

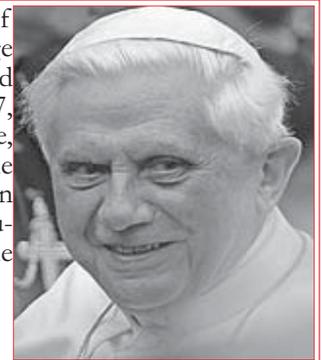
The central text from which Augustine derives the understanding that the word "gift" (*donum*) represents a way of talking about the Holy Spirit is John 4:7-14:

Jesus in conversation with the Samaritan woman, whom he asks for the "gift" of water so as thereby to reveal himself as the giver of better water. "If you knew the gift of God, and who it is who is saying to you,

'Give me a drink,' you would have asked him and he would have given you living water." This text, for Augustine, is brought to completion, according to an inner logic, by Jesus' promise of water at the Feast of Tabernacles: "If any one thirsts, let him come to me and drink. He who believes in me, as the scripture has said, 'Out of his heart shall flow rivers of living water'" (Jn 7:37-38).

At this point, the Evangelist himself adds: "Now this he said about the Spirit, which those who believed in him were to receive" (Jn 7:39). Augustine finds the same pneumatological exegesis of living water in 1 Corinthians 12:13: "We ... all were made to drink of one Spirit." The signifi-

cance of this promise of the Spirit in the image of water, as formulated in John 4 and John 7, furnishes for Augustine, in the first place, the connection between Christology and pneumatology: Christ is the



The Holy Spirit As Gift by Pope Benedict XVI

spring of living water—the crucified Lord is the spring that makes the world fruitful.

The source of the Spirit is the crucified Christ. Yet

from him every Christian also becomes a spring of water. It is also important that the whole power of the image is here involved in pneumatology: the ultimate thirst of men cries out for the Holy Spirit. He, and he alone, is, at a profound level, the fresh water without which there is no life. In the image of a spring, of the water that irrigates and transforms a desert that man meets like a secret promise, the mystery of the Spirit becomes visible in an ineffable fashion that no rational meditation can encompass. In man's thirst, and in his being refreshed by water, is portrayed that infinite, far more radical thirst that can be quenched by no other water.

We should add that Augustine did not, of

[See Page 2](#)

The In-House Predator by Fr. Joe Landi



While out and about, all children should have been given instructions by their parents on how to handle strangers who approach them. Things like: don't get

into a car or give any personal information to a stranger; at home alone, instructions like keeping the doors locked and never let a stranger into the house.

What many parents forget

is that in their home, alone with their child, and in many cases in their child's room, is the In-House Predator--the on-line computer.

As the first and best teachers of their children, it is in the home that a child grows in faith by witnessing the Christian life of their parents. The basic concepts of morality and righteousness are best taught by parents by what they say and do. The home is the natural environment for initiating children into solidarity and communal responsibilities. Parents have a duty also to teach them to avoid the compromising and degrading influences which threaten

them in society and particularly on the Internet. (See CCC2221ff)-

Before the advent of the computer generation, the question most asked on weekends of parents was, "It's ten-o'clock, do you know where your children are?"

Nowadays when children spend at least three hours a day with the In-House Predator, the question anytime that should be asked is, "Do you know where your child is on the computer?"

Web sites have become the social hot-spots for teenagers, a place to post blogs, have a web site, make new friends, and unknowingly tell the world

[See Page 3](#)

Inside this Issue

Our Lady of Refuge, P2
Br. John Samaha

Family Albums, P4
Kevin Johnson, Ph.D.

Teen Talk, P5
What are they saying?

On Healing, P6
Fr. Peter Sanders

Coming Attractions, P12

Freedom in God P8
Mary C. Flynn

On The Lighter Side, P9

Humility, P10
Br. Killian McDonnell

Dear Grace, P13
Grace MacKinnon

Articulos en Español, P14

Gift From Page 1

course, in this context, give any further exposition of the connection between the theology of the Cross and that of the Spirit, as suggested especially by John 19—Hugo Rahner has effectively depicted the large place it occupies in patristic theology.

The second important point derived from combining John 4 with John 7 is for Augustine the certainty that the word “gift” is a name for the Holy Spirit, so that a theology (or, more accurately, a pneumatology—the study of spiritual beings) of giving and of the gift becomes possible, while conversely the nature of God as Holy Spirit is also illuminated by the idea of the gift. On that basis, Augustine can first of all clarify the distinction between Son and Pnuma, thus answering the question: “How is it that the Spirit, who is, after all, likewise ‘God from God’, is not also ‘Son’? What is different here? Augustine replies, “He comes from God, not as begotten, but as given (*non quomodo natus, sed quomodo datus*).

That is why he is not called ‘Son’, because he is neither ‘begotten’ like the only begotten Son nor ‘created’ . . . like us (*neque natus . . . neque factus*.)” Three ways of coming from God are thus distinguished: begotten—given—created (*natus—datus—factus*). If one can best describe the nature of the Son, his particular relationship to his Father, with the concept of “begetting”, then that of the Spirit is described with that of “giving”. The motion of giving is the motion specific to the Holy Spirit.

Although this term “given” is not intended as an intermediate stage between “begotten” and “created” and by no means blurs the distinction between creature and God, but rather remains limited to the inner reality of divinity, it does represent an opening onto history and toward man. Augustine asks, in fact, whether the Holy Spirit derives from the fact of being given only his nature of being given or his being as such. Has he any existence independent of his being given and before he is given; or is his essence precisely this: being God’s gift? The Church doctor from Hippo answers Yes to this—the Holy Spirit is eternally, of his very nature, God’s gift, God as wholly self-giving, God as sharing himself, as gift. In that sense, the inner reason and basis for creation and

salvation history do after all lie in this quality of being of the Holy Spirit, as *donum* and *datum*—and, indeed, the basis in advance for salvation history, for the complete self-giving of God, which for its part appears as the inner reason and basis for creation. Thus, on one hand, the “immanent” doctrine of the Trinity is wholly opened up to the “economic”, yet conversely salvation history is also related back to theology: the gift of God is God himself. He is the content of Christian prayer. He is the only gift worthy of God: as God, God gives nothing other than God; he gives himself and thereby everything.

That is why properly Christian prayer, again, does not beg for just anything; rather, it begs for the gift of God that is God himself, begs for him.

This connection is beautifully expressed in Augustine’s writings in that at this point he interprets the petition “Give us this day our daily bread” in the Our Father as quite self-evidently referring to the Holy Spirit: He is “our bread”—ours as what is not ours, as what is entirely and wholly given. “Our” Spirit is not our spirit.”

Thus it is in fact entirely a question of whether God as gift is truly God—that is, a question of the divinity of the Holy Spirit. The classical precision of Augustine’s formulation here can hardly be translated, either verbally or materially. “There is there [in God], not a subordination of the given and a domination of the giver, but a being one at heart (*concordia*) between given and giver.”

Beyond that the point is confirmed yet again for Augustine that he had earlier deduced from the name “Holy Spirit”: “Because he is the one who is in common between both, his own name is what they have in common.” This statement restores the inner unity of the designations “love” and “gift” with the principal title of “Holy Spirit”; thus it is once more shown that they are correct, and at the same time the whole is combined into a mutually interpretative unity.

—Condensed from **Pilgrim Fellowship of Faith** by Joseph Cardinal Ratzinger, translated by Henry Taylor. (c) 2005 Ignatius Press, San Francisco available on line at www.ignatius.com

Our Lady of Refuge by Brother John Samaha, S.M.

Our Lady of Refuge, Nuestra Senora del Refugio, is Patroness of both Californias.

The Franciscan missionary Francisco Diego Garcia y Moreno was the first Bishop of the Californias—*Baja California* (lower California in what is now Mexico) and *Alta California* (upper California in the present U.S.A.). It was he who proclaimed *Nuestra Senora del Refugio, Patrona de las Ambas Californias*. The official proclamation was made by Bishop Garcia Diego on January 4, 1843, at Mission Santa Clara in Alta California.

The Episcopal Proclamation

The entire text of Bishop Garcia Diego’s declaration is recorded in Mission Santa Clara’s *Libro de Patentes*. After citing the early Fathers of the Church on the practice and spiritual benefits of naming patron saints, the first bishop of the Californias stated: “We make known to you that we hereby name the great Mother of God in her most precious title, ‘*del Refugio*,’ the principal patroness of our diocese.... With so great a patroness and protectress, what can we not promise ourselves? What can be wanting and whom need we fear?”

“If through the centuries this most worthy Mother of God has shown goodness and compassion to all peoples and nations ... will she not do likewise for those peoples who bind themselves to her as their refuge and special patroness?”

