

Charismatic

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Articles & Spiritual Enlightenment for Christians

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Happy Holydays... a time of Grace.

by Bro. John Samaha, S.M.

Holydays are usually regarded in terms of obligation and imposition. But should they not be considered rather as graced times of opportunity to mark a special mystery of our faith? In recent years, holydays have come in for a good deal of discussion, evaluation, and renewal.

As early as the fourth century, St. John Chrysostom was concerned about the celebration of holydays in Constantinople. This Father and Doctor of the Church commented in a homily that "Many people celebrate the holydays and know their names; but of their history, meaning, and origin they know nothing."

Today this challenge persists and needs to be addressed anew. We might respond to the Bishop of Constantinople in the words of our earliest forebears in the faith: How can I know the meaning and history of the holydays and other feasts "... unless someone

explains it to me" (Acts 8:31). The comment of St. John Chrysostom and the words of the Acts of the Apostles invite us to do some homework, and to draw an historical perspective on holydays of obligation, which are really opportunities to celebrate, to renew, and to enrich our faith. What can we do? To acquire an understanding and to develop an appreciation of the history, meaning, and origin of holydays celebrated in the U.S.A., we can call up some helpful historical background.

Do we know why we celebrate in the U.S. the six holydays we have now rather than other feasts? Do we understand that holydays vary from one country to another?

Holydays—what are they? What is a holyday of obligation?

A simple answer is that a holyday is an important feast of Our Lord, Mary, or the saints that Catholics arc morally

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Area around the Rock & Roll Hall of Fame & Museum, Cleveland, Ohio

by Fr. Joe Landi

Sex, Drugs and Rock & Roll

Cleveland, Ohio, home of the Rock & Roll Hall of Fame and Museum, leads the flower-power generation in celebrating 50 years of Rock & Roll. Never mind the controversy that the rock stars of that time that are featured on beer cans are only "white dudes", alcohol was not the drug of choice of the flower-power generation. As an aging hippy told me recently, "You can't smoke beer and you can't grow your own."

The R&R Museum—www.rockhall.com— is as spectacular inside as out. Inside, on the lower level, there is an interesting section of memorabilia of San Francisco, its musicians and their contribution to R&R. A continuing video in the display chronicles San Francisco during

the Summer of Love, Golden Gate Park and the crowds of people roaming the streets of the Haight Ashbury dressed (or undressed) in the psychedelic fashions of the day.

There is also a great shot inside a Grey Line Bus filled with immaculately dressed tourists—men in coats and ties, women dressed to the nines for the outing, wearing gloves and hats. The contrast between the street people and the bus people brought forth a flood of nostalgic memories of the era. At the time, I was a wide-eyed, fresh from the country boy, living in Berkeley.

Yes, I've Been There

Hopefully, pictures of me during the 60's with curled, bushy hair and mustache, bell bottom trousers and wearing love beads with the peace symbol dangling from the end, have faded.

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Holydays From Page 1

obliged to observe by participating in the celebration of the Eucharist and abstaining from unnecessary servile work. These days are made solemnities like a Sunday in terms of festivity and observance because of their special importance and meaning for the local Church.

To understand holydays of obligation and their meaning in our life of liturgical worship, it is first necessary to understand and appreciate the nature of the liturgical year and its representation of our salvation history. It is difficult to enjoy something of which we know little.

Our American Catholic history tells us why in the U.S.A. six holydays of obligation have special significance. Why do we observe six of ten once prescribed by Church law, and why do other countries observe different feasts?

Before we received the current Code of Canon Law promulgated in 1983, holydays of obligation were regulated by the 1918 Code of Canon Law. The same ten holydays for observance were required by both the 1918 and 1983 Codes. Exceptions were made by the Holy See in special agreements with various countries. When the 1918 Code became effective, the Church in the United States was permitted to continue observing the six holydays designated by the U.S. bishops at the Third Plenary Council of Baltimore in 1884.

Sunday, the Lord's Day, is the focus of the entire liturgical year, the day on which we celebrate our salvation in Christ's death and resurrection. We are asked to celebrate a holyday of obligation with the same solemnity as the Lord's Day.

Celebrating Special Events

By honoring another mystery of Christ, or by honoring Mary or a saint of local significance, we are celebrating the same as we do on a Sunday, but with a special orientation. In coming together as a community of faith for the celebration of the Eucharist we declare the im-

portance of the feast in the life of the particular Church. For this reason parishes are urged to celebrate holydays with all their resources as they do on Sundays. A deeper understanding by pastors and faithful of the nature and meaning of each holyday helps to elicit a more appreciative celebration and a commitment to excellence for these special occasions.

A real appreciation of the history, doctrine, and liturgy of each U.S. holyday leads to a deeper realization of how holydays help the Church to celebrate special events. In turn this can develop a more festive celebration when we gather for Sunday Eucharist.

The history of holydays of obligation in the United States follows the complex origins of Catholicism in our country. The faith was planted in American soil by waves of Catholic immigrants from all corners of the world. The wide variety of ethnic groups brought different languages and customs. Each lived an expression of Catholicism with its own distinctive cultural impress. The first three countries to bring the Church to America in the sixteenth and seventeenth centuries, England, France, and Spain, had a definite impact on the liturgical calendar of the United States. The six holydays we now observe are a distillation of the liturgical calendars followed by the English, French, and Spanish colonists. These were made official by the U.S. bishops at the Third Plenary Council of Baltimore in 1884.

tion of parts of New France (Canada) and Mexico into the new republic, the number of American Catholics increased, and with them came the customs and feasts different from those of the Anglo-American Catholics. French America and Spanish America gave us the observance of Mary's Immaculate Conception as a holyday of obligation. This diversity of origins resulted in almost every U.S. diocese following its own calendar of holydays until 1884, even though the Archbishop of Baltimore had repeatedly attempted some measures of uniformity. In 1791 ten holydays of obligation were specified for the United States. By 1839 that number dropped to eight. However, dioceses of non-English origin—San Francisco

Holydays in the USA

The first diocese of the new United States of America was established in Baltimore in 1789, the very year that George Washington was inaugurated first

president of the fledgling nation. Prior to 1783 the American colonies were under the jurisdiction of London, and followed the practices of the Catholic Church in England, which then was weakly organized and frequently persecuted by the British government. American Catholics of English origin were observing the same holydays celebrated in Great Britain.

Before 1777 England included thirty-four holydays of obligation in its liturgical calendar. In 1777 Pope Pius VI reduced that number to eleven.

Considering that Catholics were persecuted in all thirteen colonies (even in Maryland, which had been founded by and for English Catholics), how could they celebrate thirty-four holydays of obligation? Catholics were often dispensed from the obligation, not only because of persecution, but because they were widely scattered and lived far from the churches that existed at that time.

There is yet another aspect of the history of our holydays—the influence of the French and Spanish colonies. With the inser-

tion of parts of New France (Canada) and Mexico into the new republic, the number of American Catholics increased, and with them came the customs and feasts different from those of the Anglo-American Catholics. French America and Spanish America gave us the observance of Mary's Immaculate Conception as a holyday of obligation. This diversity of origins resulted in almost every U.S. diocese following its own calendar of holydays until 1884, even though the Archbishop of Baltimore had repeatedly attempted some measures of uniformity. In 1791 ten holydays of obligation were specified for the United States. By 1839 that number dropped to eight. However, dioceses of non-English origin—San Francisco

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Rock & Roll

From page 1

Summer of Love, California style, has faded, but witness sex, drugs and Rock & Roll, Ohio style, circa 2004.

