

LAMENTATIONS 3:23
His lovingkindness begins afresh each day.

Analyzing biblical pneumatology leads Augustine to formulate the thesis that besides the term "Holy Spirit", the terms "love" (*caritas*) and "gift" (*donum*) are also, in strict terms, names for the Holy Spirit.

Let us start with the analysis of the word "love", which leads Augustine to this view.

The central text from which he develops his thesis is found in the First Letter of Saint John: "God is love" (1 Jn 4:16). Augustine points out that this assertion refers, first of all and fundamentally, to God as the undivided Trinity; yet it does nonetheless express a particular characteristic of the Holy Spirit. The situation here is similar to the one with the words "wisdom" and "word", which, on one hand, express qualities of God in general but which the Bible refers, each in a quite specific

sense, to the Son. Augustine finds evidence for the pneumatological sense of *caritas* in the textual context of 1 John 4:7—16. What is decisive for him in this case is a comparison between verse 12, together with 16b, and verse 13:

Verse 12: "If we love one another, God abides in us."

Verse 16b: "God is love, and he who abides in love . . . God abides in him."

Verse 13: "By this we know that we abide in him and he in us, because he has given us of his own Spirit."

In one case, it is love that grants the abiding; in the other case, the Holy Spirit—in the structure of the sentences quoted, *Pneuma* can replace love, and vice versa. Or, literally: "The Holy Spirit, of whom he has given us, makes us remain in God and God in us; yet it is love that effects this. He himself, the Spirit, is therefore God as love." To make things clear, Augustine adds that Romans 5:5 says: "God's love has been poured into our hearts through the Holy Spirit who has been given to us." It seems to me that these observations



The Holy Spirit As Love by Pope Benedict XVI

See Page 2

Statement of Archbishop William J. Levada

On the occasion of the announcement of my appointment as the new Prefect of the Congregation for the Doctrine of the Faith, I want to express first of all my profound gratitude to our Holy Father, Pope Benedict XVI, for the trust he has placed in me to ask me to take the position that he himself filled so effectively for the past 24 years. I can only say

that I will do my best to live up to that expression of trust, with the help of God.

I have known Pope Benedict since 1981, when he came to the Vatican as the then new Prefect of the same Congregation, where I was working at the time, on loan from the Archdiocese of Los Angeles. My return to California in 1982 had already been scheduled by his predecessor, Cardinal Franjo

Seper, before the latter's retirement and Cardinal Ratzinger's appointment had been announced.

In 1987 I was appointed by Cardinal Ratzinger, whom Pope John Paul II asked to develop the project for a new catechism for the universal Church, to



See Page 3

Inside this Issue

Mary and Culture, P2
Br. John Samaha

Stepmom, P4
A Book Review

Teen Talk, P5
For Teens Only!

Cardinal Newman, P6
Paul M. Hupf

Holy Laughter, P7
Killian McDonnell

A Priest Forever, P8
Mary C. Flynn

On The
Lighter Side, P9

A Steward's Voice, P10
Rev. Sally Bingham

Dear Grace, P13
Grace MacKinnon

Articulos en
Español, P14

Holy Spirit From Page 1

are in principle correct: The gift of God is the Holy Spirit. The gift of God is love—**God shares himself as love in the Holy Spirit.** Yet there are thereby given, for Augustine, a whole series of important perceptions concerning content. First of all, the presence of the Holy Spirit makes itself known in the manner of love. Love is the criterion of the Holy Spirit as against unholy spirits; indeed, it is the presence of the Holy Spirit himself and, in that sense, the presence of God. The essential and central concept summing up what the Holy Spirit is and what he effects is, in the end, not “knowledge” but love. The filling out of the concept of “spirit”, the interpretation of what is for Christians the “wholly other” aspect of God, is thereby made concrete from that point onward by contrast. The complete clarity of this statement, of course, emerges, on the other hand, only in the ecclesiological sphere, where Augustine is practically obliged to ask: What does “love” mean here, as the criterion of the presence of the Holy Spirit and, thereby, also the criterion of being Christian and of the Church?

Love Present Only Where Things Can Abide

One further important detail emerges directly from the analysis of the text from 1 John itself, the basic criterion of love, its “proper work”, so to speak—and, thereby, the “proper work” of the Holy Spirit—is this, that it achieves **abiding.** Love shows itself by being enduring. It can by no means be recognized at a given moment and in the moment alone; but in abiding, it does away with uncertainty and carries eternity within it. And thus in my view the relationship between love and truth is also thereby given: love, in the full sense, can be present only where something is enduring, where something abides. Because it has to do with abiding, it can occur, not just anywhere, but only there where eternity is.

Holy Spirit’s Main Activity

And with this, an outline of the basic structure of a doctrine of the

discernment of spirits and of counsel for the spiritual life has emerged. For it is now clear that anyone who looks for “Pneuma” only as something “exterior”, in what is always unpredictable, is on the wrong track. Anyone who does so is failing to recognize **the fundamental activity of the Holy Spirit: the love that unites and draws into abiding unity.** A distinction of great importance appears at this point: Is the Pneuma to be sought only in what is discontinuous, or is it in “abiding” itself that he dwells, in enduring and creative faithfulness? If the latter is the case, that also means that the Pneuma is not to be found where people speak “in their own name”, “seeking their own honor”, and parties arise on their account. The Pneuma shows his credentials, indeed, in “bringing to remembrance” (Jn 14:26) and in unifying. We will have to come back to these statements, in which pneumatology developed for Augustine into indicators for practical action. Let us first pursue our analysis.

“Love” Means “Holy Spirit”

I should like just briefly to refer to a second context in which Augustine saw confirmation of his idea that by the word “love” Holy Scripture specifically intends to refer to the Holy Spirit.’ Augustine now compares verses 7 and 16 of the fourth chapter of the First Letter of John and finds in the complementary interpretation of these two texts renewed confirmation of what he had concluded by comparing verses 12 and 16 with verse 13. Verse 16 says, “God is love.” In verse 7 we read, “love is of God.” Love is therefore, on one hand, “God” and, on the other, “of” or “from God”; that is, taking the two together, it is just as much “God” as “from God”: it is “God from God”. Together with the previous textual comparison, that seems to make clear yet again that this “God from God”, God as the power of going forth and going toward, as the power of new birth, of the new “whence” for man, is the Holy Spirit and that in what is being said about *agape* we may receive enlightenment about what the Holy Spirit is.

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

Mary in a Cultural Context

by Br. John M. Samaha

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

As Pope John Paul II continued to promote a new and more careful reading of Vatican II, he emphasized that the advancement of knowledge, research and piety in regard to the Blessed Virgin Mary must also be permanent since the exemplary value and the mission of Mary of Nazareth are permanent. The Mother of the Lord is a “datum of divine revelation” and a “maternal presence” always operative in the life of the Church (*Redemptoris Mater*). He directs us not to lose sight of the importance of chapter eight of *Lumen Gentium* and its doctrinal synthesis about Mary in the context of the mystery of Christ and of the Church, for it stresses that the Mother of the Lord is not a peripheral figure in our faith and in the panorama of theology. Rather she participates intimately in the history of salvation and “in a certain way unites and mirrors within herself the central truths of the faith.” The Congregation for Catholic Education expounded on this at length in *The Virgin Mary in Intellectual and Spiritual Formation*.