All California missions, and the parishes established later, celebrated this patronal feast with great solemnity. In the many political and historical shifts, interest in celebrating the feast had waned. But now the feast is attracting fresh attention.

The Liturgical Feast

In 1981 the California Catholic Conference of Bishops petitioned the Vatican Congregation for the Sacraments and Divine Worship

See Page 11

Mark A. Shustoff
ATTORNEY AT LAW

Wills, Trusts,
& Estate Planning
(Elevator Available)



82 West Portal Avenue
San Francisco
415.566-5224

The San Francisco Charismatics

(ISSN 1098-4046),
on the web at sfSpirit.com
is a non-profit, educational,
monthly, faith publication of
the Catholic Charismatic Renewal
of the
Archdiocese of San Francisco,
published at St. Cecilia Parish,
2555 Seventeenth Avenue,
San Francisco, CA 94116
E-mail: inquiry@sfSpirit.com
Phone (415) 564-PRAY
Fax (415) 661-2957

Reverend Joseph Landi
Editor

Mary Chang Flynn
Layout & Design

James Shahamiri
Technical Support



Executive Board

- Reverend Monsignor
Fred Bitanga,
Chaplain Filipino Charismatics,
Pastor, St. Patrick's Parish, SF
- Mario Vierneza,**
Assistant Liaison,
Filipino Charismatics
(415) 468-1346
- Ernie von Emster,**
Assistant Liaison,
Anglo Charismatics
(650) 594-1131
- Norma Calip,**
Corpus Christi Parish,
(Filipino Group),
Mary Chang Flynn,
St. Cecilia Parish
- Norma Guerrero, D.M.D.,**
St. Veronica Parish
- Yanli Guerzon,**
St. Cecilia Parish
(Indonesian Group)
- Judy Labaria,** St. Patrick Parish
- Hugo Lara,** All Souls Parish
- John & Marilyn Lee,**
St. Cecilia Parish
(Anglo Group)
- Julie Mercurio,** St. Anne Parish
- John Murphy,**
Treasurer,
St. Gregory Parish
- Letty Ramos,** Visitation Parish
- Moriah Stafford,**
St. Hilary Parish
- Ana Isabel Tovar,**
Corpus Christi Parish
(Latino Group)
- Tessie Vierneza,**
JAC Youth Group,
St. Paul of the Shipwreck
©2005 Catholic Charismatic Renewal
San Francisco, CA
Printed by Folger Graphics,
Hayward, CA

The In-House Predator From Page 1

about themselves, leaving them wide open for the skilful manipulation of predators posing as a teenager looking for a new friend who needs and wants attention.

Sites like MySpace and Xanga make kids feel comfortable about whom they are talking to on the Internet. In an article in the (San Jose) Mercury News by Michelle Quinn, a 17-year-old government high school girl told her "We've all heard over and over again that meeting people online through chat rooms is bad and that we could end up in compromising situations."

Who Are They?

One 14-year-old says he has 63 "friends" in his online social circle and none are from his school. Who are they really? A predator's typing looks exactly like his. Parents need to give their children constant reminders that on-line "friends" may not really be as they seem. Over time little bits of information given in a chat room can add up to telling someone more about your child than you would like them to know.

Even with constant reminders of their vulnerability some teens abandon their normal precautions according to the Mercury News article; "They tell themselves, 'Oh, he's OK, I saw his picture on MySpace and he's from such-and-such high school,' even though that person could have easily lied about how old they are or where they go to school."

What's Wrong with this Picture?

Last May a San Francisco parochial school sent a letter to the parents of fifth through eighth graders after it was brought to the attention of the administration that many students had listings on MySpace.com, some by lying about their age. MySpace is designed for persons no younger than 16 years old.

In part the letter stated: "While some of the web pages are harmless, many of our students' web pages contain explicit sexual messages/pictures, slams against other students, profane jokes/messages, and vulgar language.

"Many students have also posted pictures of other students without proper permission. In addition, each student with a web page has posted his/her picture and given personal information despite numerous warnings about doing so." Parents were in for a rude awakening, thinking that because their child is attending a Christian school they would not behave in a manner inconsistent with the Christian principles being taught there.

If you are a parent expecting your parochial school to be the first and best teacher, you are mistaken. Invest a few bucks in the Catechism of the Catholic Church and learn what the Church requires of you under the heading, "The Duties of Parents."

Does your Child have a Web Site?

If your child has a web site and you do not monitor it, you are not doing your duty as a parent to provide guidance. Placing a picture on their site or blog can turn ugly as one 16-year-old San Jose girl discovered according to Michelle Quinn in her Mercury News story. The 16-year-old's picture was copied and being used in an escort ad!

California Attorney General Bill Lockyer says, "If your children have access to the Internet, they have access to child molesters. These predators pose as peers or confidants, and lure their unsuspecting victims with promises of friendship or material goods. Tragically, too often, it works."

Girls Are the Primary Target

The research group Perseus estimates that by the end of 2005, more than 50 million blogs will be online. More than half are created by teenagers.

Teenage use of the Internet has climbed from 2000 to 2004 with the number of teenagers who went online jumping 24 percent. There was also a 20-fold increase in incidents against teenage girls being identified for investigation by the FBI according to Paul Bresson, a spokesman for the Bureau.

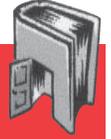
What's a Parent to do?

Lockyer suggests parents must play a major role in protecting children from sexual predators by following some guidelines developed by the American Prosecutor's Research Institute:

- Set up guidelines that deal specifically with meeting people on the Internet. Talk to your children about what to do if their new Internet "friend" asks to see them in person, or wants them to send pictures of themselves.
- Teach your children not to give out personal information, such as home address, telephone number of school attended, even if their new e-mail pal seems to be friendly, or a "cool" web site offers them a free gift for the information.
- Encourage your children to come to you if they are receiving messages that make them feel uncomfortable. Tell them to save the messages for you to read and handle in an appropriate manner.
- Keep the computer in a high-traffic part of the house such as the living room, where you can easily monitor your children's activities.
- Notify law enforcement of any attempts by others to meet your child, secure photos or have inappropriate sexual conversation. If possible, save the conversation text to assist law enforcement in an investigation and possible prosecution.

Parents' respect and affection are expressed by the care and attention they devote to bringing up their children. The charity of Christ demands it.

—Fr. Joe Landi is a Parochial Vicar at St. Cecilia's Church, SF, the Archbishop's Liaison to the Charismatic Renewal and Editor of the Charismatics.



Reader's Choice

When people outside the Church see some religious images and customs, they might say, "It's not in the Bible!"

Well, no, not all of the Church's images are found in the Bible. But that doesn't mean that they aren't good Christian images—the Bible only contains a tiny portion of the ancient writings about the Faith, and there are plenty of other perfectly good sources for a Christian artist to use.

In fact, when the Church fathers started to sort out early Christian writings for the New Testament, they had stacks of books to choose from, some of them attributed to Apostles. They condemned the obvious fakes and the ones that contained error, but they didn't throw away anything of real value. A lot of books that didn't make the grade for the Bible are still valuable reading, even if they don't exactly correspond to our modern ideas of objective history.

The Church's Family Albums

by Kevin Orlin Johnson, Ph.D.

After all, people in former ages didn't just relate the facts for their own sake; they composed epics and chronicles of the past to make some truth more accessible and memorable, or to make its meaning and implications clearer. Naturally, these accounts accomplish this by pointing to older legends and other historical events, too, or by repeating their form with different particulars. Over the course of the centuries, you can see which parts were added to the original version, and, if you understand the old strategies of historiography, it's not too hard to figure out why.

Stories as Instruction

The Christian authors of these not-quite-biblical accounts were following popular instructional customs at the time. They particularly favored the ancient and respectable traditions of Judaism, where you find literary forms like the haggadah—a story that brings out

the moral lesson of some set of facts—and the midrash, a biblical investigation in which you search through scripture and history to find specific guidance for a novel situation, or to find prophetic signs of what will be accomplished later. Both of these story-forms contain plenty of facts, but they're facts purposefully arranged to teach you something about the way the world works.

So these early Christian writings, are consistent with the Bible, and there's no doubt that they include a good deal of oral history that we wouldn't have, otherwise. You might say that these books are the Church's family albums, full of literary portraits of people we know and love from long ago.

Mary's Family

For example, everyone knows that Ann is Mary's mother, and that Joachim is her father, the grandparents of Jesus. But "they aren't in the Bible!" No, they're not; the genealogies of Jesus in Matthew and Luke run on Joseph's side of the family, because Christ's legal paternity was of the House of David, and that's more important for the points that these Evangelists need to make.

