



the Chalice

CALIX SOCIETY NEWSLETTER

Volume 50

September - October 2023

Issue No. 2



President's Column

by Mike G.

Hi all, this is my first newsletter as your new President. First off I want to thank Ken J. for being the president and treasurer all at the same time. To introduce myself I have written a few details.

I was born at Abbott Northwestern hospital and it is about 2 miles from where Calix started in 1949. I came to Calix through AA and have a lot of sobriety. The joke I use when people ask how I was sober for 39 years is --- don't drink and don't die.

After getting sober I came back to the Catholic Church. One of my friends invited me to join the Knights of Columbus and I joined. I am still a member in good standing but I haven't been active since my group is in Forest Lake. Being a Knight and doing bible study have brought me closer to the Catholic Church. My wife and I volunteer at Little Sisters of the Poor. They have asked us to become Associates of Jeanne Jugan so we are taking monthly classes and after a year we will become members.

I joined Calix about 5 years ago when my wife and I moved from Forest Lake MN (About 30 miles north of St. Paul) to St. Paul. My godfather was a Calix member and he told me about the meetings in the Cathedral. Once I joined they found out I was a retired accountant. I was then asked to become the treasurer of the local group. I agreed to become the treasurer for the St. Paul unit. Jim B. asked me to join the National Board and I did a few years ago. This year Gaylen asked me to put my name in for President and I was elected at the annual retreat.

NEWS FLASH -- SAVE THE DATE!!

Calix will celebrate 75 years in 2024 so I asked the St. Paul unit to host the retreat. They all voted yes! It will be at the [Dunrovin Retreat Center](#) August 2-4, 2024. Cost and details will follow soon.

Please pray for me so I can have the vision to help Calix grow and flourish during my two years as President.

In This Issue	Page
President's Column	1
Whatever We Do To Beggars, We Do To Jesus - Fr. Doug McKay	2
Brothers, Do Well - Brother Joseph	3
2023 Retreat Highlights	4
Work On Recovery - Dr. McGhee	5
Catholic Thoughts On Prayer - Step 11 - Bob K	6
A Servant Of The Lepers: Brother Joseph Of Molokai - Pat McNamara	8
Recovering A Theology Of The Body - Fred H	10
Membership Update - Ken J	12
Editor's Notes	13

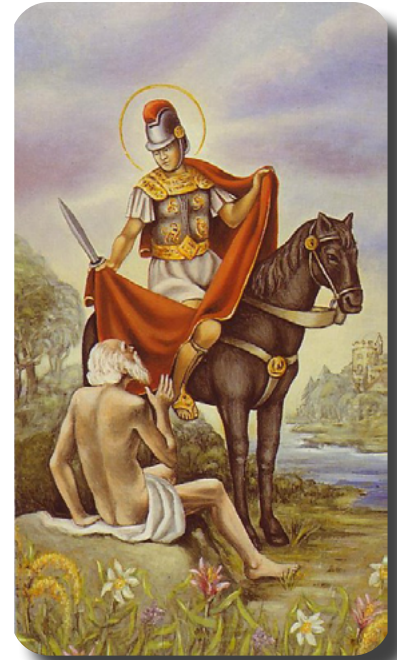


Whatever We Do To Beggars, We Do To Jesus

*by Father Doug McKay
Calix Chaplain.*

St. Martin of Tours lived in the fourth century. When he was a Roman soldier on a cold winter day, he was stopped by a freezing beggar who asked Martin for money. He had no money, but instead took his own worn coat and cut it in two with his sword. Wrapping half the coat around the beggar and the other half around himself, Martin started for home.

In a dream, Martin saw himself in the Kingdom of God amid angels and saints. Suddenly, he saw the beggar in radiant light wearing his half coat. Someone asked the beggar, "Jesus, where did you get that beautiful coat?" Jesus whispered, "My servant, Martin, gave it to me."



Who are these beggars anyway? They are our neighbors; whatever we do to them, we do to Jesus. Perhaps giving alms to poor beggars isn't the best Christian act we could do for them. We all agree, it's more Christian to help people help themselves. Unfortunately, so often we don't always have the time, the resources and maybe not even the energy to give the best Christian assistance, but we may have those little donations people say not to give away to poor beggars, our divine neighbors.