Study of Mary Must Speak to Current Concerns

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

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Archbishop Levada From Page 1

serve on its Editorial Committee, a group of 7 bishops whose task it was to prepare a draft of the catechism, conduct a consultation among the bishops of the world and many scholars, and develop a final text under the direction of the Commission of 12 Cardinals of which Cardinal Ratzinger was President. I remember many occasions when he would unexpectedly join our discussions, roll up his sleeves, review the proposed changes and amendments, ask our opinions and discuss them with us — we felt blessed by his insights and his encouragement, and by his real spirit of collegial work.

A Tribute to the American Church

Since 2000 I have been a Member of the same Congregation, participating in many meetings under his guidance as Prefect. No doubt his choice of me is in part due to my familiarity with the work of the Congregation over the years. This choice is also a tribute to the Church in the United States, and a recognition of our important contribution to the work of the universal Church. I hope my 22 years of experience as a bishop in the United States will help to represent the Church here well at the Holy See, and to make the bonds between the See of Peter and the American Bishops ever stronger.

The Congregation's Aim

The work of the Congregation seeks principally to promote a sound understanding of the content of the Christian faith, as that has been handed on through the Church since the time of Christ, and to assist the Pope and the bishops of the Church throughout the world in the delicate task of clarifying erroneous doctrinal positions when that is judged necessary.

Archbishop Emeritus

I look forward to undertaking this work as a service to the Petrine ministry of Pope Benedict, who has been called by Christ to serve the People of God — and especially their bishops — throughout the world. At the same time I will be sorry to have to leave San Francisco, where I have served almost ten years, and developed close ties with many priests and people. But it is comforting to know that my ties with San Francisco will not be broken, since in my new position I will retain my link with this local church by having the official title Archbishop of San Francisco emeritus, a title also enjoyed by my immediate predecessor, Archbishop John Quinn.

An August Departure

I plan to visit the Congregation to meet the staff and get an overview of the tasks ahead during the first week of June. I expect to relocate permanently to Rome during August, with my official date of resignation as Archbishop of San Francisco to be set for August 17, the 10th anniversary of the announcement of my appointment as Archbishop here. I ask for God's grace and blessing on this new ministry to which He has called me, and I earnestly ask for the prayers of all who hear or read this statement. May Our Lady of Fatima, whose feast the Church celebrates today, intercede for me and guide me.

--Issued May 13, 2005



A Book Review

Many women today find themselves gaining an "instant" family when they marry a man who already has children.

Written by a woman with children who married a widower who also had children, **Growing as a Stepmom—With God's Help!** is honest, encouraging, and full of wisdom and faith. An asset for any blended family to help ease the "growing pains" of coming together, **Growing as a Stepmom—With God's Help!** addresses a number of issues new stepfamilies face including accepting the fact that there is no "perfect" family; allowing everyone to grieve in his or her own way; developing as a disciple of prayer and self-care; and focusing on the marriage relationship.

Growing as a Stepmom—With God's Help!

by Jacqueline Syrup Bergan

Each chapter ends with a selected exercise or two, and a suggested Scripture reading. Jacqueline Bergan, an experienced retreat master and stepmom herself, emphasizes that God is always present in loving and creative ways in the midst of our circumstances.

Responding in Love and Prayer

This book is a powerful testimony to the rewards and challenges of accepting God's call to love and nurture another woman's children. Jacqueline Bergan offers an honest, encouraging, and faith-filled glimpse into her thirty-two-year experience as mother and stepmother to a family of eight children. The

Scripture passages, questions for reflection, and exercises included at the end of each chapter will help every stepmother to respond in love and prayer to the complexities of a blended family.

Enthusiastic Responses

The response to **Growing as a Stepmom—With God's Help!** has been most enthusiastic. "Humor, love, and prayer combined with common sense, practical strategies, and a clear, understandable explanation of the stepmothering process all add up to a 'must read' for Christians on this journey, says Gabrielle Lawrence, Ph.D., licensed psychologist and Christian therapist, Scottsdale, Arizona.

"**Growing as a Stepmom—With God's Help!** is a treasure for any stepmother seeking God's wisdom and grace in her new role. The format is excellent for individual reflection or group sharing. A perfect gift for a new stepmother!" adds Sr. Paula Hagen, OSB, National Director, Ministry of Mothers Sharing.

"Jacqueline Bergan addressed all the areas of growth that I faced as a step-mom through the labor pains of creating a blessed stepfamily under the protection of God's wings," comments Gail A. Hartman, mother and stepmother, Chandler, Arizona.

About the Author

Jacqueline Syrup Bergan is the coauthor of the highly acclaimed five-volume *Take and Receive Series* (Love, Forgiveness, Birth, Freedom, and Surrender), which guides readers through the Spiritual Exercises of St. Ignatius. She has an extensive background leading retreats and spirituality workshops and has offered private spiritual direction for many years.

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I hate pornography. Who is with me on this?

Posted 6/9/2005 11:14 AM by level7

On-line replies to this message:

Re: Rejecting porn

Pornography destroys men. It robs us of our freedom to love others for who they are. To see women as truly beautiful for the heart. To give ourselves to others. It causes men to not be responsible.

Pornography destroys women. It robs them of the freedom to be individuals, and to actually believe that they are beautiful.

Pornography destroys those who create it. They are so bound by greed to their desire to control others that they become incapable of being just.

Pornography destroys those who are in the pictures. Making them believe that the only way anybody will ever notice them is if they disregard their dignity and consider themselves something to be taken advantage of.

Pornography destroys innocent people. It breaks the hearts of wives who have husbands who are addicted. It breaks the confidence of children whose fathers like to look at it. It breaks and destroys families, careers, and finances.

Re: Rejecting porn

Pornography is terrible because the devil finds our weakest spot and exploits it. Not to mention many of the things that are put on

TV today that can also lead us to sin because they show such low moral standards

Re: Rejecting porn

I hate it with a passion. It only creates a dark deep pit inside your soul, and nothing good can ever come from that.

Re: Rejecting porn

I hate pornography, too. I haven't gone looking for it, I haven't seen any. I don't ever want to because I don't want it to make me want more from a relationship. It degrades girls. Something needs to be done about it.

Re: Rejecting porn

Right there with you man. It has hurt me already, and even though I stopped looking at it and I don't really struggle not to look at it, it still swirls around in my mind and it will for many years to come, maybe even my entire life. I hope that someday when I have sons I can keep them from the same pain. Stop the madness, even if you struggle no matter how hard to have to stop, for everyone's sake.

Re: Rejecting porn

I hate it. it makes people lowly and uncontrollable, it leaves people with a lust that can take years to overcome. It leaves people with images for the rest of their life. I know people who had porn addictions, it is so low and pure evil. There is nothing good about it.

