



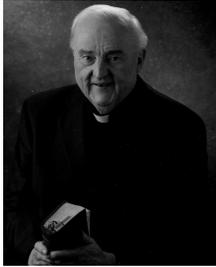
# the Chalice

CALIX NEWSLETTER

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## CHAPLAIN'S CORNER

By Fr. Tom Gallenbach  
Associate Chaplain

### Ash Wednesday 2014

On Ash Wednesday we will participate in the ancient ritual of having ashes placed on our foreheads or on our tonsure spot. The thought is the same. From dust we came and to dust we shall return. The ashes we receive on our foreheads, among other things, is an acknowledgement of the ashes we have sometimes made of our lives, of our hopes and our dreams. They can also remind us of the times we disintegrated the love and joy of others. During the next forty days we have an opportunity to allow ourselves to resurrect from those ashes our hopes we have for ourselves and for each other. And at the same time to resurrect to rekindle our sense of compassion, our sense of justice and our decision to love one another once more as Christ has loved us: UNCONDITIONALLY!

Lent is a season of fasting as we await the Feast of the Lamb. An anonymous author pinned these words regarding fasting and feasting. I pray that some will touch you in a Christ Like Way.

Lent is the season we can; Fast from judging others; feast on the Christ dwelling in them.

Fast from emphasis on differences; feast on the unity of life.

Fast from thoughts of illness; feast on the healing power of God.

Fast from words that pollute; feast on phrases that purify.

Fast from discontent; feast on gratitude.

Fast from anger; feast on patience.

Fast from pessimism; feast on optimism.

Fast from worry; feast on trusting in God.

Fast from complaining; feast on appreciation.

Fast from negatives feast on positives.

Fast from bitterness feast on forgiveness.

Fast from excessive self concern; feast on compassion for others.

Fast from personal anxiety; feast on divine providence.

Fast from facts that depress; feast on truths that uplift.

Fast from discouragement; feast on hope.

Fast from lethargy; feast on enthusiasm.

Fast from thoughts that weaken; feast on promises that inspire.

Fast from shadows of sorrow; feast on the sunlight of serenity.

Fast from gossip; feast on purposeful silence.

Fast from problems that over whelm; feast on prayer that under girds.

Fast on lamenting persecutions of the church; feast on persecutions are what was promised from God's church.

Fast on wringing hands on clerics who are or have scandalized. Feast on forgiving and praying for them and feast on the many that go about tending the sheep in good times and in bad.

Attend to yourself and your soul; let God do the rest... A very blessed Lenten Season Whoever wishes to be my disciple, must take up his cross daily and follow me....



### Thoughts on Wearing Two Hats

At the first of this year, the role of Editor of The Chalice was passed onto me and I'm finding it difficult to focus on writing an article giving witness to the presence of God since my last article – there have been many actually. I was given added responsibility at my new job; Gretchen had a very strong interview in attempts to move to TN with me; an AA sponsor honored me by taking his Fifth Step; and I was with my best friend on the day he eulogized his dad. None of these events happened by random chance and I thank Jesus Christ for my sobriety which makes me available to have a spiritually meaningful life.

I am conflicted with the idea of wearing two hats. Under the President hat, I feel the need to communicate advances Calix is making in a number of arenas or to cast a spotlight on what some groups have been doing to enlarge our Society, to make Our Credo more widely available. This past week, the folks in Philadelphia reached out and engaged leaders in the Archdiocese's Spanish Ministry to inform them of Calix as well as the much anticipated Calix publications translated into Spanish.

Within the past year or so, Calix spread south from Pennsylvania and new groups have formed in Delaware, Maryland, and recently into the suburbs of Washington, D.C. There was a new leader elected in St. Paul and there has been an explosion of new members showing up there.

Under the Editor Hat, I feel the need to keep this official communication of the Society informative and interesting and insure that we are aligned with Our Credo. Further, the Chalice should also serve to help grow Calix! I reached out and asked a few people to compose for me articles to pass along to the entire membership. The first of these articles are appearing in this edition. I don't feel the need to generate a spiritual message every 2 months for this column; I can enlist members to do that for me. I believe my role as President is to help grow Calix and Editor is to give others the avenue to share with you directly what Calix is doing for them. Under one hat, I can do both as long as I remain humble and ask for YOUR help, the readership.