One cold, rainy day while in a chapel during adoration of the Blessed Sacrament, I felt a peaceful love of Christ in my heart. A beggar tapped me on the shoulder, interrupting my prayerful experience. "How dare he do such a thing!" I thought to myself. He smiled and whispered, "Father, can I see you outside?". Angrily, I stood up and went outside to tell him I had no money to give him. He said he didn't want money, that he needed food for his family. I judged him to be a rip-off artist, a liar and a drug addict. After all, that's what people say about beggars.

I told him to go to the church up the street for help and I promised to pray for him. He became angry and told me he had already been to a few churches, to no avail. Walking away in the rain he thanked me for my promised prayers, and I went back to Jesus for His peaceful love, only to feel His absence. I prayed for this intruder and asked the Lord to help him and his family find some food. Then I realized God had blessed me to answer my own prayer. I left the chapel and found my poor neighbor. We talked about his plight, and he spoke honestly about stealing food to feed his family, muttering, "What's the use? No one really cares."

Looking into his despairing eyes, I said, "That's not true. God cares for you!"

"How?" He wanted to know.

With the rain dripping from both our faces, I shared with him how the Lord moved me to seek him out. I gave him money they say not to give. He left me, I think knowing someone cares.

Back at the chapel, I wondered if the beggar ripped me off. As I prayed again, I experienced much more deeply than before the loving presence of Jesus. In my heart, I could even hear Him say, "The money you gave the beggar, you truly gave to me." I could never express, nor will I try, how my little donation

pierced the heavens and purchased for me a personal contact with Jesus. The dollar really is almighty!

That same day, someone treated me to a meal and gave me a large sum of money, affirming my belief that the more we give the more we receive and the richer we become. As long as we give, we'll never be poor.

They say don't give money to the poor beggars. It's not good for them, they say. I say they may not always be right. As Christians, what do we say? Better yet, what do we really do for Jesus, the divine beggar?

Fatebenefratelli - Brothers, Do Well

*An Email from Brother Joseph
Shared by the Sydney Calix Chaplain*

Pope, to the young people gathered at the World Youth Day:

"Love each other like Saint John of God, making your lives a Gift of Love and Joy.

And speaking of charity, I would like to tell you a story now, especially to you little ones, who may not know it. It is the true story of a young Portuguese man who lived a long time ago. His name was Juan Ciudad and he lived in Montemor-o-Novo. He dreamed of a life of adventures and so, as a boy, he left home looking for happiness.

He found her after many years and adventures when he found Jesus. And he was so happy with that discovery that he even decided to change his name and no longer call himself Juan Ciudad, but Juan de Dios. And he did a bold thing, he went to the city and began begging in the street, saying to the people:

"Brothers, do good to yourselves."

Did they understand? He asked for charity and told those who gave him that by helping him, they were actually helping themselves first and foremost. In other words, he explained that gestures of love are, first of all, a gift for the one who makes them, before even for the one who receives them; because everything that is hoarded for oneself will be lost, while what is given out of love will never be wasted but will be our treasure in heaven.

That is why he said: "Brothers, do good to yourselves." But love will not only make us happy when we are in heaven, but it already does so here on earth, because it dilates the heart and allows us to embrace the meaning of existence. If we want to be truly happy, let us learn to transform everything into love, offering our work and our time to others, speaking good words and performing good gestures, even with a smile, with a hug, with listening, with a look. Dear boys, brothers, and sisters let's live that way. We can all do it and we all need it, here and anywhere in the world.

Do you know what happened to Juan? That, they did not understand. They thought he was crazy, and they locked him up in a mental hospital. But he was not demoralized, because love does not give up, because whoever follows Jesus does not lose peace or regret. And precisely there, in the asylum, carrying the cross, came the inspiration of God.