Re: Rejecting porn

Yup! Porn lovers are so lost, and yet can't stop because it is addictive! SO sad! I get so angry, I mean I can't get my email without getting suggestive spam! Grr. Lord help this world!!!

Re: Rejecting porn

I have a real problem

with the porn industry in general. I remember when I was a kid going to websites thinking they were perfectly safe that turned out to be porn sites. People send porn email to random people not knowing or caring who receives it. This is just all the bad things that porn does for those who watch it. What it does to those who are involved is just as bad if not worse. They say that when they start filming porn they kind of feel like they're selling their soul. They get paid to have their dignity taken away, to be looked down on by society. Many are abused, and were abused as children. The porn industry is the most evil, hate-filled thing in the public eye. The slimeballs that run this industry are the most vile individuals ever. I pray for these people that they might one day see the errors of their ways. I hope that all of you pray for them too, because these people are people in some serious need of some prayers.

Re: Rejecting porn

God bless all of you!!! In my opinion, it takes a real man not to look at porn, when everything around him is saying otherwise. It makes me so happy to know that there's guys like you out there, who value us women (and yourselves) enough to not look at that. Stay strong!!!



Condensed from [Teen Talk](http://TeenTalk), the chat room at www.lifeteen.com & www.sfspirit.com



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Born in 1801, in London, the life of John Henry Newman spanned nine decades of the 19th century. In England at the beginning of the century, "the Catholic community," in the words of Newman was, "but a few adherents of the Old Religion, moving silently and sorrowfully about, as memorials of what had been. 'The Roman Catholics';-not a sect, not even an interest, as men conceived

entrance to Oxford or Cambridge nor hold public office, nor any position of importance, unless he subscribed a document entitled, "Thirty-Nine Articles of Religion", a document adopted in 1571 by a "Convocation of the Clergy" (all members of the Church of England), which was subsequently given the force of law when enacted by Parliament.

The Church of England
The Church of

Do God's Commandments Still Exist?

We should re-read God's commandments carefully now that there is so much disrespect for God, the preservation of life and human dignity.

The late Pope John Paul II wrote in his Apostolic Letter on the Day of the Lord (*Dies Domini*) that the Sabbath, Sunday for Christians, must be kept holy. Every commandment of God remains relevant more than ever.

There are also commandments of the Church. It is with these commandments and laws that the Church helps us to follow the commandments of God, to better love the Lord and our neighbor.

The Church may modify her commandments; however, she can never change the commandments of God.

Certainly, they exist always! They are found in the Bible, in the Holy Scriptures, in the Word of God that spans the limits of space and time (Ex 20: 2-17; Dt 5: 6-21).

Remember the commandments that the Lord Yahweh gave to Moses that are recorded in the Old Testament. It is a Decalogue, ten statements. They are summarized below:

- You shall not put other gods before me...**
- You shall not falsely use the name of Yahweh your God...**
- You shall remember the Sabbath day and keep it holy...**
- Honor your father and your mother...**
- Do not kill...**
- Do not commit adultery...**
- Do not steal...**
- Do not give false witness against your neighbor...**
- Do not covet your neighbor's house...**
- Do not covet your neighbor's spouse...**

This Decalogue outlines the way of life with which to align oneself with God. The commandments of God never change and carry serious obligations for living. The first three commandments have to do with the love of God; the other seven address the love of neighbor.

When Jesus was alive, he did not abolish the law; rather he brought the law to perfection (Mt 5:17). He reiterated the commandments, all the while insisting that the greatest and first commandment is to love the Lord our God, and, then, to

See Page 11

John Henry Cardinal Newman
by Paul M. Hupf

of it,-not a body, however small, representative of the Great Communion abroad,-[were] but a mere handful of individuals, who might be counted, like the pebbles and detritus of the great deluge."

From the 16th to 18th Centuries

In the period between the reign of Henry VIII in the mid 16th century and the late 18th century, Catholics were persecuted and hunted. Catholic Mass was forbidden; more than 160 priests were put to death simply for offering the sacrifice of the Mass. There were no Catholic bishops in England. While, in the late 18th century, restrictions had been relaxed slightly, being a Catholic in England meant distrust and hardship.

Discrimination Against Catholics

One could not gain

England was an established church. By that is meant that the English government had authority to, and did, regulate its activities. The Church of England deemed itself as having origin in Apostolic times, the one true Church, while the Catholic Church, governed by a "Romish Pope" was but an errant branch, the Pope being "Antichrist."

The Cardinal's Many Accomplishments

Cardinal Newman held a Master's degree from Oriel College in Oxford, where he had been elected a "Fellow." He was well versed in Latin and Greek, an accomplished orator, and exceptionally skilled in the use of the English language.

--Paul M. Hupf is a parishioner at St. Cecilia Church and will be conducting a seminar in their Adult Faith Formation this Fall on Cardinal Newman's *Apologia Pro Vita Sua*.



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

A quick reading of the Holy Rule leaves one with the impression that St. Benedict is very strict in the matter of laughter and that he has little sense of humor. Seldom does he use language as strong as this: "Coarse jests, and idle words or speech provoking laughter we condemn everywhere to eternal exclusion; for such speech we do not permit the disciple to open his lips" (c. 6). But a closer examination of the

Holy Laughter

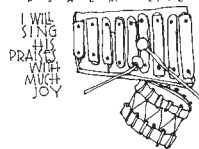
by Killian McDonnell, O.S.B.

Holy Rule will reveal that, rigorous as he is, St. Benedict is even here an apostle of moderation.

Laughter is a Holy Thing

St. Benedict does not, of course, condemn laughter as an evil in itself, for the ability to laugh was given to us by God. With St. Paul, St. Benedict would hold that "every creature of God is good, and nothing is to be rejected that is accepted with thanksgiving" (Phil. 4:6). Our laughter and our sense of humor, because they are gifts gratefully accepted from God, are holy things. Having received them from God and having consecrated them to God, we can use them as a means of making ourselves holy and giving glory to God. St. Benedict certainly included them in his totalitarian idea of sanctity "that God may be glorified in all things" (c. 57). And since our laughter and our sense of humor are consecrated to God they have a right to be regarded and used as holy things. Like all holy things they have their own proper use, and their own proper place. Once we misuse them or take them out of their proper place we fail to give them that respect and reverence due to consecrated objects.

But what about St. Benedict's strong language; the words "eternal exclusion" could hardly be more emphatically condemnatory. It should be carefully noted that St. Benedict condemns only what is excessive. He will have no part with "boisterous laughter" (c. 4) or "frivolous speech" (c. 68) which are the by-products of coarse jokes and superficial living. And here we have the point St. Benedict insists on over and over again in all aspects of our life, that is, reverence. Because we have never seen or seldom thought



of laughter and our sense of humor as holy things, as things dedicated to God, our humor is not reverent; we have adopted the pagan standards of humor. Listen to many of our radio programs and watch our television and note how few of them manifest any reverence. Instead of seeing the really funny half of life and the contradictory or absurd elements in it, they try to make the whole of life comical and ridiculous, which is to destroy its meaning.