So the early Christians, knowing that the Old Covenant was fulfilled and that there would soon be no more Tribes of Israel, thought that they should make a written record of Mary's family, which was also part of Jewish tradition, because when previously obscure people become prominent in the Bible, their family histories got written down. That's why the story of Joachim and Ann is recorded in books like the *Gospel of the Birth of Mary* sometimes attributed to St. Matthew, and, more importantly, the *Protevangelion* attributed to St. James.

You can still get these books in modern editions. They tell the story of the pious but barren couple, their prayers and sacrifices, and the separate annunciations to each of them of the coming birth of the Virgin. "And Joachim went down [to Jerusalem], and Ann stood by the gate and saw Joachim coming... And she ran and, hanging about his neck, said, Now I know that the Lord has blessed me greatly, for behold

See Page 7

WHAT ARE THEY SAYING ABOUT ENVIRONMENTAL THEOLOGY?

By John Hart

Offers a comprehensive exposition and analysis of Catholic Church teachings on environmental themes and presents essential elements of a holistic environmental theology that interrelates concern for creation, community, and the common good.

\$14.95—Paulist Press

UNBOUND

—A Practical Guide to Deliverance

By Neal Lozano

Part One is a step-by-step prayer guide for anyone who would like to be set free from destructive influences. It explains five keys that open the door to freedom and how you can use them. Part Two explains how to pray with someone else for deliverance. "This is the most helpful book I know for dealing with evil spirits and related impairments in people's lives." Fr. Mike Scanlan, T.O.R.

\$10.40—Chosen Books

SAINTLY WOMEN OF MODERN TIMES

By Joan Carroll Cruz

Biographical sketches of over 50 lay women of the twentieth century who are being considered for sainthood. Single, married, widowed, separated, divorced--these are women, working in a variety of occupations, who were Christ to the world, bringing others to faith. With photos.

\$11.95—Alba House

The Leading Catholic Directors

650.756.4500

The Bud Duggan Family:

Madeline, Bill, Maureen and Dan

DUGGAN'S
SERRA MORTUARY

www.duggans-serra.com

500 Westlake Avenue
Daly City

1465 Valencia Street
San Francisco

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

Teen Chat



Get it on at lifeteen.com

My mom is Catholic and my dad is Baptist. Why should I be a Catholic?

Posted 3/18/2005 4:42 PM by navybabe588z

On-line replies:

Re: Why be Catholic

The fact that we emphasize the Eucharist. Jesus gave it to us so that we can become more like him and that's an awesome gift.

Re: Why be Catholic

Being Catholic means that you are a member of a Church that transcends time (the Mass) and that you belong to a religion that was started by God himself and was promised by Him that the gates of Hell would never prevail. Yes, the Church has had its history of bad people, but She also has had the holiest people in it as well (Mary, Bl. Mother Teresa, St. Francis of Assisi, the list goes on and on!). If the Church has had the gates of Hell prevail against it, then Jesus Christ was a liar.

Re: Why be Catholic

I asked myself that question a couple of months ago, and realized that I am Catholic because I think our Church is awesome. I have gone to other churches of other faiths before, and I just don't feel the same, don't get the same feeling.

One of the main things I love about my church, that you can't get anywhere else, is Eucharistic Adoration...alone, or with thousands of people, the Holy

Spirit reaches out and never fails to touch my heart

Re: Why be Catholic

Because it is the Church that has existed for 2000 years, and holds all the doctrines that were professed by the Christians in the first centuries, and by the Apostles themselves. Jesus promised us a "Counselor" who would guide us to all truths, and the Catholic Church, under the guidance of the Holy Spirit, is that Counselor. It is through the Catholic Church that you can receive the Eucharist, the actual body and blood of our Lord.

Re: Why be Catholic

Ask God to show you he's really behind the scenes of the Catholic Church. Try to go to Adoration and just pray that He'll show you that's really Jesus and not just a piece of bread.

Re: Why be Catholic

It's great to be Catholic! We have a 24/7 hotline run by dedicated people in the very presence of God! Yes I'm talking 'bout the saints. Others ask their friends to pray for them, but just how much time will their friend spend in prayer? Will they spend eternity in God's presence praying? Without worrying about work, school, sleep, their own needs? We are adopted by Mary, she raised Jesus, who better to be your Mother? We are led by a man that Jesus handed the keys to heaven to. The Eucharist, I mean we don't just have crackers and wine, we can receive the Body and Blood of Jesus at every Mass! Adoration, who else has the privilege of having Jesus the Son of God, on his Throne before you ready to listen to your needs and concerns? It's so easy for me to conclude why I love being Catholic.

Re: Why be Catholic

I was born Catholic; I have gone to Mass every weekend since I was a baby. But I have also wandered. I've looked into other religions and asked myself why I was still Catholic. There were times when I thought other religions were cooler or more fun than Catholicism, but that was only because I didn't understand my own faith! The one point that kept pulling at my heart and drawing me back is that Jesus Christ is the Way, the Truth, and the Life. All my soul wanted and needed was to be close to Him, and the Catholic Church is the best way to do that. With the Eucharist, I accept my Creator and Savior into my body -- no other faith can give me that. I've witnessed and experienced the healing of the Eucharist; there's no way I can deny it now.

Re: Why be Catholic

We are united throughout the entire world. Everywhere that you go and there is a Catholic Mass, it is the same. The languages are the only difference - the order of the Mass, the readings - they are all the same. In the Catholic Church, everyone is united in a holy communion through the Mass, through the Eucharist, the True Christ. That unity is amazing, and makes you part of something large and nearly inconceivable. Kind of cool, isn't it?



Condensed from Teen Talk, the chat room at www.lifeteen.com & www.sfspirit.com



Sacred Heart Cathedral Preparatory

1055 Ellis Street, San Francisco
Timothy Burke-Director of Admissions
(415)775-6626 ext. 4 www.shcp.edu

Celebrating 151 years of educating in the ♥ of San Francisco

The Oxford dictionary defines attitude as “a settled way of thinking or feeling.”

Alternatively, a person with an “attitude” is someone who persistently exhibits “self-confident or aggressively uncooperative behavior.” Both these definitions are applicable to the minister of healing prayer. A man or woman with an attitude is someone who brings to the healing ministry habitual mind-sets, or ways of thinking and feeling, that can either enable the power of God to flow or can obstruct it. In my ministry, I can think of times when I “got it right” and other times when my attitudes made me an obstacle for God’s healing grace to flow. In this chapter we will explore three “Be-atti-

tell the other the truth. That is how the Samaritan woman must have felt as she conversed with Jesus. He made himself a true friend to her.

One Christmas Eve many years ago, after having celebrated an evening mass, I was invited to a house where a light meal was served. I entered a crowded room where all the people welcomed me and were flattered that a priest should come by. While they were preparing me a sandwich, I was invited to sit down. They indicated to me the only place available—a tiny space between a large man and a woman who was obviously a “lady of the night” (so to speak).

Sizing up the situation, I declared, “Oh, I’d prefer to stand,” with embarrassment in my voice. Several people insisted, “Please sit down, Father.” They were squirming to make room for me. I hesitated, but thought

Convicted by the Spirit

By this time I was saying self-righteously to myself, “What do I do to get out of this place?” And “How dare these people do this to me!” But it was clear that she wanted to talk. She went on to explain how, after the birth of her two children, her husband had abandoned all of them, and she, unskilled, felt forced by economic desperation into a life of prostitution. She believed in God, but had no idea how she would be able to come out of that life and get close to him.

It was a setup alright, by God. Right then and there, I was convicted by the Holy Spirit. I sensed an inner voice saying, “You hypocrite! This is what Jesus was about and it is what you are about, too.” I remembered the criticism of Jesus related in Luke 15:2: “This man welcomes sinners, and eats with them” (NAB)

Jesus was innocent, totally without sin, yet associated with and wanted to be seen associating with sinners. We, on the other hand, are filled with sin and need every day to receive, like the woman found in adultery, gracious forgiveness, and minister with attitudes of superiority!

Changing the Way We View Others

I needed to change the way I saw this broken woman. I needed to change how I thought of her and my reactions to her. In short, I needed an attitude change—and quick—if she was going to have a lifeline to Christ and his Church. She needed a true friend at that moment, and the Lord sent me to be—at least in that opportunity—the prostitute’s friend. He gave me that grace! I have never seen her since, but it became a moment of healing and encouragement for her as we conversed.

That incident was turned into a key time when God instilled in me what had to be a fundamental attitude for the healing ministry. I know that I have failed on many occasions by sometimes retreating into the stronghold of being cold, aloof, or haughty, but at least God hasn’t given up on me with respect to the bottom line of dealing with others with compassion and friendship

--Condensed from **Healing in the Spirit of Jesus** by Fr. Peter Sanders, C.O. © 2003.

Healing in the Spirit of Jesus

by Fr. Peter Sanders, C.O.

tudes,” or positive mind-sets, for people who practice healing prayer.