Juan realized the needs of the sick and, when they finally let him out, after a few months, he began to take care of them with other companions, founding a religious order: the Hospitaller Brothers. But some

(Brothers, Do Well... Continued from Page 3)

began to call them differently, with the words that that young man repeated to everyone, “Brothers, do well.”

We in Rome call them that: Fatebenefratelli. What a beautiful name, what an important teaching. Helping others is a gift to oneself and is good for everyone. Yes, loving is a gift for everyone. Let’s remember that.

“Love is a present for everyone!”.

Let’s repeat it together: love is a present for everyone!

Let’s love each other like this; keep making your lives a gift of love and joy. I thank and encourage all of you, especially the children, to keep going and pray for me. Obligated!

From an email to the brothers of Saint John of God from Brother Joseph who lives in Rome as a General Councilor (shared August 6, 2023 by Brother Martin Quarmby OH, first chaplain to Calix Sydney).

The [Fatebenefratelli](#) was created and has always existed as a hospital order, devoted in particular to the cause of the dying, the poor, the sick and prostitutes.



Highlights from the 2023 Annual Calix Retreat in Malvern, PA



Over sixty Calix members gathered at the Malvern Retreat House located outside of Philadelphia over the first weekend of August. Deacon Dan Giblin led the retreat with talks on two Doctors of the Church, St. Catherine of Siena and St. Hildegard of Bingen, and how their thoughts and ideas were related to addiction and recovery. We were blessed to have 3 priests attend and offer Mass for us: International Chaplain Fr. Douglas McKay, Fr. Roland Lajoie from the St. Paul, MN unit and newcomer Fr. Leandro Cardoso from New Hampshire.

Over the course of the weekend we had Calix meetings, social time with Philadelphia Water Ice, a living rosary and a “water gesture” where participants were invited to sip and wash with water that we were able to get from Lourdes.

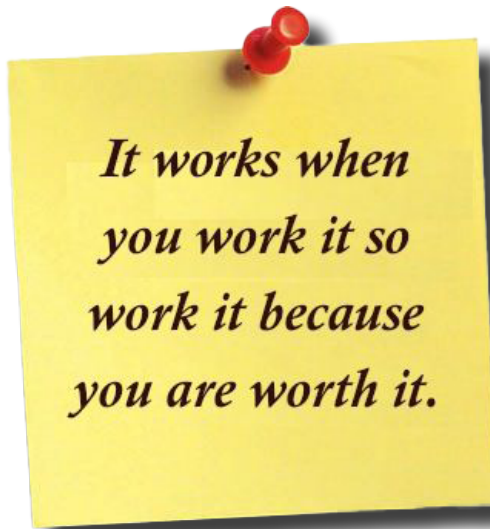


A wonderful time was had by all and we look forward to our next annual retreat where we will celebrate the 75th anniversary of the official start of Calix at the wonderful [Dunrovin Retreat Center](#) on August 2-4, 2024. **SAVE THE DATE!!**

Work On Recovery

*An Excerpt From "Joy Of Recovery"
by Michael McGhee, MD*

It is easy for life to get in the way of recovery. Yet without recovery, you have nothing else. The stresses and demands of work and family often crowd our time for the efforts you'll need to make a full recovery. There might be times where you may feel the need to skip recovery meetings to make more money. A loved one may ask for more of your time. There may be a project that demands your time. You may consider recovery to be less important than other life demands.



*It works when
you work it so
work it because
you are worth it.*

Tip: You can stop working your recovery when you die, not before. Recovery practices include thinking and talking about recovery, going to meetings, getting individual or group therapy, working as a recovery mentor, asking for help, spiritual practices, step work, journaling, and reading recovery literature.

Tasks: Review your recovery plan. Are you doing enough of what's needed? If not, modify your plan. Change your plan as your recovery needs change.

Blend discipline and flexibility in your recovery work.

Those who are successful in their recovery have a suite of recovery practices to keep them "on track". They put their willingness to change into intentional disciplined rituals. This is the work that triggers transformation.

Your "default" mode of being in the world is to addict, with all that goes along with it, including being angry, resentful, fearful, selfish, and dishonest. Use your daily recovery rituals to "clear the way" for your "True Self", your true nature of love, to come forth.