Jessenia Rebello, 16, a Junior at Cleveland's James F. Rhodes High School, spent her summer learning about the sex lives of fruit flies.

Sam Fulwood III, covered the story for the Cleveland *Plains Dealer* and gives us the nifty gritty when asking her, "So how can you tell if they're virgins?" What?

"Well," Jessie beaming with pride, gives us this insight: "The virgin females have light colored abdomens with dark spots, but after they've mated their abdomens are darker and don't have the spots." Why would anyone want to know? Well, knowing

about and controlling the mating habits of fruit flies, Jessie's summer job, helps in medical research. She spent eight weeks doing genetic research at the Case Western Reserve University School of Medicine. She partnered with Dr. Matthew Warman, a nationally recognized expert in genetics, to help him isolate a specific gene linked to a terrible skeletal disease that cripples humans. Fruit flies, by the way, belong to eukaryotes, the same kingdom to which humans belong. Cool.

And the Beat Goes On

Some adults apparently have not put all their toys in the attic, or perhaps, their elevator doesn't go that far. Witness another Ohio story being read aloud at the table next to me during breakfast at the Independence Ohio Hilton.

"Oh my gawd, Helen! Listen to this," the guy says to his wife in a voice loud enough to be heard in San Francisco. "Priest loses massage license," an opening line bound to make my ears prick up.

"A Catholic priest," he intoned, "who pleaded guilty in April to charges that he grew marijuana in a closet in the rectory of his Barberton church has lost his license to practice massage therapy..."

"Good, gawd, what was that priest doing?" he said indignantly. "Was he moonlighting as a massage therapist... or was he using a hands-on approach to relig-

ion?" Their conversation after that was punctuated with howls of laughter.

They looked to be in the neighborhood of my age, but didn't seem a bit concerned that the priest was arrested for growing 35 marijuana plants in his rectory.

Anyway, I quickly abandoned my copy of the *USA Today* with its staid bits of news to find a copy of Cleveland's *The Plain Dealer* (8/14/04), where the tidbits of news where being reported.

Finding one, I had to dig for the article. Used to San Francisco, where disparaging words about priests are usually found on the front page of our version of the "Plain Dealer", I scanned there first. I finally found the story buried on Section B, Page 3, under "Law & Order."

The priest said the plants were for medicinal use. Please.

Some People Never Learn

The story following the high-life in Barberton, was equally bizarre. "Spunk' Williams was being indicted on charges that include possession of cocaine, marijuana and resisting arrest." He became agitated when Akron police pulled him over for not stopping at a stop sign and he tried to flee.

"Williams was released from prison in 2001 after a rape victim testified he was not the one who attacked her. He was awarded \$750,000 last year from the state for wrongful imprisonment... he planned to get his high school equivalency degree, a *driver's license*..." And by the looks of things, a return to prison where he left his common sense.

One does not have to look farther than their lo-

cal newspaper, wherever one lives, to learn about the good, the bad and the ugly that are pieces of the puzzle of life.

The forementioned three news pieces

deal with acts which are right or wrong in the light of God's laws. It does not take a rocket scientist to discern the right from the wrong in the moral virtues, or lack thereof, exhibited by the persons involved. Unfortunately, it is easier to discern the lack of the right moral virtues in others, than it is in ourselves.

The Moral Virtues

A capsule of what the Catholic Church teaches: There are several groupings of moral virtues. All are interrelated in some manner and are recognized by Christians, the other monotheistic religions, as well as non-believers, as the right means of practicing and living a good life.

The basic four are the cardinal virtues of prudence, justice, fortitude and temperance; the habitual virtues, which are acquired; and the infused virtues, which are produced supernaturally by God through grace.

Moral virtues lead us to God, causing us to act "as it is written" or "as God wills." The lack of them lead us to bizarre actions which end up as fodder for the newspapers and tabloids.

By the free will that God gives us, we each decide by our actions where we want to be—now and forever.

See you in church?



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A Book Review:

How can the power of the resurrection be ours as we live our lives each day?

No one understands and articulates the mystery and the meaning of the resurrection of Christ better than Pope John Paul II. The reflections in ***Rising in Christ: Meditations on Living the Resurrection by John Paul II***, edited by Keith and Jo Cobb, are taken from the talks and writings of the Holy Father spanning twenty-five years and will bring readers to a new awareness and recognition of the transforming power of the risen Christ.

Knowing and Living the Resurrection

Structured to guide readers through the mystery of Christ's resurrection, ***Rising in Christ*** features two sections. The first section, "Knowing the Resurrection," leads readers into an understanding of what Christ's Resurrection means to their personal lives, the life of the Church, and the life of the world as a whole. The second section of the book, "Living the Resurrection," is a guided meditation into the practical aspect of how Christ calls us to draw from the power of the Resurrection in order to live lives filled with purpose and meaning. "Living the Resurrection" shows readers how the Resurrection empowered the Apostles and how people can live a resurrected life by drawing strength from the Blessed Sacrament and God's Word, living the Great Commission, and by working for Christian unity. Readers will be taken on the passages we all must make as Christians from doubt to certainty, from sin to holiness, and from death to immortality. Each chapter is introduced by a short reflection and prayer that will help readers begin each topic with an open and receptive heart.

The resurrection of Jesus Christ is the foundation of our faith. In these meditations, Pope John Paul II shows

us how the hope and joy of the resurrection is a tangible reality that we can experience in our own lives. Each chapter opens with a reflection and prayer that will help readers to deepen their understanding of the resurrection and tap into its power each day.

A Spiritual Journey

Spiritual leaders have high praise for this book. "...I have found Pope John Paul II to be a man transformed by his faith in Jesus' resurrection. The Holy Father's ***Meditations on Living the Resurrection*** can transform each of us in the same way," says Rev. Jan Rokosz, Vicar General of the Marians of the Immaculate Conception in Rome. "This inspiring book of meditations focuses on the



resurrection of Jesus Christ...The editors, using the reflections of Pope John Paul II, provide an excellent guide for our...journey to a deeper faith and a more perfect holiness," comments Rev. Patrick Granfield, O.S.B., Professor of Systematic Theology at The Catholic University of America. "These...meditations invite the reader to gaze upon the Easter mystery and consider its demands through the eyes of this holy man, Pope John Paul II. What a joy to delve into this mystery!" enthuses Rev. John Cihak, S.T.L. of the Department of Theology, Mount Angel Seminary, St. Benedict, Oregon.

About the Editors

Jo Garcia-Cobb is currently a freelance writer. She is a cradle Catholic who left the church for several years, returning to Catholic practice in 1995. During her years as a non-practicing Catholic, Jo explored various religions and spiritual traditions. Jo attended De La Salle University in Manila, Philippines, where she received her BA in Communications Arts.

Keith Cobb received his BA in Economics from the University of Reno in Reno, Nevada, and his MBA from Maharishi International University. He is currently attending Mount Angel Seminary to pursue an MA in Theology. Keith converted to Catholicism in 1995.