In Matthew 5:3–12 and Luke 6:20–21, Jesus teaches us the Beatitudes that characterize those living in the Kingdom of God. There are other beatitudes throughout the Bible. These define the blessings that flow when we are living in God’s covenant. I believe that healing is a dimension of covenant living that brings people into happiness and fulfillment in God and allows blessing to flow through us unobstructed. For those in the healing ministry; being conduits of God’s covenant blessing requires the cultivation of certain fundamental attitudes or “settled ways of thinking or feeling.” These attitudes define how we are “to be” with our supplicants (those we pray for).

“Please Sit Down, Father!”

There is nothing in the area of human relationships that makes a person feel better than being with another who cares enough to be totally compassionate and non judgmental, even though one is full of faults and sin. That is what a true friend does, even when it is necessary to

would truly be offended if I didn’t sit. So I nervously squeezed into the space. When I am uncomfortable, I tend to put a blank stare on my face and go inward.

The woman on my right exclaimed to me, “Fa-a-ther! I know you!” “Oh, yeah?” I muttered, starting to feel pressured as my legs were rubbing right next to this lady, and the overweight man on my left.

“Yes, I know all about you,” she continued, “I even have your picture on my dresser.”

I must have broken out in a cold sweat, at a complete loss for words, wondering if I was having episodes of multiple personality, as I did not know her. Or maybe this was some kind of set-up—or a joke. I was becoming indignant. “How do you know me?” I whispered, trying to lower the pitch of the conversation so we couldn’t be overheard.

She said frankly, “You see, Father, I am a ba-a-ad woman. I have regular clients and they tell me about you and one gave me your picture, which I put on my dresser, so now I get to meet you in person.”



Is this movie suitable for children?

www.usccb.org

The U.S. Catholic Bishops' Office of Film and Broadcasting

... I who was barren shall conceive.” This is the first of all of the supernatural events that brought about the coming of Christ, a preview of the Annunciation, and it’s often shown in European art, just as the Virgin and Child with St. Ann has always been a popular type of devotional image.

In the *Protevangelion* you can also read about the presentation of the Virgin, another episode that you won’t find in the Bible. It’s still commemorated by the Church with a feast on November 21. Joachim and Ann, dedicating their daughter to the Lord, took her to the Temple when she was three years old so that she could live free from the corruptions of everyday life. The *Protevangelion* says that later, when Mary was of marriageable age, the priests consulted about her future. An angel told the High Priest to gather the walking-sticks of all the widowers in Israel and bring them to the Temple. Joseph’s walking-stick burst into flower, just as Aaron’s staff did in Num 17:16-25, signalling that he was the one. His staff topped with flowers is still the sign by which you can easily recognize images of St. Joseph.

The Legend of Christopher

By the thirteenth century there were so many legends about these and later figures that Jacobus da Voragine, archbishop of Genoa, wrote them all down in another “family album”. His *Golden Legend* gave new popularity to these stories of the saints. In da Voragine’s day, the old ways of writing history still prevailed, so you can’t take the Legend as Gospel, but it’s still useful moral reading, with lots of good stories for the family. Jacobus is the one who records the legends of St. Christopher, who “was a Canaanite, a man of gigantic size and terrible aspect.” Christopher’s original name was Reprobus, a name related to the root of our word reprobate, which tells you something about his lifestyle.

His ambition was to serve the most powerful king on Earth, so he started with the local king. This worked out for a while, but then a minstrel came by and started singing a song that included references to certain devils by

name. Every time the king heard one of these names, he made the Sign of the Cross. Reprobus asked him why, and the king said, “I arm myself with that sign, whenever I hear the devil named, in the fear that he might take power over me and hurt me.”

Well, this was all that Reprobus needed to hear. “If thou fearest that the devil will hurt thee,” he said, “then evidently he is greater and stronger than thou; therefore, I have been deceived in my hopes of serving the greatest and strongest lord of the world. But now I will make my farewells for I go forth to search out the devil himself, that he might



become my lord, and I his servant.” They met up a little later.

But the devil saw a cross by the roadside up ahead, so he turned away and detoured through the wilderness to give it a wide berth. “Which seeing and wondering at, Reprobus asked him why in such fear he left the level road and deviated through such remote and rugged country.” The devil hemmed and hawed until Reprobus threatened to leave his service, at which the devil said, “A man named Christ was stuck to a cross; wherefore, when I see the sign of the Cross, I am cast into a great fear, and I flee, afraid.”

Reprobus said, “Farewell, then, for I leave thy service to seek this Christ.” Reprobus soon heard a hermit preaching about Christ, and he asked the monk how to go about serving him. The hermit said, “As thou hast so great a height, and as thou art mighty strong, if thou reside near the nearby river and carry across those who wish to go, thou wilt be doing something very agreeable to the King Jesus Christ whom thou wishest to serve, and I hope that he will reveal himself to thee in that place.”

“Bearer of Christ”

Here was something suited to the man’s talents, so he took the monk’s suggestion, carrying pilgrims across on his back. One night, Reprobus heard a

child calling to him from across the river. Taking up the child on his shoulders, Reprobus started off. But as the river got deeper, the child got heavier, “like a great weight of lead”, until the giant thought that he’d be drowned. “Child!” he cried. “Thou hast exposed me to great danger. Had I the whole world on my shoulders, it could not have burdened me more!”

The child answered, “Be not amazed, for thou hast borne not the whole world, but him who created it. For I am Christ, thy king, whom thou servest in this work!” And he called the man Christopher: in Greek, “Bearer of Christ”. The child continued, “And to prove to thee that I speak the truth, when thou hast crossed over again, plant thy staff in the ground, and in the morning thou shalt see it flourishing and bearing fruit.” Christopher did so, and the next morning found the pole leafy with palm fronds and heavy with dates.

Timeless Symbolic Richness

Of course, there’s a high symbolism in this, as in all of the Leg-end: the convert, passing through flowing water, wins the palm of everlasting life through service to Christ and so forth. And the story of a reprobate becoming a bearer of Christ is the story of everyone’s conversion, in every century. That’s what gives these tales their perennial value and keeps them generally interesting as time goes by. They’re the folklore of Christendom.

These books, and many, many others, don’t get any official recognition from the Church, but they’re still important for their religious value as well as for their literary merits. It’s not a bad idea for Christians to get acquainted with those who have gone before us marked with the sign of faith. Read the Bible frequently, of course, first of all, but check these out too.

Then browse through the works of St. Jerome, St. Augustine, and the other Fathers of the Church, or the *Eight Books of Miracles* by St. Gregory of Tours, where a lot of ideas for icons and Renaissance paintings came from. Or look up unfamiliar saints that you see in pictures or statues in *Butler’s Lives of the Saints*--first published in 1756 but updated generation upon generation. Give yourself plenty of time to do it, though. You may start out reading the entry for, say, St. Dominic, but you won’t be able to stop there. You’ll learn all about St. Albert the Great, St. James the Cut-to-Pieces, and St. Christina the Astonishing. And, just for the fun of it, read the Golden Legend.

--Condensed from **Why do Catholics do That?** ©1994 Kevin Orlin Johnson, Ph.D., Ballantine Books, NY

Catholic Radio Hour



KEST 1450AM
7:00 pm

Few feelings linger as sweetly in memory as the seemingly boundless freedom experienced in the midst of a childhood summer vacation. The sun hangs high in the sky and dawdles at its setting, producing long days ripe with promise for the simple joys of salty sunburns on the beach, relish-laden hot dogs in the bleachers, and friends' raucous visits, free of the specter of "school nights," that turn into impromptu sleepovers.

Freedom is something that even the smallest child can comprehend and savor almost instinctively. For all the marvelous feelings that freedom engenders at every age, though, it is highly important to keep in mind that in order for this great gift to be truly enjoyed and genuinely beneficial to us, we must utilize

sins. This principle, although simple, is crucial to any real spirituality and can be lived out to extremely heroic heights, as in the case of many saints—for example, the remarkable Sir Thomas More, who accepted death rather than take oaths that recognized the English king, Henry VIII, as head of the Church (instead of the pope) and that vested succession to the throne in the children of Henry's adulterous union. Sir Thomas matter-of-factly refused to do what was wrong although such refusal cost him his life.