Rituals support recovery. They foster psychological and spiritual growth. Engaging in recovery practices prevents you from falling back into addiction. These practices not only help you grow, they give you freedom to be who you are and to live out of love. Mutual help meetings can be a very powerful tool for recovery.

Catholic Thoughts On Prayer - Step 11

*By Bob K
Calix Member*

*"Sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for a knowledge of His will for us and the power to carry that out."
Step 11, "12 Steps and 12 Traditions", p 96*

INTRODUCTION

I'm not sure about you, dear reader, but for me the period after November 3rd elections was difficult. I've found that the 12 Steps have helped me gain a better perspective, particularly Steps 1, 3 and 11. ([See here.](#)) Harkening back to my catechesis in the faith 25 years ago and the reading I've done since then, I've found that different ways to pray can achieve an increased measure of acceptance, if not consolation. So, in the spirit of a Calix Zoom meeting, I'd like to share these with you in the hope that you will also find them helpful.

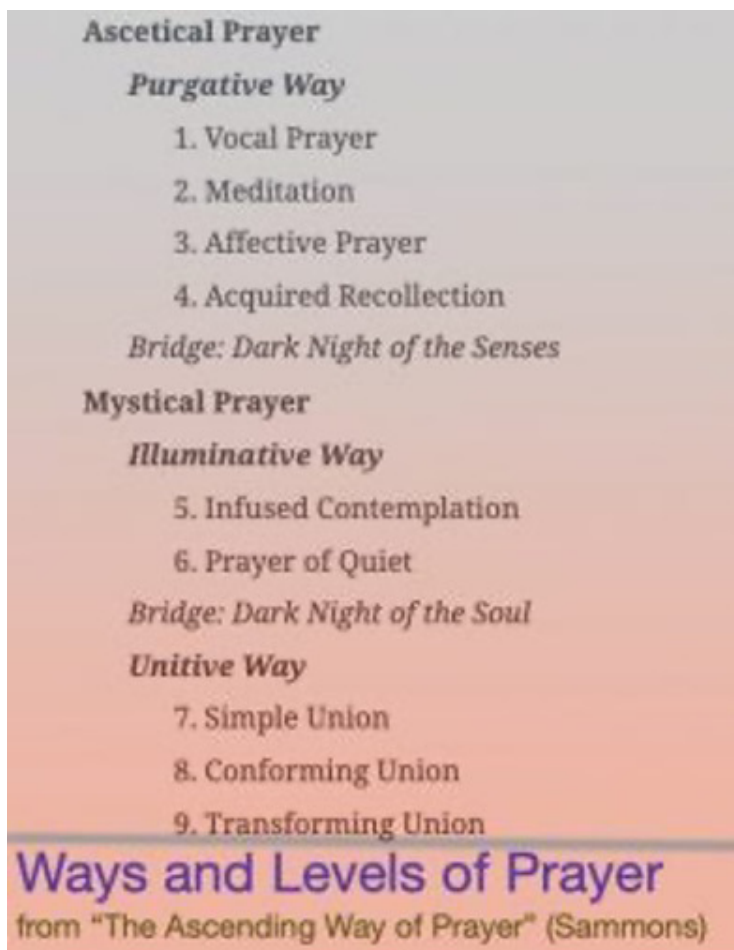
WAYS AND LEVELS OF PRAYER

*"This is my purpose, and will, I think, enable me to explain something about the **four stages of prayer**, to which the Lord has, in His kindness, something raised my soul. ... Now the soul begins to be recollected, and here it comes into touch with the supernatural, to which it could not possibly attain by its own efforts." -- St. Teresa of Avila*

Many are the descriptions of stages of prayer. After my conversion 25 years ago, I participated in RCIA classes, where prayer was an underlying theme for discussion. In one of these our priest described the following stages of prayer, more or less following St. Teresa of Avila: vocal, purgative, meditative and contemplative. I found out later his categories didn't quite match up with St. Teresa's categories, but more of that below.