Humor ≠ Happiness

Perhaps we have been deceiving ourselves. We know that man was made to be happy; the pursuit of happiness is one of our basic rights. Have we made the mistake of thinking that a sense of humor and happiness are identically the same thing? They certainly are related, but the one is not the other. The comedian can be a very unhappy man. If we have been guilty of identifying the two we can explain why the world is laughter-crazy and why our humor is not reverent. We have been seeking "much laughter" (c. 4) with the same zeal that the saints seek God. Both think that they are seeking happiness. As usual the saints are right and we are wrong. And our humor is irreverent because it has been taken out of its proper place and made into something it can never be. God is meant to be our

happiness; but we have made humor our happiness. What could be more irreverent than that?

Our Holy Father's stand on frivolous speech and boisterous laughter is quite understandable when we remember that he is trying to make men of prayer of his followers. There are many vices and dissipating tendencies in man which are much more hostile to the spirit of prayer and recollection than excessive laughter. But few are so subtle. We tend to regard it as one of those pleasanter defects which, if it does not make us more pleasing to God, at least gives us the title of "good fellow" among our friends. In examining our conscience for faults we pass it by time after time in favor of more glaring defects. Yet it is an imperfection that has few rivals in its ability to dull and scatter our spiritual energies. Note how incongruous the "love of much laughter" is with such instruments of good works as "Not to fulfill the desires of the flesh; To desire eternal life with all spiritual longing; To apply one's self often to prayer" (c. 4).

Sanctity Does Not Exclude Wit

But it would be a grave error to think that sanctity excludes wit, humor, and laughter. At the height of her sanctity St. Scholastica enjoyed her little joke at St. Benedict's expense. And the ascetic St. John of the Cross, who gave precious little to nature, used his sense of humor on occasions to further God's work. No less a person than St. Thomas Aquinas wrote: "It is against reason for a man to be burdensome to others, by offering no pleasure to them, and by hindering their enjoyment.... Now a man who is without mirth, not only is lacking in playful speech, but is also burdensome to others, since he is deaf to the moderate mirth of others. Consequently, they are vicious, and are said to be boorish or rude." But, lest he be taken to condone excess, St. Thomas hastens to add: "Since mirth is useful for the sake of the rest and pleasure it affords; and since

Catholic Radio Hour



KEST 1450AM
7:00 pm

The Archdiocese of San Francisco was richly gifted earlier this summer with the ordination of two outstanding new priests by Archbishop William Levada.

A joyous note: this jubilant event bears special personal meaning because I had the privilege of knowing both of these remarkable men as seminarians during their pastoral years. It was wonderful to witness their transformation into priests of Jesus Christ at St. Mary's Cathedral last June 25. Warmest congratulations to **Fathers Mark Reburiano and John Sakowski**. May they and their priestly ministries thrive in the Holy Spirit now and always!

The Catholic priesthood has awed, unsettled, mystified, infuriated, and inspired the world at large for two

ordinary bread and wine are transformed into the Body and Blood of Christ and the priest "exercise[s] in a supreme degree [his] sacred office" (CCC #1566). The ordinand is to be "molded into the likeness of Christ," (Ordination Rite, Order of Priest) Word Incarnate, perfect union of human and divine. Through the sacrament of Holy Orders, the Holy Spirit anoints a priest with "an indelible spiritual character" (CCC #1582) that transforms him and makes him "a priest forever" (Ps 110:4). Not even death will alter his status, and his judgment before God will be as a priest.

It is the Lord's will that this exalted spiritual edifice of the priesthood be placed on a human foundation, in imitation of His own high priesthood that commingles the human and the divine. It is this human foundation that is the priesthood's great glory as a mark of the Son of God becoming man in order to be our High Priest and offer Himself in

resentment and rebellion from the world at large directed at the priestly authority demonstrated by speaking and working in the Lord's name. The world continues to belittle the Lord Himself, and in turn, His priestly ministers. Such disrespect leads to increasing contempt and persecution that must be constantly endured alongside the Master.

"More will be Demanded"

Furthermore, in the words of this divine Master, "Much will be required of the person entrusted with much, and still more will be demanded of the person entrusted with more" (Lk 12:48). Even in an ideal environment not hostile to religion, a priest's human flaws will be observed very keenly and taken seriously because of his public role as the Lord's anointed and the expectation that he will live up to that role. His behavior will be understood in light of his priesthood and evaluated by that standard because "more will be demanded" of him. Undeniably, priests are held to a higher standard of behavior; while this is clearly more challenging for a priest, it is also a golden opportunity for him as the spiritual leader that he is to set a highly influential example by his choices and actions of what it means to live as an anointed servant of the Lord in a world that has largely forgotten the importance of living such a life.

Upon making her Profession as a Carmelite, St. Thérèse of Lisieux declared why she had entered Carmel: "I came to save souls and especially to pray for priests." (Chp 7, *Story of a Soul*). This beloved Doctor of the Church refers to a great truth with these simple words; namely, that the salvation of souls is inextricably linked with the action of priests who bring that salvation concretely to those souls in the form of God's word, works, and above all, sacraments. It is particularly for us who are not priests to take the declaration of St. Thérèse to heart and pray with gratitude and petition to the Lord for those who are.

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

A Priest Forever

By Mary Chang Flynn

thousand years as has no other institution, save the Church itself. It has elicited reactions ranging from the worldwide acclaim that urged the elevation of Pope John Paul II to immediate sainthood upon his passing, to the viscerally venomous words of 18th century French *philosophe* Denis Diderot, one of the leaders of the Enlightenment: "Man will never be free until the last king is strangled with the guts of the last priest." Diderot was quoting words first uttered by fellow Frenchman Jean Meslier—who, with blazing irony, was a lapsed Catholic priest who had in reality been a covert atheist since his youth.

Human with Divine

Arguably, the marked depth and range of reactions to the priesthood stem in large part from the way that, per God's hand, the priesthood unites the human with the divine—a volatile mixture that continually stands in need of the mighty grace of God to achieve its awesome potential, and a mixture that is at the same time a lightning rod for those harboring antagonism towards the Church. Ordination to the priesthood simultaneously situates monumental powers, expectations, and responsibilities in one man, in line with the "sacerdotal dignity" that is the Lord's. God invests a mortal man with astounding divine powers for the care of souls, including the power to teach in Jesus' name, to forgive sins, and to celebrate Mass within which



sacrifice to the Father. But as with all things human, this foundation is also the priesthood's great challenge and vulnerability—just as the humanity of its practitioners is also the great challenge and vulnerability of the medical or legal professions, for example. Yet as substantial as the powers, expectations, and responsibilities are that accompany callings such as these, there is no claim made by physicians or attorneys to divine powers and authority. And therein lies the rub, for to answer God's call to be His priest is indeed to stand in God's place with claim made to the divine in many ways, yet, obviously to do so as a man. But never as a man, alone; for it is the Lord Himself who rushes in to minister to His people through His priest.

