh, reduced to dust."

Given all these comments and reflections from holy and sound theologians, our bishops, through the guidance of the Holy Spirit, gave an almost unanimous affirmative response and support to Pius XII in declaring the Dogma of the Assumption.

The agreement of Catholic prelates and the faithful, affirms that the bodily Assumption of God's Mother into heaven can be defined as a dogma of faith. It manifests a truth revealed by God and contained in that divine deposit, which Christ has delivered to his Spouse, the Church, to be guarded faithfully and to be taught infallibly. It shows us the concordant teaching of the Church's ordinary doctrinal authority and the concordant faith of the Christian people, which the same doctrinal authority sustains and directs in an entirely certain and infallible way.

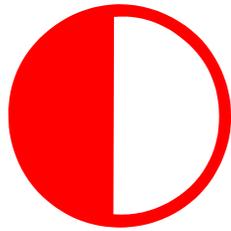
—**Deacon Mark Reburiano** is a Transitional Deacon studying in Rome for the Archdiocese of San Francisco and working in his pastoral year at St. Cecilia Church, SF.



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by Rev. Gabriel B. O'Donnell, O.P.



One's life can change in the twinkling of an eye.

Recently I was driving north along a highway when on the south side of the road a four-car collision turned the world upside down.

As I pulled to the side of the road, two men struggled to rescue a couple from a burning car. The two heroes pulled their own shirts off to beat out the flames on the driver's body. I crossed the guardrail to give final absolution to the man, who died hours later. His wife and I sat on the grass until the state troopers and emergency medical personnel arrived.

Even if we have never been so close physically to such an event, instant communication brings tragedy and violence into our living rooms, reminding us of how fragile our lives are. Yet round-the-clock news can also produce a certain indifference. We see tragedy and violence so often that we may forget that real people are suffering, or that similar things can happen to us.

Yet we are called by Christ to unite ourselves with those who suffer, and to confront the change and fragility of our own lives.

In his sacred humanity, Christ lived each earthly moment in a state of anticipation and readiness. We might say that he began to prepare for his passion and death in his childhood, with everyday acts of charity. Remember the highway accident: The heroism and generosity of the rescuers expressed their willingness to risk their own safety for others. Such unusual bravery is born of longstanding attitudes, the habit of put-

ting the needs and concerns of others before one's own. My hunch is that with all their faults and failings, the two rescuers are good husbands and fathers. They were prepared for a sudden change of circumstances by their daily life of ordinary goodness and devotion to duty.

Because the future is unknown to us and we cannot predict when our lives will change, we must live each day in virtue and goodness. This is the message of Father Michael J. McGivney.

In founding the Knights of Columbus he created a Catholic fraternal organization in which noble and upright living within ordinary family life would be highly prized. By living each moment according to Christ, the Catholic gentleman would be prepared for whatever came his way. It might be protecting his family or his country, or standing up for the rights of the poor and underprivileged.

Father McGivney's fraternal benevolent society, as ultimately the result of his meditation on the life of Christ, true God and true man, expresses the perfect pattern of human life. He was always ready for any change in life because he was always turned toward his Father in loving awareness of the One who sent him and the One to whom he would return. Father McGivney tried to live his life in awareness of God's presence. The Sulpician Fathers who over-

saw his seminary formation instructed him in the basic "practice of the presence of God" or "recollection." To turn one's mind to God continually throughout the day transforms the experience of the ordinary and prepares one for the extraordinary changes that inevitably come.

To imitate Father McGivney, to follow Christ more completely, to be prepared for the sudden twists and turns of life, the habit of remembering God throughout the day is essential. A Knight is called to be an example of Christian manhood. This means living our lives in more perfect conformity with Christ's sacred manhood. We are called to remember God and to see all things through the mystery of his saving love.

On the practical level we must train ourselves to turn to God throughout the day. The purpose of religious images and art is to raise the mind and heart to God. Whether at home or in the workplace, it is possible to invent reminders that we live in God's presence. As we grow in this habit, we will become more confident of God's providential care for us from moment to moment.

Will we be ready to act in an instant to save the life of another, as those two heroes did on the highway?

The example of Father McGivney calls us to look to Christ so that we may be ready to lay down our lives as he did, in love and tranquil acceptance of God's will.