—Available from The Word Among Us Press at www.wau.org

Reader's Choice



Jesus and the Gospels

By Denis McBride

Within seventy years of the death of Jesus, four evangelists from different communities had committed their understanding of Jesus' mission and death to writing. Using the apostolic preaching as the principal source, each evangelist shaped the tradition he received according to his own understanding of Jesus and his pastoral commitment to meet the spiritual needs of his own community. This is an excellent book for anyone seeking to deepen their understanding of the person of Jesus and the writing of the Gospels.

\$19.95—Liguori Publications

The Kiss From the Cross

—Saints for Every Kind of Suffering

By Ronda De Sola Chervin

The author introduces you to saints who suffered every kind of affliction, including frustration, loss, marital problems, physical problems, and temptation. You will explore not only how particular saints ultimately triumphed over adversity, but also how you can follow their example. Whatever pain you carry in life, you can glean comfort and hope from the saints.

\$10.99—Servant Books

On-the-Job Spirituality

—Finding God in Work

By Marianne E. Roche

For many of us, work is something to be endured until we can tend to things that are more pleasant, to enjoy "real living." By reflecting on the very nature of work and on the internal and external forces that distort our attitude toward our work, the author challenges us to see the work of God in all our jobs and chores.

\$10.95—St. Anthony Messenger Press

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

by William A. Donohue

The Triumph of the Banality of Evil

The late philosopher Hannah Arendt wrote brilliantly on the causes of totalitarianism, especially as it occurred in Nazi Germany. Perhaps her most memorable phrase—used to describe the way in which Germans became almost immune to human suffering—was the "banality of evil." That phrase applies equally well today to describe what is happening in America.

To intentionally kill an innocent child who is 80 percent born is not only evil; it is Satanic. The American Medical Association, which is steadfastly in favor of abortion rights, has admitted that partial-birth abortion is *never* needed to save the life of the mother. Yet thousands of these abortions take place every year in the United States.

Even Some "Pro-Choicers" Draw the Line Here

The late senator from New York, Daniel Patrick Moynihan, was "pro-choice," but he drew the line at partial-birth abortion: he properly called it infanticide. Ditto for Ed Koch, the former mayor of New York City. So why is it that so many other abortion-rights public figures continue to defend a procedure that is so barbaric that it rivals anything done by the likes of Stalin, Hitler, Pol Pot, Mao, Idi Amin or Saddam Hussein?

While it is true that most Americans are opposed to partial-birth abortions, it is also true that most give it little attention. One reason for this is media bias: it has been well established that the media elite are almost unanimous in their support for abortion-on-demand. So much so that media insiders like Bernie Goldberg and others have admitted that it is extremely difficult for a pro-life person to get hired in any position of influence in journalism or the broadcast industry. Given this

monopoly of thought, it is no wonder why "60 Minutes," or any of the other TV magazine-type shows, will ever do a segment on partial-birth abortion. Wouldn't it be great to learn what the hospitals and clinics do with the "remains"?

If that's too gruesome, how about ABC's Diane Sawyer? Would she bring that same pained look on her face—you know, the one she flashed when interviewing Mel Gibson—to work when asking the doctors what kind of scissors they like best? Wouldn't it be instructive to learn how these monsters manage to sleep at night?

Abortion Doctors Turn a Blind Eye

The banality of evil really shines through when these doctors are asked about the pain that the baby feels. Not only do they not have a clue—they don't want to know. That's because it's not their job. Their job is to deliver a dead baby—and maybe put a cap on the kid's head before slipping him into one of their little coffins.

Their answers are so icily cold as to be scary. These are well-educated men and women who were trained to help the sick. And what they do for a living is kill the kids. Is it because the money is good? Maybe it is, but surely they could make lots of money treating people's feet. No, what they elect to do tells us something about the way they see the world: they are servants, trained to deliver a service. Just like prostitutes, only the ladies of the night don't have to learn how to use a suction tube.

U.S. Has Most Liberal Abortion Laws

This may come as a surprise to you: not one nation in the world has more liberal laws governing abortion than the United States. Every European nation—

including the sexually liberated Scandinavian countries—has some restrictions on abortion. We have none. We know this because a few decades ago a member of the Catholic League's board of advisors, Mary Ann Glendon, revealed this dirty little secret in a book she did on the subject. The Harvard law professor was herself surprised to learn that the U.S. has the most promiscuous laws on abortion of any nation on the face of the earth.

Infanticide an Enormous Moral Issue

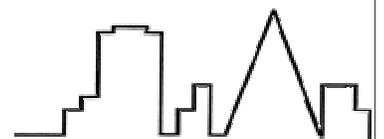
There are plenty of issues in this election season for voters to consider, and it makes no sense to focus on one to the exclusion of others. But it also makes no sense to treat issues like the environment, housing and the minimum

wage as the moral equal of infanticide. Yet that is what many Catholics, including members of the clergy, are urging us to do. It is important that their quest for moral equivalency be resisted.

**Abortion—
Murder by
another name.**

all of this is very troubling, and not simply because it is immoral to jam a scissors into a little baby's head and then suck out the boy or girl's brain. It is troubling because of what it does to the rest of us. It allows us to retreat to escape into ourselves. It coarsens us. It promotes the fiction that we can each carve out our own universe, complete with our own morality. In short, such nihilism is deadly in more ways than one.

—William A. Donohue is President of the Catholic League. Courtesy *Catalyst* Magazine.



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Leon Joseph Cardinal Suenens

Learn to Give Encouragement

a Christian duty that is little known and, in general, badly practiced is: the duty of giving encouragement. We are so apt to forget that criticism, if it is to do any good, must be constructive; it must be part of a common effort for improvement and spur us on to do better.

Take care that criticism does not develop into an obsession. It is a harmful habit. Few can resist the corrosive effect of criticism, few have courage, enthusiasm and humor enough to go ahead in spite of disapproval.

The need for encouragement

Men need their normal quota of encouragement. They need, occasionally at least, a few rays of sunshine. Look at the wonderful results you can get by encouraging a child when he deserves it. Look at the harm you do if you behave in the opposite way. You go far to see examples of how not to bring children up.

Parents who know how to get obedience from little boys of three or four, who, even at that age, are trying out their independence, are few and far between. So what we see is a test of endurance. The child feels that with a little obstinacy on his part, and a flood of tears if need be, he will have the last word. Generally the parents give in for the sake of peace; defeated, they take refuge in impotent recriminations.

It would be much better to stick to a settled order of things, and then assist weak and young wills with suitable encouragement. I do not say encourage by promising them something which would spoil them, but by a word which will help them to do better, by emphasizing the good efforts they have made and by showing that something better is expected from them. How many children would have done infinitely better at school and at home if teachers and parents had been less parsimonious with praise and approval.

Yet it only takes a minute to say the word that brings out latent energy, and spurs on to greater efforts. This is

true of any kind of training, even for the simplest things. How did we learn to ride a bicycle? Wasn't it because somebody lifted us into the saddle, held us up, told us again and again not to worry about trees, all we had to do was look straight in front of us, everything was all right, we were nearly there, we were there.

What is true in child-training is true for adults throughout life; very often they still have the hearts of children, and are too shy and awkward to make overtures. We must not overlook the fact that shyness is a very common state, and a rather attractive one at that, so long as it does not prevent enthusiasm or make people withdraw into themselves. We ought to realize that, all around us, there are men and women who, because they are shy, live withdrawn into themselves, like the petals of a flower before the sun comes up. We all know that the sun makes flowers open, while cold and darkness make them close up. A word of encouragement has a magical effect on people; it brings them out and cheers them.