Beauty and Difficulty

Responding to God's call by taking on the mantle of the priesthood is to become the Lord's own in a myriad of ways, both beautiful and difficult. The beauty arises from bringing God to His people in the most literal and mystical of ways, in both the brightest and darkest times of their lives, often at the cost of great personal sacrifice. But then there is the purely difficult, lacking beauty, which arises in part from being besieged by

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On the lighter side...

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Words to live by...
A smile is the best way to improve your looks

The New S.A.T.

(Determines age, not I.Q.) Count all you remember.

1. Blackjack chewing gum.
2. Wax Coke-shaped bottles with colored sugar water.
3. Candy cigarettes.
4. Soda pop machines that dispensed bottles.
5. Coffee shops with table side jukeboxes.
6. Home milk delivery in glass bottles with cardboard stoppers.
7. Party lines
8. Newsreels before the movie.
9. P.F. Flyers.
10. Butch wax
11. Telephone numbers with a word prefix like Pennsylvania Station 5000.
12. Peashooters
13. Howdy Doody
14. 45 RPM records
15. S&H Green Stamps or Blue Stamps
16. Hi-fi's
17. Metal ice cube trays with lever
18. Blue stencil/mimeograph paper
19. Blue flashbulbs
20. The Packard, Tucker or Edsel automobiles
21. Roller skate keys
22. Cork popguns
23. Drive-ins (Not drive thru)
24. Studebakers
25. Washtub wringers

If you remembered 0-5: You're still young.
If you remembered 6-10: You're getting older
If you remembered 11-15: You don't tell your age anymore.
If you remember 16-25: You're either a whiz-kid or a grand parent helped you, or it's time to retire

The Wisdom of Life

Remember you are unique --just like everyone else
Never test the water with both feet.
If at first you don't succeed, skydiving is not for you.
Some days you're the fog; some days you're the windshield.
Good judgment comes from bad experience and a lot of that comes from bad judgment.
A closed mouth gathers no foot.
There is a fine line between "hobby" and "mental illness."
No matter what happens, somebody will find a way to take it too seriously.
Everyone seems normal until you get to know them.
Generally speaking, you aren't learning much when your lips are moving.
If you tell the truth, you don't have to remember anything.
Never take a sleeping pill and laxative on the same night.

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

A man tells his doctor, "I take a look in the mirror, and I think I'm a dead man. My face is thin, my cheeks are hollow, my skin is sallow, my hair is falling out. What is it?"
To which the doctor replied, "I don't know. But I can tell you this. Your eyesight is perfect."

The Top 10 Things People Think About In Church While Singing a Hymn.

10. What's for lunch?
9. What does the priest wear under his vestments?
8. Will the person behind me ever hit the right note?
7. 90 minutes till kickoff.
6. Did I turn off the iron?
5. The likelihood of the big light fixture falling and hitting me on the head.
4. How many people have lost more hair than I have?
3. How would the hymn sound if Metallica played it?
2. Are there doughnuts at fellowship?
1. How many more verses?

—Holy Humor

Sister was teaching how God created everything, including human beings. One little boy seemed especially intent when she told the class how Eve was created out of one of Adam's ribs.
Later in the week his mother noticed him lying down as though he were ill and asked "Are you ill?"
"I have a pain in my side," he responded. "I think I'm going to have a wife."

True Confessions

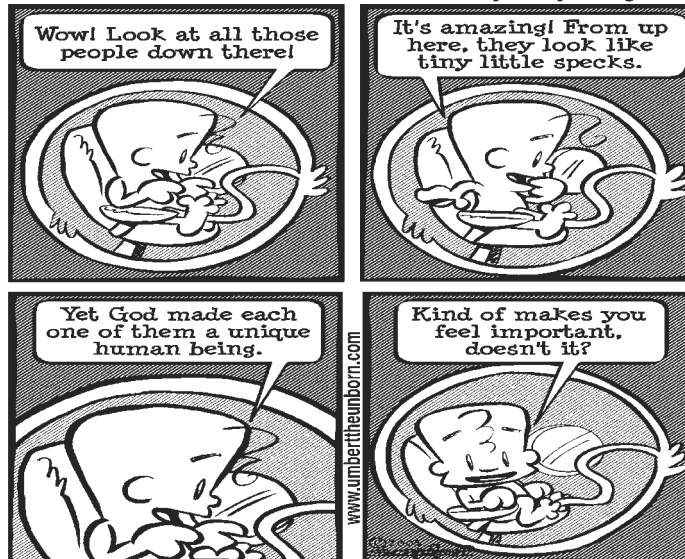
In confession a man says, "Bless me, Father, for I have sinned. Last week I was with seven different women."

The priest says, "Take seven large lemons, squeeze them into a glass and drink the juice without pausing."

"Will that cleanse me of my sins, Father?"

"No," replies the priest. "But it'll wipe that silly grin off your face."

Umbert the Unborn by Gary Cangemi



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Every mainstream religion has a mandate to care for creation. We were given natural resources to sustain us, but we were also given the responsibility to act as good stewards and preserve life for future generations.

Mounting scientific evidence suggests that we are damaging the earth and that our continued inaction will disproportionately harm the poorest among us. We have heard the scientists, whom we view as modern-day

global changes are not lost on the religious community. While our nation emits more greenhouse gases than any other, we are also one of the only developed countries to reject the Kyoto Protocol -- an international treaty designed to reduce global-warming pollution. The Kyoto Treaty goes into effect today without the participation of the United States. This is not a responsible position for the world's richest nation and sole superpower.

Good News and Bad News

It is particularly important for us to recognize that the poorest

an interfaith coalition of clergy to the Kyoto Protocol meetings to address global warming, we would be participating in this historic treaty. Once the religious community became aware of the dire global situation, we began collaborating. We have only just begun to make our position known, but we are loud, active and everywhere.

Religious Stewardship

The U.S. Conference of Catholic Bishops has written a statement on climate change responding to Pope John Paul II's concerns that climate change will adversely affect people. His All Holiness Ecumenical Patriarch Bartholomew, leader of the Greek Orthodox Church, has declared environmental degradation a sin. The Franciscan order of Roman Catholic priests has called for action on global warming and the Anglican Church is writing a response to climate change. The Rev. Ted Haggard, president of the 30 million-member national Association of Evangelicals said, "There are significant and compelling theological reasons why environment should be a banner issue for the Christian right." The Archbishop of Canterbury, Rowan Williams, recently announced that the Church of England is embarking on a green revolution, rolling out eco-friendly policies. One thousand clergy and congregational leaders in 35 states recently signed a statement that expressed disagreement with the present position of our government on climate change.

The united voice of the faith community is heartening, as there are few subjects where such a diverse group sings in unison. Our political leaders should learn this hymn.

--The Rev. Sally Bingham, an Episcopal priest at Grace Cathedral in San Francisco, is executive director of the Regeneration Project (www.TheRegenerationProject.org)

A Steward's Voice

by Rev. Sally Bingham



prophets, tell us that excessive amounts of greenhouse gases from burning fossil fuels, such as coal and oil, are the likely cause for the current changes in climate. Even the Pentagon has called global warming a major threat to global security, raising the specter of millions of climate refugees and wars over water and other resources.