Freedom in Love's Service

The "do-what-is-right" principle asserts a more creative side of Christian living. It prompts us to ask the Lord how our freedom is to be used in order to do what is pleasing to Him. That is, in what ways are we to use our freedom in order to love the Lord our God with all our heart, with all our soul, with all our

mind, with all our strength, and our neighbor as ourselves? (Mk 12:30-31). It is a marvelously open-ended question because freedom in the service of the Lord is freedom in the service of love. God's love is a sweet taskmaster; while it does not make a difficult calling an easy one, it strengthens and encourages, making it possible to freely choose even the most arduous, burdensome, or frightening task if that is His will. This willingness to exercise one's freedom in the service of God's love is evidenced throughout the life of any saint, but particularly in the life of the Blessed Mother, who is beyond all saints: "Behold, I am the handmaid of the Lord. May it be done to me according to your word" (Lk 1:38). She, along with her divine Son, is an exemplar of freely choosing even that which is very difficult, in accordance with God's will and in the service of God's love. Such willingness to serve the Lord with one's freedom stands in direct opposition to the worldly voice that urges us to use that freedom in service of ourselves. Yet using this gift of freedom for our own advantage reeks suspiciously of the infamous temptations placed before Jesus by the Devil, who first sought to have the fasting, voraciously hungry Lord turn stones into bread, "if [He was] the Son of God" (Mk 4:3). Then, upon the parapet of the temple, the Devil encouraged the Lord to throw Himself down—once more, "if [He was] the Son of God" (Mk 4:6). The Lord responded by sending the Devil away (Mk 4:10). Jesus as Son of God, with perfect freedom, could of course have used that freedom and infinite power to His advantage in any way He chose. Hungry? The creator of the universe could presumably have created Himself lunch with ease or, for the sake of public adulation, could have spectacularly launched Himself safely off a high place. As an indication of the power that He was free to use, recall the words that He said to the Apostles during His arrest in Gethsemane: "Do you think that I cannot call upon my Father and he will not provide me at this moment with more than twelve legions of angels?" (Mt 26:53). Yet the divine Lord Jesus chose not to use His freedom or infinite power to his advantage and instead freely laid His life down for our salvation, in the service of His Father as a "voluntary offering to the Father for the salvation" of all (CCC # 610). Because "no slave is greater than his master" (Jn 13:16), we can do no less than place our freedom in the service of the Eternal Father as our divine Savior did.

Freedom in God

By Mary Chang Flynn

it (sometimes voluntarily curtailing it) in selected ways, particularly if we are striving to walk the Christian path. As Christians, we are to exercise our freedom in line with what that freedom is intended to serve—which, as followers of Christ, is ultimately a closer union with our God.



The Basics

For a Catholic, the essential basics of using our freedom as God wills are simply to refrain from doing what is wrong and, instead, doing what is right. In other words, avoiding sin and, in its place, doing what is just. This uncluttered concept is the meat and potatoes of spirituality that if conscientiously and lovingly lived out, can be turned into an exquisite meal most pleasing to the Lord.

The "do-not-sin" fundamental, although not always easy to practice in a secular world wedded to unbridled freedom, is straightforward—to paraphrase Nike's ads, "Just *don't* do it." It is a voluntary abridgement of one's freedom such that we renounce the freedom to sin, challenging as it may be to do so. This essential was given voice by the Lord Himself in the words that He directed at the nameless woman of the gospel who was caught in adultery: "Go, (and) from now on do not sin any more" (Jn 8:11). It is the same order that we undertake as part of the sacrament of Reconciliation, one of the conditions for the forgiveness of our

mind, with all our strength, and our neighbor as ourselves? (Mk 12:30-31).

It is a marvelously open-ended question because freedom in the service of the Lord is freedom in the service of love. God's love is a sweet taskmaster; while it does not make a difficult calling an easy one, it strengthens and encourages, making it possible to freely choose even the most arduous, burdensome, or frightening task if that is His will. This willingness to exercise one's freedom in the service of God's love is evidenced throughout the life of any saint, but particularly in the life of the Blessed Mother, who is beyond all saints: "Behold, I am the handmaid of the Lord. May it be done to me according to your word" (Lk 1:38). She, along with her divine Son, is an exemplar of freely choosing even that which is very difficult, in accordance with God's will and in the service of God's love.

Such willingness to serve the Lord with one's freedom stands in direct opposition to the worldly voice that urges us to use that freedom in service of ourselves. Yet using this gift of freedom for our own advantage reeks suspiciously of the infamous temptations placed before Jesus by the Devil, who

Serving the Lord

And using our freedom in the service of God's love—where will that lead us? Our use of freedom in this way is blessed and empowered by the Lord. It becomes the means through which His will is accomplished for the world, whether in momentous events like those which accomplished our redemption or in the simpler but still hugely important events that take place every day, such as a parent staying up all night with a sick child or a chaplain bringing God's reassuring presence to troops facing constant danger, far from home. To exercise freedom in the Lord's service so that His loving will for His people may be accomplished: there can be no sweeter exercise of freedom than this.

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

Armstrong Carpet & Linoleum Co.		Since 1946
369 West Portal, San Francisco		
(415) 751-2827		
Floor Covering & Professional Installations	Steve Balestrieri Kevin McCaffrey	



On the lighter side...
(Send us yours to sfccc@sfspirit.com)

hospital regulations require a wheelchair for patients being discharged. While working as a student nurse, I found one elderly gentleman--already dressed and sitting on the bed with a suitcase at his feet--who insisted he didn't need my help to leave the hospital.

After a chat about rules being rules, he reluctantly let me wheel him to the elevator. On the way down I asked him if his wife was meeting him. "I don't know," he said. "She's still upstairs in the bathroom changing out of her hospital gown."

Sister was telling her class the story of the Good Samaritan, in which a man was beaten, robbed and left for dead. She described the situation in vivid detail so her students would catch the drama.

Then, she asked the class, "If you saw a person lying on the roadside, all wounded and bleeding, what would you do?"

A thoughtful little girl broke the hushed silence, "I think I'd throw up."

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

Success Is...

- At age 4 success is ... not wetting in your pants.
- At age 12 success is ... having friends.
- At age 16 success is .. having a driver's license.
- At age 35 success is .. having a flashy car
- At age 50 success is ... having money.
- At age 76 success is ... having a driver's license.
- At age 82 success is ... having friends.
- At age 94 success is ... not wetting in your pants.

Truths About Growing Old

- 1) Growing up is mandatory; growing old is optional.
- 2) Forget the health food. Get all the preservatives you can get.
- 3) When you fall down, you wonder what else you can do while you're down there.
- 4) You're getting old when you get the same sensation from a rocking chair that you once got from a roller coaster.
- 5) It's frustrating when you know all the answers but nobody bothers to ask you the questions.
- 6) Time may be a great healer, but it's a lousy beautician.
- 7) Wisdom comes with age, but sometimes age comes alone.

One liners

Many spend the first six days of the week sowing wild oats, and then go to church on Sunday and pray for a crop failure.

If you try to fail, and succeed, which have you done?

We were called to be witnesses, not lawyers.

To err is human; to blame it on somebody else is even more human.

If all the world is a stage, where is the audience sitting?

Some minds are like concrete, thoroughly mixed up and permanently set.

A bank robber shoves a note under the cage gate to the teller. It says, "Put the money in the bag, and don't try anything funny." The teller sends back a note, "Straighten your tie. They're taking your picture."

There's a new religion called Jehovah's Bystanders. That's a Witness who doesn't want to get involved. — Milton Berle

Umbert the Unborn by Gary Cangemi



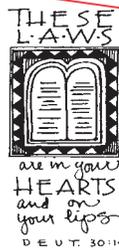

West Coast Church Supplies
369 Grand Avenue South San Francisco
650-583-5153 or 1-800-767-0660
Books, Bibles, Cards, Gifts, Rosaries, Medals, Statues

One of the more striking phrases repeated in the Bible is “The beginning of wisdom is the fear of the Lord”

(more correctly translated “awe of the Lord”). The insistence of the sacred writers and prophets indicates that they considered it a lesson of first importance. From hard and bitter experience they knew that unless the chosen people were conscious of God’s presence and unless their thoughts and desires were those of God, they would certainly lose themselves in the commonplace concerns of “What shall we eat, what shall we drink, what shall we put on?”

St. Benedict has taken the prophets’ teaching as the basis of his own spiritual doctrine. Not only is it the basis; it is the sum of all that he teaches and desires for us. St. Benedict believes the awareness of the loving presence of God to be not only the beginning of wisdom, but also the consummation of those “greater heights of wisdom and holi-

ness” (c. 73), the perfection of love. The reason is simple enough. God has sought us, made us sons, given us Christ as our Redeemer; he has given us the sacraments as our worship and our healing, the Eucharist as our daily Bread; indeed God has loved us to the end.



Humility by Killian McDonnell, O.S.B.

emphasize it he repeatedly uses such words as “always ... everywhere ... ever present ... day and night” (c. 7). And what God gives us, his love, is not something other than himself. God is love; and he continually pours forth his very being upon us; he is forever emptying himself in a torrent of love. All our personal perfection, the efficacy of our prayers, all our worth, consists in remaining in the current of that love.