Hence, don't be surprised if you receive an email from me saying it's your turn to write a composition for publication.

### HOT TOPICS

- In the next issue, you will be given registration information for the Convention in Philadelphia on the first weekend in August 2014. Cost will be \$225.

- The next President and Vice-President of Calix will be elected at this convention as well as Board of Director Members. This is the time to start to receive nominations from the membership. The essential requirements to be considered are: 1) Catholic 2) Member in good standing of Calix. Must be willing and available to participate in monthly conference calls. At the Board meeting in February/March, a nominating committee will be formed. Send nominations to either myself (drmikesanders@gmail.com) or Jim B, secretary.



## Awaiting Shadowland

The Shadowland exists in various places on mother earth and the way in which we interact with the natural laws of physics. I call it the shadowland because it is a real place among the shadows of the soul combined with the Great mystery and the elements of earth, wind, fire and water. Anything can happen in the shadowland. Miracles occur there. Christian writings discuss something called "gifts of the Holy Spirit" like speaking in tongues, prophetic dreams, healing hands, discernment and many other such spiritual abilities. When I first heard of this, I thought of the manifestations of the shadowland as I understand them in a more native way. These things often come to those of us who exercise a regular prayer

life in whatever form we choose. They also come to people who have never prayed for anything. There are also people who believe that we are wrong to believe in such things as extraordinary spiritual experiences that may

occur outside the ritualistic forms of religious study, worship or practices.

About half the people in our extended family believe we have had supernatural spiritual experiences. Most agree that they are more likely to occur out in the wilderness. Great Grandma Lucy Shaken Skunk discovered divinely inspired events from the very beginning of her childhood in the deep woods of our native homeland, throughout her assimilation into the non-native world and even after making a home more than a thousand miles from her birthplace. She never lost her relationship with Creation. She was filled with wonder, awe and excitement that lasted her entire life. She was the link in our genealogy that kept the ancient medicines alive and thriving within us

until this very day. It's as though she had followed some invisible trail of sacred breadcrumbs, leading from one astounding shadowland to the next. She made the transition from an ancient pristine native home in the woodlands into the rapidly changing world of the dominant society near the Pacific Ocean, apparently completely unscathed by her separation from Indian Country. She kept a journal describing her wonderment at each and every event of her life.

Sixty years ago we didn't have television, computers and cell phones. Our family spent their time tending gardens, cooking, raising children and working as laborers or servants to wealthy non-native people. The men were gardeners, plumbers and carpenters. The women were seamstresses, cleaning ladies and caregivers for the sick and elderly. There were few luxuries but plenty of time for storytelling and the discussion of dreams, visions and encounters with the natural world. We gathered around kitchen tables, bonfires and under the shade of huge trees and on front porches.

Storytelling contained lessons about animals who taught people things about themselves, the origin of songs, dances and ceremonies. Those who told the stories of our culture were animated and talented. They could hold the attention of very young children, middle aged and elderly alike. There was much talk of the manifestations of the shadowland--those experiences that revealed wisdom and healing from the unseen divine Order of Creation. We loved the stories that frequently retold the events, travels and strengths of the women of Shaken Skunk and their adventures. We were just very ordinary people, maybe even far less than ordinary, but we had extraordinary stories to tell and retell. Who would even imagine these times and stories would ever be replaced by individualism, materialism and such drastic life changes?

As the years passed, the elders passed and our family community moved further apart out into the rapidly changing world. People got very busy with politics and careers and striving to compete with the achievements of the dominant society. Today there is little time for storytelling, warming our hands over a campfire or listening each night

*Out of the Mountain (cont. on pg. 4)*

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*Out of the Mountain, (cont. from pg. 3)*

to the changing seasons outdoors that accompanied those incredible storytellers like a symphony of cicadas on a summer evening. Can the grandkids find the wisdom of the ancients on the screens of their cell phones, computers and televisions? It is time for this writing, lest my children and grandchildren forget who we are. The words, "My Grandma was Indian" are just not enough to give them a sense of identity. I have heard people say whenever an elder dies, "Oh, that was the last real Indian. There are no more of us left."