Impending Global Changes

Yet, our dependency on foreign oil is increasing. Without cooperative action around the world, scientists tell us that our rapidly changing climate could create a global crisis. If the United States continues our current "wait and see" approach, it will be far too late to take action.

The moral and ethical implications of these impending

countries will feel a disproportionate negative impact from global warming. Yet these are the countries that can least handle disruptions to their food and water supplies. And, unlike the wealthier nations, they are the least able to pioneer solutions.

There is some good news, however. Six New England governors and five premiers of eastern Canadian provinces signed a regional climate action plan to reduce global warming emissions across the region. The governors of California, Oregon and Washington are working on a plan for our region that may include similar goals. A number of cities have set reduction goals for themselves.

But there is bad news as well. In addition to not signing the Kyoto Protocol, the United States has not shown any leadership

in finding real global solutions. Each passing day is jeopardizing our future.

If the United States had sent

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

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

Where Jesus is Present, so is Mary

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

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

In the future Marian studies will continue to cultivate doctrinal and existential insights into Mary's manifold presence in the life of the Church. The indissoluble union between Christ and his Mother, and Mary's vital relationship to other members of the Mystical Body reveal the unfounded nature of attempts to detach Mariology from other branches of theology. To belittle, demean, or underestimate the importance Marian study is to betray a gross misunderstanding not only of Mariology, but also of Christology and ecclesiology.

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

Some continue to view Mariology as peripheral to the study of theology. Rigorous academic research will demonstrate the groundless nature of this persistent prejudice. The delicacy of any question connected to Mariology will require that extra effort we often mention. Do not separate the Mother from the Son. Jesus and Mary are inextricably bound. Mariology is alive and well.

--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.

Laughter

 From Page 7

in human life, pleasure and rest are not sought for their own sake . . . it follows that the lack of mirth is less sinful than its excess" (Summa, II-II, q. 168, a. 4).

Guides to Moderation

Admittedly it is not an easy task to attain the balance and moderation in this matter which are characteristic of the saints. And it is difficult to enumerate practical rules. But from the Scriptures and the Holy Rule we can glean these guides to moderation. First of all, accept laughter and our sense of humor as gifts of God which are to be further sanctified and consecrated "by most earnest prayer" (Pro). Remember that they are now holy things. Realize that "to hold one's self aloof from worldly ways" (c. 4) necessarily means that our sense of humor must be Christian and therefore reverent; it ceases to be Christian when it degenerates into mere buffoonery. Our laughter is to be spontaneous and unaffected, the expression of a wholesome response to the ridiculous, and the joy that is ours. If it is true that "at, times we ought to refrain from useful speech for the sake of silence" (c. 6), prayer and recollection, there will be times when, for the same reasons, it would be better to curb the laughter which would otherwise be legitimate and proper. Finally, it is well to recall that we are called not so much to laughter as to love and joy.

--Condensed from **Nothing but Christ** by Killian Mc Donnell, O.S.B. © 2005 St. Meinrad's Abbey, Inc. A Grail Publication

Commandments

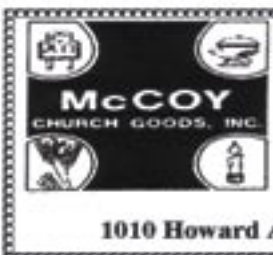
 From Page 6

love our neighbor (Mt 22: 37-40). He demanded not only the exterior practice of these commandments, but that they be taken to heart, with an interior disposition that would respect the spirit of the law in a spirit of love.

To understand God's commandments, it is necessary to read Jesus' Sermon on the Mount. Listen to his teachings on the Beatitudes. Jesus outlines the road to happiness. He invites everyone, not only to follow God's commandments, but also to go beyond them, to take them further. We must obey the commandments, but we must also have hearts that are poor in spirit, full of gentleness, strong in affliction, thirsting and on fire for justice, merciful, and pure. We must be peacemakers, even to the point of suffering persecution in the struggle for justice (Mt 5: 2-12; 1k 6: 20-23).

Jesus is not against the commandments transmitted to Moses. He helps us to understand their importance, value, and significance. He helps us to follow them.

To better grasp God's commandments, look at how Jesus lived. Reread the gospels. Jesus followed the Ten Commandments; Jesus practiced the Beatitudes.



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“Do We Hafta?”

by Fr. John S. Rausch

This summer I'm wearing a special cap that reads, “NAFTA, CAFTA, Do We Hafta?”



The slogan comes from the Rural Coalition (an alliance of small community groups throughout the United States working to build a more just and sustainable food system. For over ten years, family farmers have felt the negative effects of the North American Free Trade Agreement (NAFTA), and they are warning the proposed Central American Free Trade Agreement (CAFTA) is even worse. To the Rural Coalition most free trade issues in agriculture pit the power of corporations against the needs of farmers, and CAFTA's provisions for corporations and agribusiness look like NAFTA on steroids.

Unequal Exercise of Economic Power

CAFTA is designed to remove trade barriers between the U.S. and Guatemala, El Salvador, Honduras, Costa Rica, Nicaragua and the Dominican Republic. These Central American countries will drop tariffs on U.S. manufactured goods, while the U.S. promises increased access to their textiles and agricultural products. What sounds like a win-win situation pales significantly when viewed from the historic NAFTA experience and the unequal exercise of economic power.

Agribusiness accounts for 7.2% of U.S. farms, but gets 72.1% of the market value of products sold. It receives roughly two-thirds of the \$17 billion annual agricultural subsidy, while small farm income on average has fallen since NAFTA.

Before NAFTA, Mexico imported 17% of its rice and 12% of its wheat, but because of world prices lowered by U.S. subsidies, it now imports 53% of its rice and 35% of its wheat. As a result, half of Mexico's small farmers lost their livelihood in agriculture. In the U.S., minority and small farms suffered decline because they could not compete with the world prices created by dumping the way agribusiness could.

In terms of manufacturing, CAFTA expands the rights of global corporations secured by NAFTA to challenge environmental, labor, health and other regulations nations and states may choose to impose for the protection of their people. Under NAFTA, a U.S. corporation cannot file a case with the NAFTA tribunals against our own national, state or local laws. Under CAFTA, a foreign subsidiary of a U.S. corporation can. Conceivably, Phillip Morris could get a Central American subsidiary to challenge U.S. tobacco laws through a CAFTA tribunal.

Other manufacturing stipulations of CAFTA pave the way for accelerated privatization and neutralizing of social concerns. CAFTA partners must open competition to private firms for public services like education, energy and health care. Purchasing policies of CAFTA partners ban preferences for Made-in-USA products, recycled content, living wage agreements, or any other social or environmental safeguards. In reality, NAFTA and CAFTA subordinate democratic political power to economic and market imperatives.