—Dominican Father Gabriel B. O'Donnell is postulator of the cause for sainthood of Father Michael J. McGivney and director of the Father McGivney Guild. Reprinted from *Columbia* magazine, courtesy of the Knights of Columbus Supreme Council. Join the McGivney Guild online at www.kofc.org.



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Dear Grace...

IS it true that the Virgin Mary had other children after she had Jesus?

IT is Catholic teaching that the Blessed Virgin Mary was a perpetual virgin.

In other words, she was a virgin before, during, and after the birth of Jesus, and therefore, never had other children besides her one and only Son. That she was a virgin before and during the birth of Christ can hardly be denied since it is so clearly attested to in Scripture. How unusual it is that most people can believe that God can make it possible for a virgin to have a child and yet some do not believe that the same woman chose to remain a virgin for her entire life, out of her love for God.

The first thing that we should recognize is that Mary was and is a woman like no other. Knowing that God chose her above all others to bring His only begotten Son into the world, how can anyone doubt that she is very special? No human being or angel or saint has ever experienced what she alone experienced. She carried in her womb the Almighty Lord of Lords, the King of Kings, Jesus Christ, the Word made flesh. She contained in her body the incomprehensible God. Does it make sense that she would then turn around and unite that same body with that of another human creature?

What The Scriptures Say

The major challenges to the Church's belief in Mary's perpetual virginity are based on difficult passages of the Bible itself. There are biblical verses claimed by some to explicitly affirm that Jesus had brothers, thus proving (according to them) that Mary had other children. Although we certainly do not have the space here for a complete discussion of these verses, let us look at some of the major examples. The first and most pointed to is the use of the words "brother," "brethren," or "sister" as in the following verses: "While he was still

speaking to the crowds, his mother and his brothers appeared outside, wishing to speak with him" (Matthew 12:46) and "Is he not the carpenter, the son of Mary, and the brother of James and Joses and Judes and Simon? And are not his sisters here with us?" (Mark 6:3).

From a careful study of Scripture, it is quite clear that the terms "brother," "brethren," and "sister" had a considerably wide meaning and usage in the Bible. They did not always refer to a blood brother or sister. Then why were these terms used, one might ask. There was a very good reason. The languages (Hebrew and Aramaic) spoken by Jesus and His disciples did not have a word meaning "cousin" or other kinsmen, or even friends, so they conveniently used "brother" or "sister" to refer to several kinds of relatives, and even non-relatives. There are numerous examples in the Bible of this usage, and a detailed word study would easily substantiate this.

There Are Problems

Another problem verse is this one: "He had no relations with her until she bore a son, and he named him Jesus" (Matthew 2:25). Here, some would attempt to demonstrate that the word "until" means that after Jesus' birth, Joseph did have relations with his wife Mary. Again, we must keep in mind that the people of that day did not speak as we do today. Consider this verse: "And so Saul's daughter Michal had no children until the day of her death" (2 Samuel 6:23). Does the use of the word "until" mean that she had children after her death? Certainly it cannot. This is but one example of how this word was used differently from the way it is today. There are many others. So, we see that these arguments, like all others that are brought forth, cannot and do not prove that Mary had other children.



Grace MacKinnon holds an MA in Theology and is a syndicated columnist and speaker on Catholic Doctrine.

From the earliest times, the Church pondered all these things about Mary and (based on Scripture and Tradition) slowly began to formulate the beliefs and teachings regarding the Mother of Jesus. Except for one serious challenge in the fourth century, all Christians believed the Perpetual Virginity of Mary. Even today, many non-Catholic Christians hold it to be true. The Protestant Reformer Martin Luther himself believed Mary to be a virgin her whole life (see Luther's *On the Divine Motherhood of Mary*).

The Chosen One

Is it possible that Joseph, having been told by the angel Gabriel that Mary would give birth in a miraculous way to the long-awaited Messiah, would then desire or seek to have relations with her? We must not lose sight of the fact that the Holy Family was unlike any other family. Imagine what it would be like to have God as your son! Jesus was God. Let us understand that Mary is the woman chosen by God to be the bearer and bringer of Christ. She was different; she was special; she was and is Ever-Virgin.