Opportunities to seize

We are too miserly with our encouragement. Everyone should examine his conscience on this matter. Husbands, do you give any encouragement to your wives while they are slaving away on behalf of you and the children? When I say "encouragement" I don't mean just a word of thanks, but a special gesture of appreciation when they have gone to some extra trouble or done something on their own initiative

What is true in the family circle is equally true in all forms of social life. Masters and servants, employers and employees, chiefs and subordinates, we all need to examine our consciences.

What men want from each other is not money, but something quite different. They want people to stop when they meet, take notice of them, be aware of their existence and show it

from time to time. Nothing is more encouraging than to find people ready to take notice of you, to show a real regard for you and to give you encouragement when you least expect it, so long as it all comes naturally and is not the forced courtesy of some social occasion.

People are not objects

We ought to look at the people around us, the people we think of too often as part of the framework of our existence, rather like an armchair, a clock or a cupboard, and put ourselves in their place.

We must fully realize this: the people around us are not just pieces of machinery or furniture. They like us to be aware of their existence, they like to be noticed occasionally. Encouragement



Leon Joseph Cardinal Suenens

is one of the many aspects of active charity. For this reason we ought to take every opportunity of giving publicity to the good that is done throughout the world. We are served up with column after column of news about crimes, thefts, political invective, assassinations, to say nothing of attempted suicides. It would be

pleasant to find at least one column devoted to the outstanding good deed; to discover some quiet little corner, like an oasis in the desert, where prominence was given to secret devotion and brave deeds done by men who left without giving their names. The world would be a much better place if people knew how to encourage their neighbors to achieve the good they longed to do, if they knew how to say the right word at the right time, the word which galvanizes men into action and which improves them.

One of the forms Christian charity takes is the art of encouragement. It is an art which is in everybody's reach. All you have to do is to keep your eyes and ears open and have an open heart.

--Condensed from *Christian Life, Day by Day* by Leon Joseph Cardinal Suenens. English Translation © Burns & Oates Ltd., 1963. The Newman Press, Westminster, Maryland. The late Cardinal Suenens was the former Archbishop of Malines-Brussels and an ardent supporter of the Charismatic Renewal.

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Is this movie suitable for children?

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

by Rev. John Rausch

The pain of painkillers in the culture of instant gratification

Danny knew pain most of his life from a chronic ear disease affecting his right eardrum. He found relief from his periodic ear infections with antibiotics, but he lived with a dull pain inside his head. In 1990 he suffered a gunshot wound and his doctor prescribed a pill containing the opiate oxycodone to treat the pain. The painkiller unwittingly gave Danny his ticket to a life-long roller coaster ride.

He never felt better, he told his wife, even his ear pain quit. But, when the medicine wore off, the pain returned, and with it Danny's 8-year quest for more and better painkillers began.

As his addiction advanced Danny visited 4, perhaps 5, doctors seeking painkillers for one malady after another—stomach trouble, insomnia, ear pain, the gunshot wound, vertebrae or nerve problems. He even bought pills off the street. In his final hours Danny locked himself in the bathroom and snorted OxyContin, a potent time released oxycodone hydrochloride. Then with a single blast from his 30-30 hunting rifle Danny administered his last painkiller.

Prescription Drug Addiction : A National Problem

Nearly a half million people in 2000—43 percent of those coming to hospital emergency rooms from



medically at least once in their lifetime. Federal statistics in 2002 estimated that 6.2 million Americans misused prescription drugs, compared to 2 million misusing cocaine and 700,000 misusing ecstasy. The number of new users of pain relievers has increased steadily since the mid-1980s from about 400,000 initiates to 2 million in 2000. With that trend comes the increased possibility of misuse and addiction.

Pharmaceutical Firm Marketing

Part of the increase of prescription drug use lies with the pharmaceutical firms whose relentless marketing creates an appetite for the promised nirvana of pain-free living. The largest drug companies now spend nearly three times more money marketing and promoting their products than doing basic research and development. Since 1995 the R & D staff of major U.S. pharmaceutical companies has decreased by 2 percent, while marketing staff has increased by 59 percent, according to the Pharmaceutical Research and Manufacturers Association. Currently, R & D employs 22 percent of the staff of the larger firms, while marketing commands 39 percent.

drug overdoses—were treated for misusing prescription drugs. In 2001, 16 percent of persons aged 12 or older (36 million Americans) had used prescription drugs non-

A major part of American medicine revolves around pain. Doctors receive training to treat it, journals promote advertisements to address it, universities accept grants to defeat it. In today's medical climate, patients expect a pill to relieve their pain. The pharmaceutical firms respond with more potent drugs that, used correctly, stave off the most acute pain, but always with the threat of complications and side effects. The culture of instant gratification seizes on the allusion of no-pain to deny the life struggle from birth through death.

Alternatives to Painkillers

Given that harsh pain might require chemical intervention, an increasing number of folks are seeking holistic alternatives to drugs with their unwanted side effects and possible addiction.

Judy, a woman with severe allergies, quit western medicine for acupuncture and herb therapy. Jeanie, with lupus, found pain relief through feet and hand massage. Agnetta, suffering acute pain from lymphadema, abandoned morphine for reflexology, the application of alternating pressure causing a physiological change in the body.

Alternative folks train themselves to accept the daily pain of life by visioning a serene place without pain rather than sedating themselves with chemicals. Manufactured compounds seemingly treat one aspect of pain without addressing the whole human situation. Treating pain apparently requires a balance between mind, body and spirit.



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

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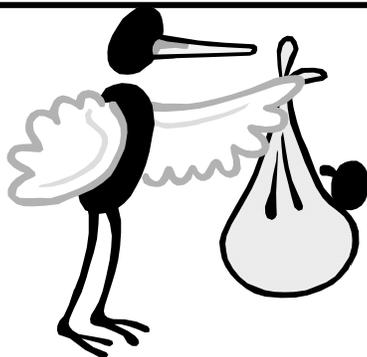
17th Avenue at Vicente Street, San Francisco



Catholic Radio Hour

KEST 1450AM
7:00 pm

Respect Life!



Okay, little guy; first, the good news: You've just been conceived!

Now the bad news. You've been conceived in a glass dish with several brothers and sisters. Welcome to the

21st Century to be torn apart.

The U.S. Conference of Catholic Bishops exhorts us every year on the first Sunday of October, "Respect life." With the passage of time, this plea has increased in its importance, because each passing year brings new blows directed at the Lord's great gift of life. Ironically, these blows are usually quite well-intended, and their origins often lie perversely in procedures developed to help further the cause of life, such as helping infertile couples have babies, or attempting the cure of people suffering from devastating diseases like Parkinson's or Alzheimer's. Yet these well-meaning technologies are profoundly troubling because in the quest to help, they reduce human embryos—that is, newly-conceived human beings in the first stages of life—to objects.

When the Supreme Court handed down the infamous *Roe v. Wade* thirty-one years ago, the obvious menace was that, essentially, abortion-on-demand became a reality. The less obvious menace was that the decision declared open season on unborn human life generally, especially in its first three months—not just legally, but in the hearts and minds of many. Embryonic and fetal life and death became trivial. This trivialization of early human life opened the door for certain "assisted reproductive technologies" and related procedures that, despite being well-intended, tinker with unborn humans as if they were commodities. Embryos sprout in glass petri dishes like any other form of laboratory life.