There are still ceremonial lodges deep within the shadows of the forests, where the visions of the ancients enter the dreams of the children in the shadowland of the spirit but they are far and few between. There are still manitous waiting to assist the offspring of the First Peoples of Turtle Island. They wait for that particular defining moment in time when the young will seek to know the secrets and wisdom contained within the human heart and the soul of all Creation. Perhaps we are less than ordinary assimilated natives but the shadowland can make us extraordinary in a humble, quiet and sacred way. Aho

### *Calix Spreads from York, to Baltimore to Washington, DC*

*By Bruce G.*

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The inaugural meeting of the Ellicott City, Maryland Calix unit was held on December 22, 2012 at the Our Lady of Perpetual Help Catholic Church rectory. In attendance were 7 men from the local Maryland area, and OLPH Associate Pastor Father John Rapisarda presided as chaplain. Mike S., President of the Calix Society and Gretchen C. travelled from York, PA to attend. Also in attendance were two interested parties from Northern Virginia (NoVA) who were also considering starting a Calix unit. Interestingly, representatives from both Ellicott City and NoVA had independently travel to York, PA and attended meetings there earlier in the year. Both visits were a resounding success, which prompted the joint gathering in December. The inaugural meeting started with the group praying the Chaplet of

Divine Mercy, led by Father Rapisarda, followed by a reading of the Calix Credo. A lively conversation about Calix and A.A. ensured, and lasted for far more than an hour.

If one theme from that conversation stands out in memory, it is the phrase "God of our understanding" and it's interpretation. Calix, it was felt, liberated the Catholic in recovery to express him- or-herself openly about Jesus Christ, and how He is personally understood. There was a consensus, at least among the members of the new Ellicott City and NoVA units, that in some rooms "God of our understanding" has become a license for people to formulate a designer god of their own, creating, in a sense, a form of idol worship. There was much discussion of how vocal to be in witnessing to Christ in A.A. meetings. And there were several observations about tolerance for atheism and hostility for Christianity. In the final analysis, the Calix members all expressed a hunger to be able to openly share their thoughts and inspirations about the Holy Trinity's three Divine Persons as the "God of our understanding," and that Calix offer a way to satisfy that hunger.

After a year participating in regular meetings with Ellicott City, the new unit in NoVA officially launched and took up residence in Loudoun Club 12 in Leesburg, VA on January 11, 2014. Club 12 is a private, non-profit organization devoted to the recovery of alcoholics and drug addicts and their families that hosts meetings and social events for AA, NA, Al-Anon, Alateen, and ACOA; as well as other 12 step groups. The Calix meetings to date have been small, but the newcomers continue to cite a desire to know God, and grow in a closer relationship with Him through the Catholic Faith, as their reason for seeking out Calix. Sharing and strengthening their Catholic Faith within a group of believers has also been expressed as a motivating factor for joining.

Please pray for both units, and for all those in recovery, that Calix may be an instrument of renewal in the Church and in the world.

*Ed. Note: Bruce G has been a member of Ellicott City, MD and has been part of a team to expand Calix into Washington D.C.*

*How did I get here? - By Mike D.***We are here**

Many years ago three friends and I made a backpacking trek across the heavily forested Isle Royal in Lake Superior. After couple days of hiking, with sore feet, impatience, and overconfidence, we decided to take a shortcut to shave off a few miles and a couple of hours from our day's hike. Well, we wound up horribly lost and befuddled. Many hours later, demoralized, wet and hungry, we were finally able to locate our position on the map. *We are here.* We all felt the sense of relief of not being lost any more, while at the same time, feeling a sense of despair at being many miles from our destination. But at that point, it didn't matter to any of us how or why we got *here*; we had to accept the fact that *we are here* and we need to be there, and we have many miles before we sleep.

This is pretty much how I felt the first few days when I found myself at The Retreat, a thirty-day AA hiatus for alcoholism. I was 50 years old, demoralized, ashamed and as baffled as a chameleon in a bag of Skittles. Short of other options, I was forced to accept the fact that, for whatever reasons, *I am here*, that I needed to get *there*, and I would have to take a certain course of action, certain steps. At that point, it didn't matter to me how or why I got to where I was, whether it was the fault of bad genes, bad circumstances or bad decisions. I was here and I needed to get there.