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Vision Statement of the Catholic Charismatic Renewal (Adopted January 2004)

The Lord is calling the Charismatic Renewal to be bold in a united voice to make an impact on the Church and society by proclaiming:

1. the priority of the Lordship of Jesus
2. the Father's love for all
3. the power of the Spirit in all we do
4. the radical call to a witness of holiness.

por Jean Pliya

Volver a las raíces:

La riqueza de la diversidad

Formación de Dirigentes

1. Unidad y diversidad en el amor de Cristo

Cuando el hombre reconoce al uno y único Dios, el Padre, el Hijo y el Espíritu Santo, a través de la fe, se abre al amor que une al Padre con el Hijo y con el Espíritu que comunica el Amor de Dios, la fuente de vida en Cristo y de amor fraternal (Jn 15, 9 - Rm 5, 5). «Esta unión con el único Dios le hace Su testigo en el mundo y un colaborador en su proyecto».¹

Para que Sus discípulos pudieran convertirse en Sus testigos, Jesús les envió el Espíritu Santo, el primer don dado a los creyentes (1 Co 12, 7). Cada cristiano debe cumplir una función específica en la Iglesia. La diversidad y la complementariedad de los dones es algo deseado por Dios para crear una mayor riqueza en la comunión con Cristo. Jesús nos dio a Su madre, nos alimentó con el pan de Su cuerpo y nos asoció con Su plenitud «Pues de su plenitud hemos recibido todos, gracia por gracia» (Jn 1, 16).

2. La multiplicidad y la diversidad de los dones

En la edificación del Cuerpo de Cristo, el Espíritu Santo proporciona muy diversos dones. Todos los creyentes reciben la gracia esencial para la santidad y la vida eterna a través de los sacramentos de iniciación cristiana: bautismo, confirmación, la eucaristía, y también notablemente a través de las tres virtudes teologales y los siete dones del Espíritu Santo. Pero existen también los dones libres o carismas que el Espíritu Santo distribuye, como ve conveniente, a cada miembro del Cuerpo de Cristo. En la primera comunidad cristiana, ciertos dones se dieron para instituir ministerios de apostolado, de profecía, de sanación, de evangelización, de dirección pastoral, de ayudante, de administración y de milagros (Ef 4, 11-12). Además muchos otros eran evidentes en la experiencia de la Iglesia en ese momento. Por lo tanto somos los administradores de una gracia divina, única y múltiple para «que cada

cual ponga al servicio de los demás la gracia que ha recibido» (1 P 4,10).

Los carismas no dependen de nuestros méritos: no nos pertenecen, ni prueban nuestra santidad. Los debemos acoger con humildad y utilizarlos con sumisión amorosa, es decir, con

total confianza y aceptación de la cruz. Los dones también se pueden perder. San Pablo da este consejo «No os estiméis en más de lo que conviene; tened más bien una sobria estima según la medida de la fe que otorgó Dios a cada cual» (Rm 12, 3) pues, si los dones son diversos, el fruto singular que todos buscamos es el "Ágape", el amor, (Ga 5, 22- 23) el mayor de todos los dones.

3. La fuente y la finalidad de los carismas

La bajada del Espíritu Santo en Pentecostés fue el cumplimiento de la promesa de una effusion universal anunciada por el profeta Joel (3, 1).

Recibimos la plenitud de esta efusión en el bautismo en el Espíritu Santo o en el sacramento de la confirmación: se vuelve a despertar a través de la oración por una efusión que finaliza las 7 semanas de los Seminarios de Vida en el Espíritu. La gracia abre al creyente a la recepción de los dones carismáticos. En los Hechos de los Apóstoles, estar lleno del Espíritu Santo era el criterio decisivo para el servicio en la comunidad. Los primeros 7 diáconos eran «hombres, de buena fama, llenos

de Espíritu y de sabiduría» (Hch 6, 3).