God’s Love, the Beginning of Humility

This living in the awe of God’s love for us, this life of wonderment at the glory of God, goes back to the beginnings of the human race when man “walked with God” (Gen. 5:24). As we have seen, it was the constant teaching of the prophets.

It was our Lord’s own plea: “Abide in my love!” (John 15:9), and St. Paul’s exhortation “Walk in love!” (Eph. 5:2). St. Anthony handed on the teaching in his beautiful saying “Let Christ be as the air you breathe.” St. Benedict has good reason, therefore, to make it the basis of his spiritual program.

O u r

great importance. If we are not careful we might easily become very wrapped up in the pursuit of humility, accumulating ascetical and devotional devices and practices, making many and prolonged examinations of conscience, constantly “grooming” ourselves. We become self-conscious and self-centered instead of God-conscious and God-centered. We certainly need zeal in the pursuit of humility, and also ascetical and devotional practices, but if we are too busy checking and rechecking our growth in humility and perfection we may forget the “one thing necessary,” God and his love for us. We can be so taken up with the work of our own perfection that we forget that God is Perfection, that we overcome ourselves and remove all obstacles to God’s love only because God has first loved us.

In other words, St. Benedict wants to be assured that we do not spend most of our time on the ladder of humility counting the rungs or steps we have progressed so far, that we neither admire the heights nor entertain the tempting thought that we have attained them by our own efforts. It is a spiritual edifice that our Holy Father sketches for us in Chapter 7, a house that only Love can build: “Unless the Lord build the house, they labor in vain that build it” (Ps. 126:1).

Though running the way of perfection is strenuous business, though it takes all our energy and demands complete self-surrender, yet any progress we make is the result of God’s love. At all times, in all degrees of humility, we can truthfully say “Not to us, O Lord, not to us, but to thy name give glory” (Ps. 113:9).

Held in the Awe of God’s Glory

Like the prophets, St. Benedict knew that unless we were held in the awe of God’s glory and his love for us, we might fail to recognize the eternal riches contained in all we do. Our lives are filled, we think, with so many commonplace, indifferent things which seem to be quite worthless as regards eternity. We rise about the same hour every day, dress for work, drive out to the fields or take a bus to the office, we work, eat, we talk with our friends. Sometimes we wonder if it makes any sense when they are all added up. What do these have to do with holiness, with God?

ness” (c. 73), the perfection of love. The reason is simple enough. God has sought us, made us sons, given us Christ as our Redeemer; he has given us the sacraments as our worship and our healing, the Eucharist as our daily Bread; indeed God has loved us to the end.

God Always Loves Us

He does not give us his love only at certain moments, for instance at prayer or while we are in church. His love is an everlasting stream, an eternal “now” which knows no beginning, no end, no interruption. He always loves us; while we work and while we play as well as while we pray. St. Benedict is very insistent on this point. To emphasize and re-

places the glory of God and his love for us at the beginning of his ladder of humility because he wants to be very sure that we do not begin our ascent with any false ideas. First of all he insists that God is the Mighty One, whose glory eye has not seen, nor ear heard, nor has the heart of man, even in its wildest imagination, conceived its greatness. With all the power and force of his might God has loved us, and has made us sons of his love. This is the root of humility, for we cannot even grasp the beginnings of wisdom until we have understood that God alone is Love, that he alone is Holy, and that growth in humility depends on the removal of the obstacles which hinder the flooding of our souls with the torrent of Love and Holiness, which is God. It is God who makes us humble. Perfection is God’s, not ours. This is of

To donate goods, usable items, or an auto, call for a free pickup.
1-800-yes-svdp
St Vincent de Paul Society

Our Lady of Refuge From Page 1

for authorization to observe the feast of Our Lady of Refuge on July 5 as an obligatory memorial. This was approved by an official document dated January 15, 1982, and signed by Archbishop Giuseppe Casoria.

The dioceses of Baja California celebrate this patronal feast on July 4. Because of Independence Day, the dioceses of Alta California chose July 5, and the memorial is listed for that day in their *Ordo*. The feast of Our Lady of Refuge (sometimes called Our Lady, Refuge of Sinners) has its own proper prayers for the Eucharistic Liturgy and the Liturgy of the Hours.

Over the last century and a half the original Diocese of *Ambas Californias* has been divided many times on both sides of the border as the local Church has grown. Until the end of the nineteenth century the priests of the Archdiocese of San Francisco prayed a special liturgical office for the feast of Our Lady of Refuge. In the Dioceses of San Diego the feast has always been observed.

The renewal of interest in this Marian feast honoring the patroness of the Golden State was stimulated by the 1987-1988 Marian Year observance and Pope John Paul II's encouragement to revitalize interest in special, local feasts of the Virgin Mother Mary.

Portrayals of Our Lady of Refuge

The entire coat of arms of Bishop Garcia Diego included only the image of Our Lady of

Refuge. A painting of Our Lady of Refuge holding her Child, usually the product of a local or native artist, graced each mission church after the bishop's proclamation. To this day most of the twenty-one missions of Alta California still display this image in the churches or in their museums.

The original painting of Our Lady of Refuge came to the Franciscan College of



Zacatecas in Mexico from Italy. An Italian Jesuit missionary brought it to Mexico to explain the enthusiastic interest in Our Lady, Refuge of Sinners, that had developed in parish missions in eighteenth century Italy. Devotion to the Mother of Jesus under this title and in this pictorial representation gained wide popularity among the Mexican and Californian Franciscans and the people they served.

Paintings of Our Lady of Refuge are, with few exceptions, quite similar in design and execution. The heads of the Infant Jesus and his Mother Mary lean together with no background be-

tween them. Both figures wear a crown. Mary's eyes are turned toward the observer, while the gaze of the Child seems to turn left of the viewer.

In the Santa Clara Mission church the painting of Our Lady of Refuge is found above the larger picture of Our Lady of Guadalupe in one of the side altar niches on the left as one nears the sanctuary. Another painting by Eulalio, a local Native American, is on display in Santa Clara University's De Saisset Museum near the mission church.

Other known and attractive portrayals of Our Lady of Refuge are found at Mission Santa Barbara, Mission San Francisco de Asis, and Mission San Luis Obispo do Tolosa.

The proper name, *Refugio*, was and still is given to both male and female Mexican children at the time of birth and baptism.

Church historians and native Californians applaud the move for restoring the Patroness of Both Californias to her original and rightful prominence in the local Church's liturgical calendar.

THE MARY PAGE is a fascinating and valuable resource about everything concerning the Mother of the Redeemer and your direct line is: www.undayton.edu/mary

--Marianist Brother John Samaha, a former high school and adult education teacher in the U.S., including the Oakland Diocese and Lebanon, is now retired and residing at Villa St. Joseph in Cupertino, CA.

Help Wanted

Can you train us for the October Holy Spirit Conference on Power Point? We need help in implementing the computer projection of song lyrics onto screens. Contact Ernie: 650/906-3451

The Halo on the Internet ©

www.sfSpirit.com
Articles, Teachings, Scripture Study,
Prayer Requests, Daily Mass Live,
Articulos y Oracion en Espanol
Evangelization by the Archdiocese of San Francisco
Office of the Charismatic Renewal

**McCoy**
CHURCH GOODS, INC.
We offer the largest and most complete selection of Catholic merchandise in San Mateo County. Please call for directions.
1010 Howard Avenue, San Mateo (650) 342-0924

Upgrading to Low Tech

by Fr. John S. Rausch



When the 27 year-old man finally came to the free clinic, he had one eye shut and his jaw severely swollen from two abscessed teeth.

He had the toothache for two weeks, but without health insurance, he decided on home remedies. First, he tried aspirin, then whiskey, then lukewarm saltwater. The pain persisted. He remembered his grandfather smearing WD-40 motor oil on his arthritic knees for relief. In desperation, he applied some WD-40 directly to the nerves near the teeth to kill the pain.

The clinic's nurse practitioner panicked after she heard the story. She knew the toxic substance could travel directly to the brain. Immediately she administered antibiotics to counter the infection. Then, with gentle words, she explained the danger to her patient, and with persuasive words, she talked a near-by dentist into a payment plan to pull the teeth.

Rural Healthcare

This story of abscessed teeth points out an aspect of rural healthcare that frequently gets overlooked. Many health problems in rural areas can be addressed with modest expense, if healthcare is accessible locally, and patients can afford it and feel comfortable with its delivery.

Frequently rural healthcare systems strategically build regional hospitals, or clinics, featuring advanced medical technology. Highly trained personnel cluster around these medical centers, making available a full spectrum of medical services. But, other rural areas go begging. The federal government has designated more than three-fourths of all rural counties as Health Professional Shortage Areas based on need and availability of healthcare professionals. In 2004, only 3 percent of doctors graduating from medical school entered rural practice.