The American Society for Reproductive Medicine estimates that there are approximately 400,000 frozen embryos in the United States. Some of these embryos await transfer (as part of in vitro fertilization—IVF—procedures) into the bodies of their mothers or of women, usually reimbursed, acting as surrogate mothers who will carry the child or children to term. When the embryos are transferred, if more embryos implant successfully than expected, "selective reduction"—read abortion—of one or more of them will very likely take place later in the pregnancy. Other embryos face a more uncertain future, left on ice indefinitely by parents who are themselves uncertain what to do with them after fertility procedures have been completed or abandoned. Of these embryos, some will be donated to other couples. But if embryos end up unwanted (often because the desired child or

children have already been born as the result of a successful procedure using other embryos), they may simply await plunder by scientists who covet the embryos' precious stem cells for medical research and impatiently pursue permission to seize those cells.

Made in God's Image

The issue of removing stem cells from embryos for scientific research in hopes of seeking a cure for various diseases has been much in the news since the death from Alzheimer's of former president Ronald Reagan. His family has been quite outspoken in vigorous support of stem cell research; his son Ron Reagan's speech at this summer's Democratic National Convention was dedicated to the topic. In his speech, Reagan took pains to stress that stem cell research involved embryos, with the premise that because the research would involve only "earliest stage embryo[s]" and not later-stage unborn children, it was morally acceptable.

In the Catholic view, experimenting with human life at any stage, even in the name of well-intended scientific research, is morally unacceptable. An embryo is not a parts factory or a supplier of raw materials waiting to be seized. An embryo is early-stage human life created in God's image, with a soul and a unique identity. No two embryos are alike. "God created man in his image; in the divine image he created him" (Gn 1:27). The humanity of the embryo is intrinsic—it does not need to develop—and merits the full dignity of personhood. To raid an embryo for its stem cells is to visit a terrible wrong upon this unique new life and an immoral deprivation of the right to life.

Thwarting the Divine

It is worth taking a step backwards to recall the origin of this societal dilemma involving stem cells. The critical factor is the existence of human embryos outside women's bodies—where conception normally and naturally takes place, of course—making access to the embryos easy. A complicating factor making embryos even more available is that, owing to the complexity and expense of retrieving eggs from a woman (and indeed, of the whole in vitro fertilization process), and owing to the high miscarriage rate of transferred embryos, *extra* embryos are customarily conceived as spares for subsequent tries at IVF. This generally leads to left-over embryos when an IVF procedure is successful, which, as discussed, typically leaves those left-over embryos in limbo or in jeopardy, depending on what their parents decide to do with them.

The Church is notorious for its protectiveness of new life and for its refusal to embrace new reproductive technologies reflexively. It is sharply criticized for its positions but holds fast to its pro-life stance. Its stance is solidly vindicated in this instance upon thoughtful and prayerful consideration of the abuses being visited upon new life through these technologies. The Church is charged by the Lord as He charged Simon Peter—to think as God thinks, not as human beings do (Mt 16:23). In other words, the Church is to study the divine plan and encourage human adherence to it.

Certainly, these technologies seem full of cheer and promise: Cure Parkinson's! Have babies! But we, as Church, cannot be misled by the sparkling surface of these procedures; we must consider the darkness that lies beneath—the real cost of these procedures as counted in unique new lives conceived in glass dishes, destroyed and sometimes looted just as they begin to live. We, as people of God, must object to the thwarting of the divine plan represented by these procedures.

Respect life!

—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@sfsfspirit.com)

The photographer for a major news service was assigned to get photos of a great forest fire. Smoke at the scene was too thick to get any good shots, so he frantically called his home office to hire a plane.

"It will be waiting for you at the airport!" he was assured by his editor. As soon as he got to the small, rural airport, sure enough, a plane was warming up near the runway. He jumped in with his equipment and yelled, "Let's go, Let's go!" The pilot swung the plane into the wind and soon they were in the air. "Fly over the North side of the fire," said the photographer. "And make three or four low level passes." "Why?" asked the pilot. "Because I'm going to take pictures! I'm a photographer, and photographers take pictures!" said the photographer with great exasperation and impatience.

After a long pause the pilot said, "You mean you're not the flight instructor?"



Dogs have so many friends because they wag their tails, not their tongues.



A man was hiking through a forest and was becoming very tired. He stumbled upon a farm that had plenty of horses. So he asked the farmer if he could borrow one. "Well, son," the farmer said, "I can only lend you one 'cause all the others are working. But it is a special horse. If you want to make it go, say, 'Praise the Lord, and if you want it to stop, say, Amen'."

The man climbed on and shouted, "Praise the Lord!" The horse ambled along, picking up speed until galloping along at a fast pace. By this time the man could not remember what to say to make it stop. He saw a cliff right in front of him and started to pray for the horse to stop and of course at the end said, "Amen". The horse stopped just in time, right at the edge of the cliff.

The man breathed a sigh of relief and shouted, "Praise the Lord!"

A Shaggy Paint story

Jacque, a painter who never missed an opportunity to make a buck, often would thin down paint to make it go a little bit further. He got away with this for some time, but eventually he was brought to justice.

Jacque put in a bid for painting a large church and, because his price was so low, he got the job. He set to erecting the trestles and setting up the planks, and buying the paint and thinning it.

Jacque put up the scaffolding, and began painting away. The job was nearly completed when suddenly there was a horrendous clap of thunder. The sky seemed to open and the rain poured down, washing the thinned paint from all over the church.

Suddenly a bolt of lightning struck and knocked Jacque for a loop. He flew from the scaffold, landing on the lawn, surrounded by telltale puddles of the thinned paint.

Jacque was no fool. He knew this was a judgment from the Almighty, so he got down on his knees and cried: "O God! Forgive me for all the wrong I have done! What should I do?"

And from the thunder, a mighty voice spoke.... "Repaint! And thin no more!"



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

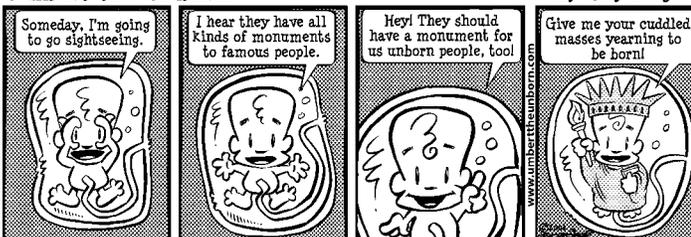
Proverbs 17:22

Top ten pick up lines for singles at church.

10. "Hi, this pew taken?"
9. "My prayers are answered."
8. "What's a charismatic like you doing in a mainline place like this?"
7. "How about we go over to my place for a little devotional?"
6. "Hi, angel!"
5. "Don't worry, I'm attracted to you purely in a spiritual way."
4. "I'm Episcopalian. What's your sign?"
3. "I think you're sitting on my Bible."
2. "Read any good Bible passages lately?"
1. "So, worship here often?" - David Briggs AP Religion Writer

Umbert the Unborn

by Gary Cangemi



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by Fr. Joseph M. Champlin

Mass—Mystery and Meaning of Communion.