La diversidad de los dones responde a la multiplicidad de necesidades que tiene el Cuerpo de Cristo. San Pablo tiene a los carismas en alta estima. Su única preocupación es discernir su autenticidad. «No extingáis el Espíritu. Examinadlo todo y quedaos con lo bueno. Absteneos de todo género de mal» (1 Ts 5, 19-22). No había una lista completa de carismas. El Espíritu les daba según las necesidades en tiempo y lugar: «...la exhortación, exhortando. El que da, con sencillez; el que preside, con solicitud; el que ejerce la misericordia con jovialidad. Vuestra caridad, sea sin fingimiento; detestando el mal, adhiriéndoos al bien; amándoos cordialmente los unos a los otros; estimando en más cada uno a los demás». Rm 12, 8-10; «Él mismo "dio" a unos el ser apóstoles; a otros profetas; a otros, evangelizadores; a otros, pastores y maestros, para el recto ordenamiento de los santos

(Continuar Página 15)

Misa con Padre Peter Sanders, Orat.
7:00pm, Viernes, 3 Septiembre 2004
La Iglesia de St. Cecilia
Vicente -17th Avenue, San Francisco



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en orden a las funciones del ministerio, para edificación del Cuerpo de Cristo» Ef 4, 11-12; «Porque a uno se le da por el Espíritu palabra de sabiduría; a otro, palabra de ciencia según el mismo Espíritu; a otro, fe en el mismo Espíritu; a otro carisma de curaciones, en un único Espíritu; a otro, poder de milagros; a otro profecía; a otro, discernimiento de espíritus; a otro diversidad de lenguas; a otro, don de interpretarlas» 1 Co 12, 8-10.

En Corinto, Pablo anota tres tipos de acción carismática:

- los carismas de inspiración: profecía, hablar en lenguas, interpretación de lenguas y discernimiento de espíritus.

- los carismas de revelación: palabras de conocimiento, de sabiduría y de ciencia.

- los carismas de poder: dones de sanación, milagros y gran fe.

Ningún carisma es inútil: todos permiten el servicio al Cuerpo de Cristo. El servicio de la Palabra parecía tener cierta preeminencia entre los Apóstoles (Hch 6,4) y en la Asamblea, San Pablo prefería la profecía a hablar en lenguas (1 Co 14,1- 5), aun cuando la última sirviera para elevar al creyente a alabar al Señor y

a interceder con poder.

La plenitud del amor también se veía en la ayuda dada a los pobres, a los humildes, y en las tareas repetitivas de la vida diaria. El Beato Taulère cuenta la historia de un monje a quien se le apareció Jesús en la cruz. Mientras estaba en profunda contemplación del Señor, sonó la campana que se tocaba para indicar que era la hora de alimentar a los pobres. El monje dudó un momento y entonces se marchó a su tarea. Cuando volvió más tarde, Jesús, que todavía estaba allí, le dijo: «Si no te hubieras marchado cuando sonó la campana, Yo te habría abandonado».

4. Vuelve a las raíces para mayor eficacia

El Concilio Vaticano II declaró que hoy la Iglesia necesita los carismas que se utilizaban en la Iglesia primitiva porque el Espíritu de Dios rige a las personas a través de ellos, y las vidas de todos los cristianos y el funcionamiento de las instituciones de la Iglesia depende de ellos.

El nacimiento de la Renovación Carismática Católica en 1967 fue un regalo del Señor para reavivar la gracia de nuestros orígenes, una verdadera

«oportunidad para la Iglesia y para el mundo» según Pablo VI. Desde ese momento, millones de cristianos en el mundo han experimentado la efusión del Espíritu, una renovación de la fe, de la oración y de la evangelización, seguido por signos de sanación y de liberación vinculados a los carismas, sean de un individuo o de una comunidad de oración donde incluso nadie reconoce el carisma de sanación.

La realidad de los carismas no es nada excepcional hoy. Como cristianos que han sido renovados en el Espíritu utilizemos sus auténticos carismas, la diversidad de dones que están enriqueciendo la Iglesia en el servicio del Apostolado.

5. Los riesgos de la diversidad

En la primera comunidad cristiana «la multitud de los creyentes no tenía sino un solo corazón y una sola alma. Los apóstoles daban testimonio con gran poder de la resurrección del Señor» (Hch 4, 32-33).

El poder del testimonio se encontraba en la unidad no en la diversidad.

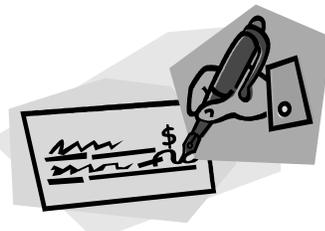
Así que si la diversidad conduce

(Continúa página 11)

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Fr. Joe Landi, Concelebrant

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