The most complete and clear description of the stages of prayer I have found is that given by Eric Sammons in two articles, "[The Ascending Way of Prayer, Part I](#)" and "[The Ascending Way of Prayer, Part II](#)." I'll summarize these, but I urge the reader to go to the articles for a fulfilling and inspiring instruction on how to pray. Sammons says there are two kinds of prayer: "ascetical" and "mystical."

"Ascetical prayer emphasizes man's cooperation with grace; the primary initiator of this type of prayer is man. Mystical prayer, on the other hand, is initiated by God. Man's role is to be receptive. It is important to remember, however, that these two types of prayer exist at all levels; they work together and should not be held in opposition. Some levels though are primarily ascetical while others are primarily mystical." —Eric Sammons, "[The Ascending Way of Prayer, Part I](#)."



I'll summarize very briefly the prayer structure Sammons describes, but I strongly urge the reader to go the linked articles for a complete explanation. (I can't say it better than he did in those.) As shown in the diagram at the right, Sammons gives three ways to pray and nine levels of prayer within these ways,

- *"The Purgative Way is proper to beginners in the Christian life. Its goal is to tame the body, and its emphasis is on the ascetical purification of self."*
- *"The Illuminative Way is the path of Infused Contemplation, in which an experiential, intuitive knowledge of God is supernaturally infused into the soul. The Illuminative Way is the beginning of mystical prayer."*
- *"The third way, the Unitive Way,...is the intimate union of the contemplative soul with God."—op.cit*

The nine levels proceed from vocal prayer, praying aloud (Lord's Prayer, Rosary,...) through meditation, thinking about God's works, to be

(Catholic Thoughts On Prayer... Continued from Page 6)

ing a passive vessel for God's word with, ultimately, union with the Trinity in stages. Please see Sammons' articles ([Part I](#) and [Part II](#)) for a detailed description.

To go to a higher way to pray, one must cross a bridge, "a dark night:" from the Purgative Way to the Illuminative Way, a "Dark Night of the Senses;" from the Illuminative Way to the Unitive Way, a "Dark Night of the Soul." These are periods of dryness, when one may think that prayer is not accomplishing anything. According to Sammons, the first bridge is to remove the "consolation of the senses," so that one will be more willing to be a passive vessel for God's presence. The second bridge is to remove the influence of the intellect and will and let God take over entirely, that one pray and worship not for the sake of consolation but to love God.

PRACTICAL CONSIDERATIONS

Given all these theoretical considerations about ways of prayer, one might ask do they help one to pray? My good lady wife told me after reading a preliminary version of this post, *"all that (the article) is very good, but it seems so unnecessary to me—all you should have to do is to sit down and talk to God and listen to what He says."* What she said seems eminently reasonable, but for some of us that's hard to do.

When? Where? How long? Environment? Distractions? These are the questions that we, who are not adept in the art of prayer ask. I'll not presume to answer them definitively here, but only direct the reader to where different answers are given. Fr. Bernard Groeschel (of blessed memory) has a series of audio and DVDs on prayer ([see here](#)). Two monks of his Franciscan Order have a short, punchy and valuable video on how and when to pray ([see here](#)). St. Teresa of Avila gave advice about prayer to the Discalced Carmelite nuns under her direction in two books, "[The Way of Perfection](#)," and "[The Interior Castle](#)." The latter is my favorite. The Oxford Group (with which Bill W was associated before he formed AA) advocates two-way prayer, "[Listening to God](#)." [The editor loves all of the resources at [TwoWayPrayer.org](#) as well.]

Here's my own recipe:

- a regular time.
- a darkened room.
- preferably at Adoration or in the presence of a sacred image.
- a comfortable (but not too comfortable) chair.

Adoration chapel, late at night, dark has been my best time to pray and to try to listen to God...

I'd be grateful if you, the reader, would add in your comments and thoughts about prayer and ways to do it.