John Paul II's Criticism

Yet, this narrow market ideology begs the criticism

of John Paul II: “If globalization is ruled merely by laws of the market applied to suit the powerful, the consequences cannot but be negative” (*Ecclesia in America*, 20). Catholic social thought views international trade as a vehicle for development that must first address the needs of those living in poverty. Without enforceable labor laws and a respect for creation, trade agreements will fail the test as authentic development. Bishop Alvaro Ramazzini Imeri of Guatemala testified about CAFTA: “Trade is not a panacea...trade policies need to be complemented by institutional reforms and a broader developmental framework that affords each person their right to participate in a market that is fair and compassionate.”

Until these regional trade agreements respect local food production, care of creation and the rights of labor, I'll continue to wear my cap and remind people to ask, “NAFTA, CAFTA, Do We Hafta ?”

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

Coming Attractions

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

Aug 19 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

Aug 21 SUNDAY CHARISMATIC MASS, 2:00 PM
St. Patrick Church,
756 Mission St. (between 3rd & 4th Sts.) SF
Contact Judy 415/826-7827

Sep 2 FIRST FRIDAY MASS of the Sacred Heart
7:00pm Rosary, 7:30pm Mass
St. Hilary Church,
761 Hilary Drive, Tiburon
Fr. James Tarantino, Principal Celebrant
Music by Holy Spirit Music Ministry

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

Who is Satan? How powerful is he? How and when was he ousted from heaven? Every time something goes wrong in my life, I always blame it on him. Am I right?

The name Satan, according to the New American Bible, is a Hebrew word that signifies "accuser."

This corresponds with the Greek diabolos, which means one who "throws

not yet see Him. While we may not know exactly what this test was, we do know that Lucifer, exercising the free will given to him by God, protested and thus chose himself over God. We know from Scripture that a large number of angels fell with him. They immediately turned into horrible devils and were cast out of heaven and condemned to hell for all eternity.

Unforgivable Sin

The reason that their sin was unforgivable is because they, unlike us, had full knowledge of God and knew exactly what they were doing. Their natures and intelligence were superior to that of any human being. Therefore,



once they chose themselves over God, their sin was irrevocable (CCC 393). Now, they rage against God and all humanity. Being angels, they retained their great natures, intellect and wills. Their love and sanctity was transformed, however, by their own sin into malice and hate, although they do still possess tremendous power and strength.

The Catholic Church has always taught the existence of Satan. Scripture tells us to "be sober, be watchful! For your adversary the devil, as a roaring lion, goes about seeking someone to devour. Resist him, steadfast in the faith" (1 Peter 5: 8-9). The problem today is that

many no longer believe in the devil and that is precisely how he is able to tempt that person into sin. He never gives up, though, because his aim is to bring us totally down with him and away from God.

God is Always Stronger than Satan

As far as blaming him for everything that goes wrong in your life, remember that, while he is at the root of all evil, we do still have free choice. He is unbelievably strong and cunning, but God is always stronger. In fact, without God's grace to assist us, we would never be able to resist Satan.

The only reason that he has power on earth is that God allows it. That is a great mystery which will one day be revealed to us.

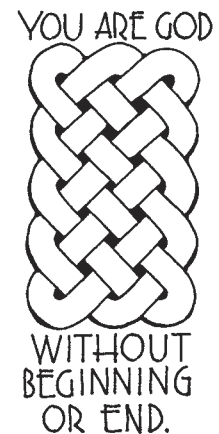
Dear Grace...
by Grace MacKinnon

himself across God's plan" (CCC 2851). The term, over time, gradually became the proper name of the fallen angel Lucifer, which means "light bearer." He was one of the most beautiful and one of the highest of the angels that God had created.

Angels Created Innocent, Then Tested

All of the angels were created in a state of innocence and grace (CCC 391). However, before they could enter the heaven of the Blessed Trinity and see the fullness of God's glory in the Beatific Vision, it is believed that they had to undergo a trial, or test. When they were first created, they had full knowledge of God but could

--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.



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Acknowledged as the premier Marian website, **THE MARY PAGE** is a fascinating and valuable resource about everything concerning the Mother of the Redeemer. Encyclopedic in scope, it treats an extensive range of topics that will both inform and inspire the pilgrim inquirer. This website is a veritable treasure trove of matters Marian.

Your ticket is www.udayton.edu/mary. Or enter "The Mary Page" on Google or another search engine.

En el documento Tertio Millennio Adveniente el Santo Padre se refiere a la importancia tanto de la dimensión institucional como carismática de la Iglesia.

Afirma: “Los aspectos institucionales y carismáticos son consubstanciales a la constitución de la Iglesia. Ambos contribuyen aunque diferentemente a la vida, renovación y santificación del pueblo de Dios”. Creo que la esencia de esta afirmación del Papa es también aplicable a la misma Renovación Carismática.

La Renovación Carismática Católica se entiende correctamente como uno de los Nuevos Movimientos Eclesiales nacidos del Concilio Vaticano II. Sin embargo, la Renovación Carismática es realmente mucho más que eso. Se define mejor como una “moción” del Espíritu Santo, en donde la gente que responde rindiéndose a Su poder, puede experimentar la presencia del amor y la acción de Dios en sus vidas. Hemos visto amplia evidencia de la gracia poderosa que fluye del ser “bautizado” o “liberado” en el Espíritu Santo. Millones de católicos por todo el mundo han visto sus vidas transformadas por una simple oración de abandono al Espíritu Santo, cuyo efecto principal es entrar en una relación nueva y mucho más profunda con Jesucristo.

Esta transformación de sus vidas espirituales ha ofrecido a muchos una nueva capacidad de reconocer y utilizar los dones del Espíritu Santo. Al mismo tiempo, muchos han experimentado también un nuevo amor por la Iglesia y su vida sacramental. Yo siempre he amado mi fe católica, pero después de ser bautizado en el Espíritu Santo, experimenté un amor y una devoción más profundos por la Santísima Eucaristía. He encontrado una gran paz simplemente sentándome en la presencia de Jesús en el Santísimo Sacramen-

to, y relacionándome con El como mi amigo. También empecé a experimentar el poder que existe al estar abierto a la acción del Espíritu Santo, especialmente en la búsqueda de una fe más profunda en Jesucristo.

Consideremos por un momento dos dogmas importantes de nuestra tradición católica, la Eucaristía y la fe en Jesucristo. Siempre he tenido una devoción profunda por el Sacramento de la Santísima Eucaristía, pero después de ser bautizado en el Espíritu Santo, experimenté una revelación poderosa de la realidad de este misterio. Una mañana al salir de una iglesia después de Misa, las palabras de Jesús en el Evangelio de San Juan me golpearon de pronto como una bomba. Fui literalmente vencido por el poder absoluto de su promesa:

“...El (La) que come mi carne y bebe mi sangre, permanece en mí, y yo en él (ella) ...” (Juan 6, 56).