Reception of Communion

In the hand or on the tongue? In the first millennium, Catholic Christians usually received Communion in the hand and standing. St. Cyril of Jerusalem describes the fourth-century procedure in this section from his *Mystagogic Catechesis*:

When you approach, do not go stretching out your hands or having your fingers spread out, but make the left hand into a throne for the right which shall receive the King, and then cup your open hand and take the Body of Christ, reciting the Amen. Then sanctify with all care your eyes by touching the Sacred Body, and receive it.

During most of the second millennium the custom has been to receive Communion on the tongue and kneeling.

For the third millennium, the current practice, a blend of both previous practices, may well continue. In most circumstances, communicants will be standing. Yet in every circumstance, children and adults, female and male, should have the option of receiving in the hand or on the tongue.

However, in all situations the key attitudes must be reverence and faith. The phrases "Body of Christ" and "Blood of Christ" are statements and invitations. The "Amen" on the part of the communicant means, "Yes," or "So be it," and could be well translated "I believe."

Communion from the Cup

To receive Communion continues our fulfillment of the Lord's injunction to "Take and eat," "take and drink." Thus, together we eat

and drink the body and blood of Christ. The fuller sign of accomplishing this ideal involves drinking from the cup as well as eating the consecrated bread.

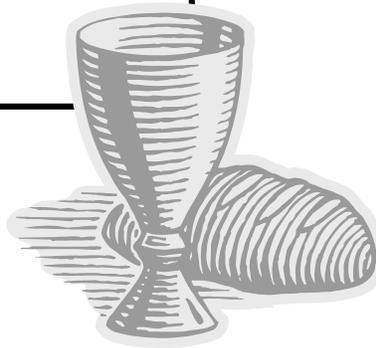
Luke's account of the Last Supper reminds us that "this cup is the new covenant in my blood, which will be shed for you" (Luke 22:20). Our drinking from the common cup means a deeper sharing in that covenant.

Matthew's account adds the prediction that, if we drink this cup with Jesus, we will one day share with Christ the heavenly banquet. "I tell you, from now on I shall not drink this fruit of the vine until the day when I drink it with you new in the kingdom of my Father" (Matt. 26:29).

Mark's account of James and John speaking with Jesus, seeking to sit in glory with Christ, one at his right and the other at his left, contains the Lord's subsequent warning and prediction: They will indeed have that reward, but only if they share in his cup of suffering and drink the chalice of pain with him. "The cup that I drink, you will drink ... " (Mark 10:39). Drinking the Precious Blood from the cup gives us a fuller appreciation of being one with the suffering Christ; Jesus the abandoned one.

Offering the opportunity for everyone present to drink the Precious Blood from the cup is a currently encouraged ideal.

The Christian church from the outset until the thir-



teenth century in the West (continuing on to the present in the East) consistently and commonly distributed Com-

munion under both kinds to the laity. This was through those years and remains today the fullest expression and most perfect fulfillment of what our Lord said, did, and directed. At the same time, the Church always gave Communion under one kind when circumstances so dictated and recognized this as a valid, complete, true sacrament. Thus the Eucharist was offered under the sign of bread alone to those confined to their home, to the sick, to prisoners, or to monks living in isolation. Similarly Communion under the appearance of wine alone for infants and the gravely ill formed a standard and accepted custom throughout this period.

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Unfortunate Changes
Practical difficulties and poor attitudes linked to produce a change in the thirteenth and fourteenth centuries. There was no denial (in fact there was greater affirmation) of the truth that each kind—bread or wine—contained the "whole" Christ, present body and blood, soul and divinity, in all the fullness and power of his life, sufferings, and resurrection. But the faithful, for complicated historical reasons, approached the sacraments much less frequently and, unfortunately, failed to realize fully that sacrifice and sacrificial meal are one in the Mass.

These doctrinal and devotional attitudes, combined with contagion in times of rampant disease, the possibility of irreverence or spill-

ing, the hesitation of some communicants to drink from a common cup, the large numbers at Easter and other special feasts, and the scarcity of wine in northern countries, led to a gradual abandonment of Communion under both species.

A reaction set in during the fourteenth century and many reformers urged a return to the early Christian tradition. However, in doing so some maintained that Communion under the sign of bread alone was invalid, a deprivation, an incomplete and erroneous compliance with the Lord's teaching in John's Gospel.

Second Vatican Council Speaks

In order that the fullness of sign in the Eucharistic banquet may be seen more clearly by the faithful, the Second Vatican Ecumenical Council laid down that in certain cases—to be decided by the Holy See—the faithful should be able to receive holy communion under both kinds. This leaves intact the dogmatic principles recognized in the Council of Trent, by which it is taught that Christ whole and entire and the true sacrament are also received under one species alone.

It is very desirable, as a fuller sign, that the communicant drink from the cup. But there is no obligation to do so and the "whole" Christ is received under one sign alone, of bread or wine.

While intinction is permitted in the universal Church, we generally do not follow this practice in the United States. The Church does not permit communicants receiving the host in their hands to then dip this consecrated particle into the cup.

—Condensed from *The Mystery and Meaning of the Mass* by Joseph M. Champlin. © 1999 The Crossroad Publishing Company, New York.

Coming Events

Clip & Save

25 Sept—PRAYER, PRAISE & ADORATION—9:30 am –2pm

St. Cecilia Lower Church
with Fr. Jim Tarantino
Bring a bag lunch. Refreshment provide.

Oct 1-3 The 7th Annual
Anglo & Filipino

HOLY SPIRIT CONFERENCE

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Children & Youth Programs
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OCT 1 FIRST FRIDAY MASS 7:00 pm, Rosary,
7:30 pm, Mass
ST. MARY'S CATHEDRAL
Gough at Geary, SF
Bishop Ignatius Wang, Principal Celebrant
Fr. Robert Faricy, S.J.

QUEEN OF PEACE PRAYER COMMUNITY—
9:30 to 11:30 am Every Saturday in October, except Oct 2
Lydon Hall, at St. Hilary's Church
761 Hilary Drive, Tiburon
with Fr. Jim Tarantino

Oct 7 HEALING MASS—Most Thursdays in October 8:00 pm.—Immaculate Conception Chapel,
3255 Folsom St., near Precita St. SF
Rev. William Lauriola, **Principal Celebrant**
Contact: Rose 415/587-8155

Oct 11 Executive Board Meeting 7:00 pm
St. Cecilia Rectory, 2555 17th Ave., SF

Oct 17 SUNDAY CHARISMATIC MASS 2:00 pm
St. Patrick Church, 756 Mission St (between 3rd & 4th Sts.) SF
Contact Judy 415/826-7827

Oct 20 Anglo Charismatic Board Meeting 7:30 pm
Serra Room, St. Cecilia's Lower Church Area
17th Ave at Vicente, SF—Contact Ernie 650/594-1131

Oct 25 FCCC General Meeting 7:00 pm
St. Veronica's Church Cafe, Alida at Ponderosa, So. SF
Contact Mario 415/272-4377

Oct 29-30 FAITH FORMATION CONFERENCE
Bill Graham Civic Auditorium, 99 Grove St., SF
For more information, visit www.sforeym.org

Nov 1 Executive Board Meeting 7:00 pm
St. Cecilia Rectory, 2555 17th Ave., SF—Contact Fr. Landi 664-8481

Nov 5 FIRST FRIDAY MASS of the Sacred Heart
7:00 pm Rosary, 7:30 pm Mass
St. Hilary Church, 761 Hilary Drive, Tiburon
with **Fr. Jim Tarantino, Principal Celebrant**
Music by Servant Song

Nov 6 HEALING MASS 7:00 pm Rosary, Adoration,
of the Blessed Sacrament. 7:30 pm Mass
St. Cecilia Church, 17th Ave. at Vicente St. SF
with **Fr. Robert Faricy, S.J.**

Holydays

From Page 2

(Spanish), Santa Fe (Spanish), New Orleans (French and Spanish), Chicago (French), Detroit (French), and others—continued to observe their own particular holydays before 1884. In that year the Third Plenary Council met in Baltimore and all bishops approved the uniform calendar of six holydays now observed: Mary, Mother of God; Assumption of Mary; All Saints; Immaculate Conception; Christmas, Ascension. The decision of the bishops was approved by the Holy See in 1885.