At the Retreat, the concept of acceptance was pounded into me. "Accept don't analyze." I was told, "at least for a while." "You can't reason your way out of this." "Our solution is a *spiritual solution* and to recover means that you'll have to establish a permanent connection with God." For many at The Retreat, this was a tough pill to swallow, but for me, a life-long Catholic, this is made sense. Get connected to God, stay connected to God and I will recover. I left the Retreat on sunny day, enthusiastic and hopeful.

**The Fellowship of AA**

On leaving the retreat I began attending AA meetings a couple times a week, found a sponsor, read the big book, and did what was suggested, more or less. There was a lot that I really liked about AA in those first few months: the fellowship, the spiritual nature of the program, the one-day-at-a-time philosophy, the accountability and the basic structure of the steps which paralleled much of my Catholic faith.

It didn't take very long, however, to notice a certain anxiety creeping up within me about the program. Although the word God appears 135 times in the first 164 pages of the Big Book, the term "my higher power" is not used. Yet, in these meetings, that's all I heard. I could sense a real uneasiness among many of the members at even mentioning the word God. Some felt that AA was too religious. Other members were outright antagonistic toward the Church. And as you know, in AA we do not respond, debate, or evangelize- at least not with our words. At times I felt like someone was insulting my own mother and I was shamefully unable to defend her. I really wished I could find a Catholic AA meeting where I could openly speak about the *spiritual solution* in my own spiritual language. I wanted- needed- a fellowship that could help me bind myself to the power of Christ, the Church, the sacraments, the saints and all our traditions in a bold way. Why face the enemy with mere sticks when Christ offers us swords and amour for our battle?

**God and Google**

"I can't be alone." I thought. "There's got to be a bunch of folks like me, especially in an Irish Catholic town like St Paul!" So I started a pot of coffee and started Googling and, behold, I had the Calix website up in front of me before half the coffee had dripped through the filter. And there on the computer screen, thank God and Google, were the comforting words

*For Catholics, however, something more is needed that cannot be found in their Twelve*

*How did I get here, (cont. from pg. 5)*

*Step meetings. They realize that the Twelve Step program advocates recourse to a "higher power" and God, but they also know that Twelve Step programs are necessarily non-denominational. Having been raised in a church rich in tradition, dogma and ritual, these recovering alcoholics begin to yearn once again for the faith they probably have neglected or abandoned. At this point the Calix Society can say: "Come back home..."*

Go figure. I'm not unique. Sure enough, there are other Catholic alcoholics in my boat. I attended my first Calix meeting after mass and felt instantly at home. Chatting after the meeting, a fellow named Jim learned that I had made Ignatian retreats in the past. He gave the book *A Twelve Step Approach to Spiritual Exercises of St Ignatius* by Fr Harbaugh, SJ. The book helped make connections between the steps of AA and the power of my Catholic faith, specifically, the process of thought that was familiar to me from my Jesuit retreats. I soon began looking at my recovery in a new way, namely as a Catholic recovery. Eventually, I began taking each of the twelve steps and reinterpreting them in terms my Catholic faith. I also added some steps. I added step zero, the Apostle's Creed, which for me is the bedrock of my recovery. I also added step 5.5, a contemplation on the gifts God has given me, and the responsibility I have to make good use of them as Jesus instructs us in the parable of the Talents.

Another funny thing happened to me. For the first time in my life, I began to consult the Catechism, looking for the Church's teaching on various steps. I read the transcript of an interview with Bill Wilson, from the 1950's, in which he mentioned that there is nothing in the twelve steps which does not come from the great religions. I took this to mean, if the steps are True, I should be able to find them in the Catechism, and hopefully stated more directly or powerfully, or in a language more familiar to me. For example, what does the church say

about powerlessness? I struggled with this step. As a Catholic, I have always believed in free will and its culpability and that, at least the first drink was always my choice. What does the Church say?

CC 1730 God created man a rational being, conferring on him the dignity of a person who can initiate and control his own actions. "God willed that man should be 'left in the hand of his own counsel,' so that he might of his own accord seek his Creator and freely attain his full and blessed perfection by cleaving to him.

So, God created me to have power over my actions...but, the Catechism gives a caveat:

CC 1735 Imputability and responsibility for an action can be diminished or even nullified by ignorance, inadvertence, duress, fear, habit, inordinate attachments, and other psychological or social factors.