Hasta ese momento mi comprensión “institucional” de la Eucaristía había sido una creencia que simplemente aceptaba como un hecho. ¡Sí! Esto es realmente Jesús, cuerpo, sangre, alma y divinidad, presente bajo la apariencia de pan. Sin embargo, en ese momento de certeza absoluta, recibí una revelación “carismática” en la verdad y poder de la presencia de Jesús viviendo en mí y yo en él. Para mí fue una efusión de gracia, en la que el Espíritu Santo inflamó la esencia misma de mi ser con un “saber” que estaba más allá de poder conseguir por mi intelecto humano. ¡Jesús vive realmente en mí! ¡Yo vivo realmente en Jesús! Pídele al Espíritu Santo ahora mismo que te convenza de la realidad de esta verdad.

De modo similar, la Iglesia proclama la invitación evangélica de Jesús. “No se turbe vuestro corazón. Creéis en Dios, creed también en mí.” (Juan 14, 1).

Esta es la dimensión “institucional” de la llamada de Jesús a creer en El. Una y otra vez Jesús invitó a sus discípulos a creer en El. Lamentaba la falta

de fe entre su propia gente, e incluso regañaba a los apóstoles, “¿Dónde está vuestra fe?” (Lucas 8, 25).

Sólo después de la venida del Espíritu Santo en Pentecostés estos mismos hombres fueron realmente capaces de poner su fe en el Cristo resucitado, hasta el punto de que cada uno estaba preparado a morir por El. Los milagros realizados por los apóstoles sucedieron por su confianza en Jesús, y el conocimiento de que El estaba todavía con ellos a través de su fe “carismática” en su presencia. Por el don “carismático” de la fe, la Iglesia primitiva creció a diario en número, y al derramar su sangre los mártires demostraron no sólo su fe, sino su total “confianza” en Jesús.

Muchas veces orando con otros, he compartido con ellos la llamada de Jesús a creer en El. He contemplado dentro de mi propia vida lo que significa confiar en Jesús, y ahora experimento por la dimensión “carismática” de la Renovación que no sólo debo creer en Jesús, sino que también debo “confiar” en Él. Es la intervención del Espíritu Santo en mi vida la que me conduce a decir con fe absoluta “Confío en ti, Jesús”, incluso cuando mis oraciones no parecen ser respondidas como yo deseo.

Para la misión continua de la Renovación Carismática Católica de conducir a la gente a una relación más profunda con Jesús, es importante que le pidamos a Dios Todopoderoso dos dones especiales: primero, un amor y una fidelidad “institucionales” por la Iglesia, que es el Cuerpo de Cristo; segundo e igualmente importante, una continuación de la dimensión “carismática” que manifiesta un “margen profético”, en donde el Espíritu Santo demuestra la realidad de Jesús vivo en el mundo hoy a través de su pueblo, que es la Iglesia.

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Bienvenidos a Casa

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



Restauracion y Alabanza

Sabado 6 de Agosto 2005
9 AM-5 PM

Parroquia Nuestra Señora del Carmen
300 Fulton Street, Redwood City
Informes: 650-766-5774



Escuela de Renovacion Carismatica (ERCA)

Lunes 15 de Agosto 2005

7:00 PM
Parroquia Corpus Christi,
62 Avenida Santa Rosa, SF
(entre Mission y Alemany)
Informes: 415-717-6928



Photo by Cathy Joyce

Hogo Lara (Left) and Carlos Merlo (Right) pray over attendees at the 2004 Holy Spirit Congreso/Conference at St. Mary's Cathedral Conference Center, San Francisco. The 2005 Congreso on Oct. 7 & 8 will feature Healing Services, English/Spanish Masses, youth programs, joyous music and talks by Fr. Felipe Flores, (Mexico), Fr. Alejandro Gonzales, (S.F.), Fr. Peter Sanders, (Monterey) Francisco Beremo (Columbia) and Fiver Rodriguez (Chicago).

Aborto: ¿De Quién Es El Problema?

Por Revdo. Padre Frank A. Pavone.

Director Nacional, Sacerdotes Pro-Vida

La mayoría de las personas no están de acuerdo en que las mujeres puedan conseguir abortos, por cualquier motivo, en cualquier momento del embarazo. Sin embargo, es inquietante el gran número de estas mismas personas que no hacen nada sobre esto. Dice: “Creo que el aborto está mal, pero yo quiero imponerle mi moral a los demás.” Tal vez usted es una de estas personas, o posiblemente conozca alguien así. En ese caso, considere los puntos que presentamos aquí, y páselo a otras personas.

UNO

El primer problema con el lema de que “No quiero imponer mi moralidad a los demás” es que no coincide con nuestra forma de tratar otros asuntos. Usted no quiere “imponer su moralidad” sobre el aborto, pero ¿no es cierto que usted “impone su moralidad” a los demás cuando dice que no pueden robar su automóvil, quemar su casa, o secuestrar a su

hijo? Es un hecho que usted no le da a nadie el derecho de tomar esas decisiones. ¿Por qué ha de ser distinto el aborto?

DOS

Un problema más profundo en cuanto a este lema es la idea que cada persona tiene “su propia moralidad”. ¿Somos nosotros los que realmente inventamos nuestra propia moralidad? ¿Escribimos los Mandamientos? Si la moralidad de cada persona puede ser diferente de la de los demás, ¿Cómo podemos confiar en nadie? ¿Cómo podemos estar seguros que nuestros hijos y seres queridos estarán seguros? ¿Cómo puede funcionar la sociedad si cada cual hace su propia moralidad? ¿No es este el caos? La cuestión aquí no es “su” moralidad o “mi” moralidad, sino ¡la moralidad en sí!

TRES

Si oponerse al aborto (dar muerte a un niño) es “su” moralidad, entonces ¿cuál es la moralidad de la otra persona? Si usted se resiste a imponer su moralidad sobre el aborto, ¿qué moralidad querrá que tengan los demás? ¿Quiere que consientan en matar niños? ¿Quiere que sean ellos los que maten al niño? ¿Cómo puede defender esto como “moralidad” legítima?

CUATRO

Muchas personas usan este lema simplemente como un escape para ni tan siquiera pensar en el aborto. Se oponen a él, pero no quieren hacer nada para cambiarlo. Piensan que “no es su problema”.

El aborto sí es nuestro problema, y el problema de todo ser humano. Somos una familia humana. Nadie puede permanecer neutral ante el aborto, ¡que implica la destrucción de todo un grupo de seres humanos! Al igual que no podemos permanecer indiferentes si se trata de dar muerte a un recién nacido, tampoco podemos ser indiferentes si se trata de dar muerte a un bebé antes de nacer. Todos compartimos la responsabilidad en cuanto a quienes se encuentran en peligro. Cualquier injusticia hacia una persona en este mundo ¡es una injusticia hacia todas las personas!

El problema del aborto nos afecta a todos, e igualmente todos debemos intervenir en su solución. ¡Intervenga hoy mismo!

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First Friday Mass of The Sacred Heart—a Healing Mass

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

August 5, 2005

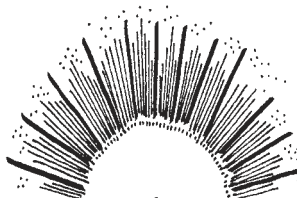
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