Frequently medical facilities compete with one another by offering the same services requiring similar costly medical technology. This lack of networking produces an expensive overhead that demands large numbers of insured patients. Yet, patients either with private insurance, Medicare, or Medicaid, feel depersonalized as they are efficiently run through the paperwork, their lab work and their brief visit with the doctor.

In 2001 the Census Bureau found that about 13 percent of rural residents lacked health insurance, approximately the same as urban dwellers. But, that number jumped to 22 percent in remote rural counties where terrain and driving distances contribute a sense of isolation. The fear of an added financial burden for households without health insurance also causes many rural people to put off medical attention till the problem becomes acute. Without some sort of universal health insurance to cover primary care, small businesspeople, farmers and low wagedworkers will face avoidable medical problems and possibly an early death.

A Social and Financial Problem

The crisis in rural healthcare represents a social as well as financial problem. The system rewards health providers for efficiency, technical skill and measurable results, but bedside manner and medical counseling get undervalued.

Yet, rural patients respond to personalized care and sensitive treatment.

In the free clinics that dot several rural counties of Appalachia, health providers screen patients for serious and life-threatening conditions, then make appropriate referrals. Yet, they can list the chronic illnesses they see on a daily basis: diabetes, hypertension, lung and heart diseases and obesity. Some of these conditions need continual monitoring with pharmaceutical help. Other conditions require a change of lifestyle. The compassionate healthcare practiced in these non-profit clinics, many times run by nurse practitioners, represents a holistic approach to healing. It gently stresses fundamental rules of health: practice stress management, stop smoking, get more exercise and eat a healthy diet.

Better rural healthcare depends both on individuals making healthier lifestyle choices, and the healthcare system promoting preventive medicine while rediscovering a compassionate bedside manner.

--Fr. Rausch is a Glenmary priest who teaches and organizes in central Appalachia.

Coming Attractions

Jul 1 FIRST FRIDAY MASS of the Sacred Heart
7:00pm Rosary, 7:30pm Mass
St. Paul of the Shipwreck, 1122 Jamestown Ave. at 3rd St., SF
Fr. Ray Reyes, Principal Celebrant

Jul 15 Bible Study, 7:30 pm (Every 3rd Friday of the month)
With Rev. Kato Kei, SDB
Corpus Christi Parish Hall, 62 Santa Rosa Ave, SF
Advance Registration: Norma Calip 415/468-8369
Leonor Conde 415/584-8120

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

Jul 22-24 JAC Renewal Weekend Retreat
Fri 6 pm to Sun 5 pm
Junior Apostolates for Christ
St. Paul of the Shipwreck, 1122 Jamestown Ave. at 3rd St., SF
Contact Mario 415/468-1346

Aug 5 FIRST FRIDAY MASS of the Sacred Heart
7:00pm Rosary, 7:30pm Mass
St. Elizabeth Church, 449 Holyoke St., SF
Fr. Joe Landi, Principal Celebrant

Aug 6 Light the Bay
2nd Interfaith Intercessory Prayer Day
Sites throughout Bay Area establishing a
Canopy of Prayer for the region
Information 888/852-9268

Aug 13 JAC 20th Anniversary Celebration
5:00pm Mass
St. Paul of the Shipwreck, 1122 Jamestown Ave. at 3rd St., SF
7:00pm Dinner/Dance Reception
Clarion Hotel, Burlingame
Contact Mario 415/468-1346

Oct. 8 & 9 HOLY SPIRIT CONGRESO/ CONFERENCE
With English & Spanish Sessions, St. Mary's Cathedral Conference Center,
Circle the Date!

What does it mean when a person is excommunicated from the Catholic Church?

At baptism, we as Christians enter into a “communion” with our Lord Jesus Christ and His Church.

When we sin, it is possible to break that communion. This is what happens with serious or mortal sin, when one has knowingly and willingly disobeyed God.

As a result, we cut our-



Dear Grace...

selves off from Him. If a person repents, however, and asks forgiveness through the sacrament of Reconciliation, this communion with Christ and His Church can be restored. This is what excommunication attempts to achieve.

What is Excommunication?

For the ordinary laity, canon law states that an excommunicated person is forbidden “to celebrate the sacraments and sacramentals and to receive the sacraments” (canon 1331.1.2) (CCC 1463). In most cases, the person would have to have the penalty formally pronounced by a sentence and the guilty party would not be bound to it until this had been done. There are certain offenses, however, that would incur an automatic excommunication simply by having committed the offense (canon 1314).

What Deeds Can Bring About Excommunication?

Some examples of the grave offenses that would incur automatic excommunication would be the following: apostasy (total denial of the faith), heresy (denial of some truth of the faith), schism (refusal of submission to the Roman Pontiff) (canon 1364); direct violation of the seal of confession by a priest (canon 1388); and procuring or performing an abortion or cooperation in an abortion in a way which is necessary to its being performed (canon 1398).

Factors that Diminish Guilt

The Church realizes of course that there are certain factors that can remove or diminish a person’s guilt, such as age (too young), ignorance of the law, lack of freedom, and several others (canon 1323).

In addition, a person must know that what they are about to do will re-

sult in a separation from Christ and the Church. There are situations, however, when the person could have known but chose not to be informed. In that type of case, there would be some accountability to God for the offense.

We need to keep in mind that excommunication is not for the purpose of separating someone from the Church or the sacraments. Rather, it is a medicinal penalty that is imposed in order to help the sinner to repent and turn back to God and be reconciled with Him and the members of His Body, the communion of believers.

It heals the wound caused by the sinner, who is wounded himself, as well as the Church. The excommunication will hopefully be lifted as soon as the person has repented.

--Grace holds an MA in Theology and is a syndicated columnist and speaker on Catholic Doctrine. Contact Grace at www.deargrace.com. ©2005 Grace D. MacKinnon. All rights reserved.

12 Reasons to attend Mass on a First Friday.

The promises of our Lord given to St. Margaret Mary Alacoque regarding those who are devoted to His Sacred Heart.

1. I will give them all the graces necessary in their state of life.
2. I will establish peace in their homes.
3. I will comfort them in all their afflictions.
4. I will be their secure refuge during life, and all in death.
5. I will bestow abundant blessings upon all their undertakings.
6. Sinners shall find in My Heart the source and infinite ocean of mercy.
7. Lukewarm souls shall become fervent.
8. Fervent souls shall quickly mount to high perfection.
9. I will bless every place in which an image of My Heart is exposed and honored.
10. I will give to priests the gift of touching the most hardene hearts.
11. Those who promote this devotion shall have their names written in My Heart, never to be blotted out.
12. I promise you in the excessive mercy of My Heart that My all-powerful love will grant to all those who receive Holy Communion the First Fridays in nine consecutive months the grace of final penitence; they shall not die in My disgrace, nor without receiving their Sacraments. My Divine Heart shall be their refuge.

Humility From Page 10

St. Benedict would say that if “God is ever present in our thoughts” (c. 7), if we truly abide in his love, than all we do bears the stamp of love, and the maze of commonplaces becomes a song of God’s love for us. This is St. Benedict’s plan of “totalitarian” sanctity for a totalitarian world, for it demands that we be sanctified by all that we do and are, including the thousand trifles which fill our days. He is truly a saint after the heart of Benedict who knows that he is a son of God’s love and sings a constant song to that love by doing all that he does in loving awe of God; and the never-changing refrain of his song is: “That in all things God may be glorified” (c. 57).

--Condensed from **Nothing But Christ** by Killian McDonnell, O.S.B. © 1953 St. Meinrad’s Abbey, Inc. A Grail Publication.

Entre las muchas gracias que estuvieron presentes en los “12 Días de Bendiciones” con el Papa Juan Pablo II en Roma-Castelgandolfo hace unos años, una que era evidente fue la unidad.

Entre los reunidos, había gran diversidad de colores, idiomas, costumbres y antecedentes. ¡Pero las diferencias sólo recalcaron el gran don de la unidad que estaba presente!

Los dos momentos mayores de unidad cada día fueron la alabanza y adoración carismáticas y la celebración Eucarística.

La alabanza y la adoración fueron un gran signo y agente de unidad. Mientras las personas comenzaban a alabar al Señor, su individualidad se fundía, para formar un coro de alabanza realmente unido. Las personas aplaudían y agitaban sus manos, o se movían en un espíritu de alegría y adoración, incluso si no conocían la letra de la canción, porque entendían su espíritu. Cuando las personas comenzaban a orar con el don de lenguas, ¡había una oración verdaderamente unificada! El entendimiento humano quedaba en suspenso; el lenguaje universal era el lenguaje del Espíritu, el lenguaje del amor.