Ah ha, there it is- my "fear, habit and inordinate attachment" had indeed diminished my responsibility, i.e. reduced my power over alcohol, or possibly nullified it.

I found other examples of connections from the Church to the steps. These links gave me much more confidence that the steps were useful and true. I guess I am the skeptical sort that needs that needs a higher authority's seal of approval on the Big Book. Since I don't have space here to list the connections for all the steps, I'll end with what the Church says about step 12, service:

1733 The more one does what is good, the freer one becomes. There is no true freedom except in the service of what is good and just. The choice to disobey and do evil is an abuse of freedom and leads to "the slavery of sin."

In other words, service makes us free.

Calix: "Come back home."

I said earlier that I had accepted the fact of "we are here. It's not important how we got here." Well, that was true for me except for one nagging question that is worth addressing. How did I wind up an alcoholic as a lifelong

*How did I get here, (cont. from pg. 6)*

Catholic? If being connected to God is the answer, what happened to me? Wasn't I connected? This question bothered me. After wrestling with it for quite some time, I think I found the answer in the very theme of Calix. That is to say, the concept of home. In John's Gospel, Jesus tells us "If you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you." In the past, I'd asked for the strength to end my drinking. Why didn't I receive it? I learned that when Jesus says, "abide," He's using the word as in "abode," or "home." I finally got honest enough with myself to admit that, although I'd been showing up for mass for years, I hadn't made my home in Christ. In reality, I'd made Christ my hotel, checking in for mass, checking out to drink. The message of Calix, like the message of the Prodigal son, is "Come back home."

The coming home theme reminds me of a story by G.K. Chesterton about a yachtsman who set sail from England in hopes of discovering new lands in the South Seas. Somehow the man gets unknowingly lost and lands his boat back on the shores of England. Thinking that it's a new island in the South Seas, he fascinated by seeing the island, its foliage and features, for the "first time." Eventually, he figures out that he's back in England and feels pretty embarrassed about his mistake but at the same time cherishes the intense feeling the of wonder in discovering something new while at the same time being comforted by the security and honor of being home.

My voyage is similar as a Catholic. I left my solid home, got terribly lost, and by the Grace of God, was given a chance to rediscover my true home. The difference between my voyage and Chesterton's parable is that I am not alone in the boat. Calix is my crew. Christ is my helmsman.

*Ed. Note: Mike D is a member of St. Paul Cathedral Group 2*

**CALIX LITERATURE**

<b>No Turning Back</b> by Fr. Donald Calloway, MIC	\$17.00 Ppd.
<b>Calix and the Twelve Steps</b> by Fr. Arnold Luger, 63 pages	\$9.00 Ppd.
<b>The Light of Faith</b> by Fr. Francis Canavan, SJ	\$9.00 Ppd.
<b>By the Grace of God</b> by Fr. Francis Canavan, SJ	\$11.00 Ppd.
<b>Parables and Ponderings</b> by A. Fenker, SPCC, D.Min	\$9.00 Ppd.
<b>Recovery Meditation on the Stations of the Cross</b> (Back in Print!) by Msgr. Harrington	\$5.00 Ppd.
<b>Sister Ignatia Angel of Alcoholics Anonymous</b> by Mary Darrah	\$17.00 Ppd.
<b>A 12 Step Approach to the Spiritual Exercises of St. Ignatius</b> <i>52 meditations, &amp; their relation to the 12 Steps.</i> by James Harbaugh, SJ	\$18.00 Ppd.
<b>One Day at a Time in Al-Anon</b>	\$18.00 Ppd.
<b>Heaven's Homecoming</b> by Fr. Douglas Mckay (Grays Ferry Chaplain)	\$12.00 Ppd.
<b>12 Step Review (set)</b> By Fr. Emmerich Vogt	\$15.00 Ppd.
<b>Let the Oppressed Go Free</b> by Cardinal Justin Rigali	\$6.00 Ppd.
<b>The 12 Steps and Catholic Spirituality</b> by Fr. Leo Dolan	\$1.00 ea.
Matt Talbot Prayer Card - B & W	.20 ea.
Matt Talbot Medal	.70 ea.
<b>Intro to Calix Packet</b>	\$1.50 ea.
Calix Induction Ceremony	.30 ea.
Calix Pin (for members only)	\$5.00 ea.

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