In a pluralistic and secular society, this history—past and present—will influence how we observe holydays of obligation. Hopefully we will see them as opportunities to draw closer to the mysteries of faith. American Catholic pastoral creativity and ingenuity are equal to the challenge.

Holydays of Obligation

After their general annual meeting in 1991, the National Conference of Catholic Bishops of the United States of America issued the following decree on December 13. In addition to Sunday, the days to be observed as holydays of obligation in the Latin Rite dioceses of the United States of America; in conformity with canon 1246, are as follows:

January 1, the solemnity of Mary, Mother of God; Thursday of the Sixth Week of Easter, the solemnity of the Ascension; August 15, the solemnity of the Assumption of the Blessed Virgin Mary; November 1, the solemnity of All Saints; December 8, the solemnity of the Immaculate Conception; December 25, the solemnity of the Nativity of Our Lord Jesus Christ. Whenever January 1, or August 15, or November 1st falls on a Saturday or on a Monday, the precept to attend Mass is abrogated.

This decree of the NCCB was approved and confirmed by the Holy See, and became effective January 1, 1993.

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

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by Robert W. Gleason, S.J.

At times one encounters misleading and dangerous misconceptions of the Christian virtue of humility.

Humility, like every other virtue, is parodied by a pseudo-virtue which imitates it in a distorted fashion and without the inner power which real virtue has for man's fulfillment. There are Christians who think they are humble because they engage in a sort of self-hating, tormenting conflict which destroys their psychological balance. But real humility, while acknowledging our nothingness before God, is always balanced by the firm confidence that He intends to save us and that He is omnipotent. The Christian at times speaks of himself as worthless, depreciating his value before God. This is correct inasmuch as all we have of ourselves is worthlessness and sinfulness, but we balance this conviction with the realization that God has acted within us and that His gifts are not to be despised.

The Importance of Moderation

The ancients said that the gods hated *hubris*, overweening pride, but loved *sophrosune*, that moderation and prudence which the older spiritual writers call *discretio*. Humility, therefore, requires neither lacerating self-criticism nor compulsive self-depreciation. Behind this sort of self-condemnation lurks *hubris*. The man given over to such a temptation longs in his heart for the absolute goodness of God. He seeks to appropriate moral perfection and to wear it as a decoration but without the inner value that it possesses in the sight of God. And always in this compulsive, self-destructive criticism there is a certain rigid refusal to accept one's small stature before God. An irrational anger at one's own failures poisons the mind.

What else should we expect of ourselves, save failure, fault and defects?

Be Patient as God is Patient

It is a good thing, however, for a man to recognize the limitations of his nature and not to ascribe to his freedom a totality and unconditioned quality that it does not possess. We must be patient with ourselves as God is patient with us, and strive quietly, consistently and without interior torment to reach the high goals which God has placed before us. To reach these goals the divine assistance is required and given. One cannot, by whipping oneself to a frenzy, attain an iota more of grace. For grace is always a divine gift. The face of Christian humility reflects an interior peace.

Those who, disclaiming "mediocrity," make their motto "all or nothing" are gravely deceived. Although we must constantly try to grow in generosity, we must always remember that something is better than nothing. To refuse this something is to arrogate to oneself an angelic nature rather than to accept the human nature which God has chosen to give us. We make progress by definite steps, and it is not a sign of Christian virtue to insist upon immediate possession of absolute holiness. Instead, we should be content with the acknowledgement that we are sinful and capable of every sin if God's grace were withdrawn.

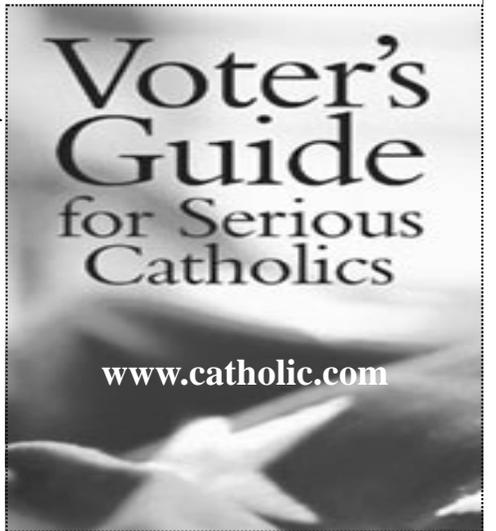
Saints do not Think Themselves Worthless

But it is not necessary or even desirable to insist that we are the worst of men. Generally speaking, such state-

ments should be left to the saints, who have received inner lights from God, making them aware of their own sinfulness. And even when these statements are uttered by the saints they do not imply that the saints actually consider themselves worthless. They simply mean what we can all say in truth: that we have nothing of value that has not been given to us by God. The saint who stresses that he is the most ignoble, worthless and most sinful of men could also truthfully sing the Magnificat: "He that is mighty has done great things in me."

For Christian virtue is usually a complex thing. Meekness, for example, unites in itself qualities which might seem opposed to its very nature; it is powerful, strong, bold, resourceful and enduring. In the same way, Christian humility is tranquil, confident and courageous. The coercive demands which some Christians make upon themselves and their overemphatic, hysterical self-condemnation do not reveal a Christian virtue but a psychological deficiency which humility might well cure. Although grace is not ordinarily given to operate clinical cures, the person who possesses humility manifests healthy equilibrium in all his judgments concerning himself.

--Condensed from *Christ and the Christian*, by Robert W. Gleason, S.J. © 1959 Sheed & Ward, New York.



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St Vincent de Paul Society

Dear Grace...

if we were to miss Sunday Mass, would it suffice to recite the Rosary to compensate?

it is all right to even recite the Rosary without beads. The whole purpose of praying the Rosary is that it helps us to meditate on the life of Jesus Christ. The Lord Himself asked His disciples to pray unceasingly, so from the earliest times, His followers wanted to be faithful to His request. Thus, the custom of repetitive, meditative prayer has a long history in the life of the Church.

The Rosary, as we know it today, evolved over the centuries. One tradition traces the Rosary to St. Dominic Guzman, founder of the Dominican Order. According to this tradition, the Blessed Virgin Mary appeared to St. Dominic and instructed him in a very unique combination of preaching and prayer that she told him would become one of the most powerful weapons against future errors and difficulties.

With time, eventually many Christians took up the practice of saying one hundred and fifty Hail Marys in imitation of the monks who would recite one hundred and fifty psalms contained in the Psalter or Divine Office. They believed in their hearts that Mary would always lead them to her Son, so they prayed with her and reflected on the mysteries of Jesus' life.