La unidad extrema era la Eucaristía. Hombres y mujeres que vivían en puntos diferentes del planeta, con idiomas y experiencias de vida distintos, se reunían en el altar del Señor para recibir el Cuerpo de Cristo. Había un solo pueblo, y un solo Señor. La unicidad de lo individual se rendía en la unidad del Cuerpo. Estaba sólo Cristo. Las personas siguen maravillándose del don de unidad que estaba presente en este evento histórico. Un participante comentó: “Me siento más cercano a estas personas que con mi grupo de oración allá en casa. Desearía tener este tipo de unidad allí como el que he experimen-

tado aquí”.

La unidad es un don del Espíritu. Aunque los 12 Días de Bendiciones fue un momento especialmente bendecido, la unidad que Cristo dio a Su pueblo allí es la misma que Él desea para todos Sus seguidores. ¿Cómo vivir el “13° día de bendición”? ¿Cómo experimentar la unidad en nuestros grupos? He aquí algunas cosas a recordar:

1. La unidad es la voluntad de Dios. Si Dios nos llama a la unidad, entonces debemos creer que la unidad es posible. También debemos creer que Dios nos dará la gracia para la unidad.

2. Debemos desear la unidad. Debemos examinar nuestros corazones. ¿Valoramos realmente la unidad? ¿Es una prioridad en nuestros grupos? ¿Estamos dispuestos a morir a nosotros mismos para tener unidad? ¿Está nuestro grupo tan deseoso de unidad que trabajaremos duro para ello; pagaremos el alto precio por ello?

3. Debemos orar por la unidad. Debemos pedir fervientemente a Dios que conceda este don a nuestro grupo si realmente la queremos... deberíamos estar preparados para orar largo tiempo y en profundidad. Deberíamos considerar ayunar por esta intención. Deberíamos comprometernos a orar hasta que Dios en Su misericordia nos conceda lo que pedimos. Es un error muy humano trabajar duro en algo, y sólo orar como último recurso. ¡Deberíamos empezar por la oración!

4. La unidad llega con la claridad. Un modo de contribuir a la unidad en un grupo es ser muy claro en su visión, propósito y función. Muchas veces existen desacuerdos porque las personas están funcionando con expectativas distintas. Si una persona piensa que el grupo es de oración contemplativa, se enojará con las personas que alaban en voz alta. Si otra persona piensa que el grupo es de

oración comunitaria, se irritará con la persona que se sienta en silencio durante toda la reunión. Ninguna de ellas está equivocada, pero definitivamente están funcionando bajo modos diferentes de entender el propósito del grupo de oración. Este tipo de diferencias hacen difícil la unidad. Toma tiempo, esfuerzo y energía aclarar el propósito y carácter singular de un grupo, pero el hacerlo valdrá la pena.

5. Cuidado con las relaciones conflictivas. No hay nada más perjudicial para la unidad genuina que una en apariencia. Muchas veces las personas están realmente enfrentadas, sin embargo aparentan que todo va bien. Mientras tanto por debajo, el dolor crece y la ira está en ebullición. Tanto Jesús como San Pablo nos alientan a afrontar las dificultades en nuestras relaciones. Vaya a la persona y hablele de lo que le preocupa. No sólo se queje, sino busquen juntos cómo pueden llegar a algún tipo de entendimiento y reconciliación. Prepárese para reconocer su propia culpa en el asunto. Sea el primero en ofrecer una disculpa y a aceptar la contrición del otro. Los problemas que enterramos no desaparecen, se pudren.

Al estar comprometidos con la unidad, podemos seguir viviendo el “13° día” de bendición.

—© 2005 ICCRS, the newsletter of the International Charismatic Renewal Services, Vatican City. Used with permission.



Bienvenidos a Casa
Sábado
7:00 am to 7:30 am
Radio Única 10.10 AM



Misa de Sanacion en el Poder del Espiritu Santo
Parroquia San Carlos Borromeo
713 South Van Ness, San Francisco
Sabado 9 Julio 2005 7:00 PM
Celebrante Fr. Alex Gonzalez



Lunes 18 de Julio 7:00 PM
Escuela de Renovacion Carismatica (ERCA)
Parroquia Corpus Christi,
Santa Rosa & Alemany, SF
Inf 415-717-6928



Fr. Joe Landi (center) with the Spanish Youth Tract, 2004 Holy Spirit Conference/Congreso at St. Mary's Cathedral. El Padre Joe Landi (en el centro) con el Grupo Juvenil en la Congreso/Conferencia del Espíritu Santo 2004 en la Catedral de Sta. Maria
Photo by Cathy Joyce

La Juventud esta Encantada por el Espíritu Santo

El diccionario define el ser “encantado” como a: el ser afectado como por magia o b: agradar, sentir tranquilidad, o sentir gusto por una atracción muy grande. Esta definición casi describe lo que pasó entre los niños de habla inglés y habla hispana en el congreso anual del Espíritu Santo el año pasado. ¡Estaban encantados de más!

Por eso, los días 7 y 8 de octubre del 2005 en el Centro de Conferencias de la Catedral de Sta. Maria, por el 8o año, un grupo de jovenes estará guiando a los niños que asistirán el congreso con sus padres y estaran

exponiendolos a las lindas maravillas del catecismo de la Iglesia usando música, bailables, y comédias para encantarlos con el poder y la fuerza del Espíritu Santo.

La conferencia anual del Espíritu Santo consistará de enseñanzas y esclarecimiento espiritual para adultos, talleres creativos y encantables para los niños y además misas espirituales en varios idiomas para los dos. ¡Apunten la fecha! Vengan y traigan toda la familia para ser renovados.

Youth Are Charmed by the Holy Spirit

Webster's Dictionary defines “charmed” as “a: to affect by or as if by magic. b: to please, soothe, or delight by compelling attraction.” That definition

almost describes what happened with Spanish and English-speaking children at the annual Holy Spirit Conference/Congreso last year. They were charmed plus!

So, on October 7 & 8, 2005 at St. Mary's Cathedral Conference Center, for the 8th year, a group of young adults will take under their wing the children attending the Conference/Congreso with their parents and expose them to the delights of the Church's teachings using music, dance and theatre to charm them with the power of the Holy Spirit.

The annual Holy Spirit Congreso/ Conference features inspirational teachings and spiritual enlightenment for adults, charming and creative workshops for children plus multi-lingual, Spirit-filled Masses for both. Save the date! Come and be renewed.

Your donation helps spread the Good News

Please pray for these **Friends of the Good News** who helped get this newsletter to you by their donations, or donations in their name, last month: Barbara Bottarini, James & Lorraine Coito, In memory of Donald Darling, Laurence Garces, Jose & Clemen Garcia, Norma Bermundez Gelle, Clifford & Bereniece Kopinski, Eloida & Artemio Leonardo, Robert & Cleody Manalo, Georgia & Terry Mancuso, Catherine Mannion, St. Patrick Charismatic Community and Mary Sanderman. It costs \$35,000 a year to publish and distribute this newsletter. Advertising helps. You can help too. If you enjoy receiving the Charismatics, join the **Friends of the Good News** with a tax deductible donation. May the Lord reward you for your generosity.

Enclosed is \$10.00 ___ \$20.00 ___ \$30.00 ___ Other \$ ___ Please add my name to the Charismatics mailing list ___

Name _____ Address _____ City _____
State _____ Zip _____

E-Mail: _____ Prayer Group/Parish _____

Prayer request _____



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

For Heaven's Sake

5:30 am every third Sunday of the month

WITH HOST MAURY HEALY

TUNE IN July 17, 2005

A production of the Archdiocese of San Francisco
Office of Communications
In Collaboration with KRON Channel 4

Monastery of the Risen Christ School for Spiritual Directors

At the Santa Barbara Mission Renewal Center,
Santa Barbara CA

July 22 to August 5, 2005

With the Benedictine Community: Abbot David
Geraets, OSB, Fr. Ray Roh, OSB, Marie DiSciullo-
Naples, PhD., Pat Mitchell, PhD., & Steve Coffey, OSB.

Information: 805-546-8286 or

E-mail joyologist@qwi.net



THE CATHOLIC CEMETERIES

Archdiocese of San Francisco

Call for a free Pre-Need Planner

Toll Free 1-888-320-9922

MOUNT OLIVET CEMETERY

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

HOLY CROSS CEMETERY

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

HOLY CROSS CEMETERY

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

First Friday Mass of The Sacred Heart

7:00 pm Rosary, 7:15 Praise, 7:30 pm Mass

July 1, 2005

St. Paul of the Shipwreck

1122 Jamestown Ave., SF

Fr. Ray Reyes, Principal Celebrant

Music by the JAC Youth

Sponsored by the Charismatic Prayer Groups of the Archdiocese of San
Francisco



ALMIGHTY GOD

*Grant us
justice and
peace in
our land*



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

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

Your copy of the July 2005 Charismatics—Our 12th year of spreading the Good News