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

The Luminous Mysteries

Until a couple of years ago, the full Rosary consisted of fifteen decades (or sets) of ten Hail Marys each, and divided by an Our Father. Each of the decades is devoted to a major event or "mystery" in the story of our salvation.

In October of 2002, Pope John Paul II proposed in his new apostolic letter on the Most Holy Rosary that five new mysteries be added. These are called the Luminous Mysteries (or Mysteries of Light) and it is recommended that they be prayed on Thursdays. The reason for the addition of five new mysteries is so that the Rosary may have a greater Christological depth. In other words, now we may reflect and meditate on more aspects of Jesus' life – in this case, His pub-

lic ministry, that part of His life that came between His Baptism and His Passion (*Rosarium Virginis Mariae*, no. 19). Thus, we now have a fuller story – a fuller "compendium of the Gospel."

Praying the Rosary is a spiritual exercise that is meant to draw us closer to God. The idea is not merely to have a rule or a count of how many prayers we recite. Holding the beads in your hands is good, but the most important part is the prayer and reflection. Our Holy Father calls the Rosary "a training in holiness" (*RVM*, no. 5) in that it commits the faithful to contemplate the Christian mystery. This is the key and secret to the power of the Rosary – it is a beautiful method of contemplation that leads us closer to Christ, and this in turn will lead us to desire to become more like Him.

When and Where to Pray the Rosary

As to reciting the Rosary any time and anywhere, the rosary is a repetitive, meditative prayer. If the time of day or the place allows for this type of reflection, then yes, any time or place would be fine. Many Catholics wonder if it is appropriate to recite the rosary during Mass. The Mass is one time when the rosary should not be prayed because it is very important to be focused on everything that is happening during the Holy Sacrifice. Praying the rosary would only divide our attention. At the Mass, Jesus comes to us in His body, blood, soul and divinity. It is the highest form of prayer there is. Therefore, no other prayer is necessary or appropriate at this time.

Can the Rosary Make Up for a Missed Mass?

Whether the rosary can make up for a missed Mass depends on the reason for missing Mass. If the reason was intentional, then that would constitute a mortal sin and could not be made up by reciting the rosary. If, however, you missed Mass and had good reason (illness, caring for others, unable to get to a church, etc.), then reciting the rosary, or meditating on Scripture on that day, or going to Mass on another day of that week would be acceptable and good.

—©Grace MacKinnon, 2004. Contact Grace at www.deargrace.com



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 Padre Frank Pavone

Campañas de Empadronamiento de Votantes

¿Acaso harán las cosas mejor que la Iglesia de Dios?

Así que tanto legalmente como espiritualmente estamos preparados. ¿Qué nos detiene?

Uno de los obstáculos en algunas diócesis y parroquias es un miedo excesivo a trabajar con "grupos externos". Algunos, por ejemplo, no quieren una campaña de empadronamiento de "Christian Coalition", "Priests for Life" o "National Right to Life".

Priests for Life hizo recientemente un nuevo llamado a nivel nacional para que las iglesias desarrollen campañas de empadronamiento de votantes. Esta actividad consiste simplemente en darle oportunidad a los miembros de la iglesia para que completen formularios de empadronamiento a la salida. Llenar los formularios demora aproximadamente uno o dos minutos.

Es perfectamente legal que una iglesia desarrolle una campaña no partidaria de registro de votantes. "No partidaria" significa que esta no se limita a gente de un determinado partido. De hecho, no se excluye a nadie que esté en condiciones de votar de acuerdo a las leyes federales y estatales.

Las campañas de registro de votantes son perfectamente coherentes con el Evangelio y con el llamado que han estado haciendo tanto el papa como los obispos para que nos involucremos en el proceso electoral. Jesús envió a sus apóstoles para que hicieran discípulos de todas las naciones y les enseñaran a cumplir todos sus mandamientos. El trabajo de la Iglesia no es hacer simplemente que la gente crea, sino que la gente cumpla con las enseñanzas del Señor. El Evangelio transforma la sociedad y renueva la faz de la tierra. Ello incluye la renovación de la faz del liderazgo, las leyes, las políticas y la vida política.

Aún en su encíclica sobre la Eucaristía, el papa nos alienta a no olvidar nuestros deberes ciudadanos, y los obispos nos recuerdan en *Viviendo el Evangelio de la Vida* (Living the Gospel of Life) que "en el foro público cada voz cuenta; cada voto cuenta"

Por supuesto, las parroquias y diócesis tienen libertad para trabajar con quienes ellos elijan. Pero esa no es la cuestión central, porque la decisión de no trabajar con un grupo determinado no exime a la Iglesia de su deber de preparar a sus miembros para que sean votantes activos. Las campañas de empadronamiento de votantes no están ligadas automáticamente con ningún grupo. Empadronar votantes es una actividad de ciudadanos y las iglesias tienen el derecho de facilitarla. No es una actividad que sea propiedad de la Iglesia ni de ningún otro grupo externo. Nosotros en Priests for Life, junto con muchos otros grupos nacionales, promovemos la concientización de la necesidad del empadronamiento, y compartimos información sobre la forma de hacerlo.



La diócesis local y la parroquia tienen el rol de recoger la pelota y avanzar con ella. Si tienen miedo de hacerlo, deben admitirlo, en vez de disfrazar su miedo con la excusa que no pueden trabajar para un grupo en particular.

En el interín, no temeremos convocar a todos para que empadronen la mayor cantidad posible de votantes, con o sin la ayuda de las iglesias. Aún los clubes nocturnos han estado desarrollando campañas de empadronamiento para proteger algunas actividades inmorales. ¿Acaso harán las cosas mejor que la Iglesia de Dios?



Misa con Padre Peter Sanders
4:00pm, **Sábado**, 2 Octubre 2004
Misa con Mario Casteneda
3:00pm, **Domingo**, 3 Octubre 2004
Conferencia a La Catedral de St. Mary
Gough & Geary, San Francisco

Bienvenidos a Casa

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



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First Friday Mass
A Healing Mass
October 1, 2004
7:00 pm Rosary, 7:30 pm Mass
St. Mary's Cathedral
Gough at Geary, San Francisco
Bishop Ignatius Wang, Principal Celebrant
Father Robert Faricy, S.J., Homilist



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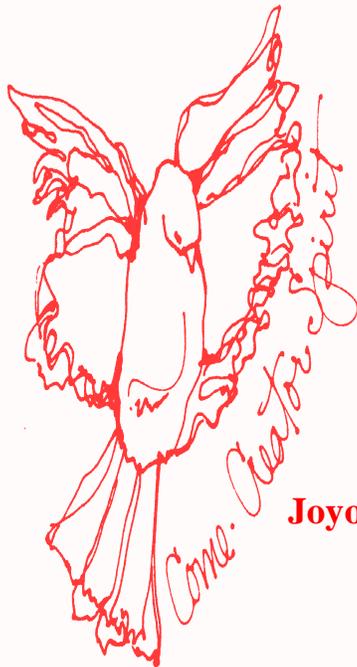
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Bishop Ignatius Wang,

Homilist: Fr. Robert Faricy, SJ

—Saturday Bilingual Mass 4:00 pm (In Conference Center)

Fr. Peter Sanders, C.O.

—Sunday Bilingual Mass 3:30 pm (In Conference Center)

Fr. Mario Castaneda

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