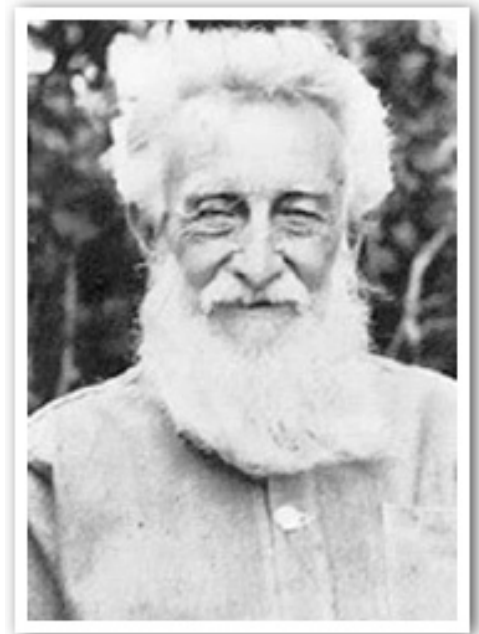
A Servant Of The Lepers - Br. Joseph Of Molokai

*From a 2012 Patheos Article
by Pat McNamara*

A Civil War veteran, a reformed drunkard, a rich man, a penitent: an inspiring story of love, hope, and joy.

In late July 1886, a ship pulled into Molokai, Hawaii's leper colony. Father Damien de Veuster always greeted the newcomers, usually lepers seeking refuge and comfort. But one passenger stood out, a tall man in a blue denim suit. He wasn't a leper; he was Joseph Dutton, and at age 43 he came to help Father Damien. The priest warned he couldn't pay anything, but Dutton didn't care. He would spend forty-five years on Molokai, remaining long after the priest's death of leprosy in 1889.

Joseph's journey to Molokai was full of twists and turns. Born Ira Barnes Dutton in Vermont on April 27, 1843, he grew up in a thoroughly Protestant setting. By age 18, he was teaching Sunday school in Wisconsin and working in a bookstore, when the Civil War broke out. It was an exciting time, he recalled: "streets lined with cheering crowds, bands playing, flags flying." He enlisted in September 1861, and for the next four years he served with the 13th Wisconsin Infantry Regiment.



Although the regiment saw little fighting during the war, Ira showed leadership and administrative skills, reaching the rank of Captain. As quartermaster, one fellow officer remembered him as having "a rare gift for business." He liked army life, and he considered it as a career, but military downsizing meant few commissions. Discharged in 1866, he spent the next two decades in a variety of jobs.

He married a woman he met during the war. It proved to be tragic, "one of those things I have tried to forget" (he never mentioned her name). Friends warned of her reputation for infidelity, but Ira had hoped to change her. A shopaholic who left him broke, she soon ran off with another man. Dutton seemed to hope she might return; he didn't file divorce papers until 1881.

After the war, he worked in cemeteries. He then oversaw a distillery in Alabama before working in Memphis on the railroads. In 1875, he joined the War Department settling claims against the government.

Successful in every field, he was nevertheless a functioning alcoholic. In the day, he was a solid citizen, but he spent his evenings with "John Barleycorn," although "I never injured anyone but myself."

Increasingly ashamed of this double life, in 1876 he vowed never to drink again, remaining sober until his death. He also experienced a spiritual transformation. While he fell away from religion during the war, he became interested in Catholicism through the influence of Catholic friends. After studying the catechism for a month, he was received into the Catholic Church on April 27, 1883, his 40th birthday. He changed his name to Joseph, his favorite saint, retired from the government, and began a "new life."

Wanting to do penance for his "wild years" and "sinful capers," Joseph set out for Our Lady of Gethsemane Monastery, Kentucky. Founded in 1848, he had earlier visited the place in connection with his

(Brother Joseph of Molokai... Continued from Page 8)

government work. Now he resolved to do “penance for the rest of my years.” After twenty months, he concluded that his life should be one of penitent action rather than contemplation. Still, he wrote, it was “what I needed at the time.” (He remained lifelong friends with the Trappist monks, remembering them in his will.)

It was only after reading about Father Damien that he found his “real vocation”:

The work attracted me wonderfully. After weighing it for a while I became convinced that it would suit my wants — for labor, for a penitential life, and for seclusion as well as complete separation from scenes of all past experiences. It seems a mere accident that I ever heard of this place, and it might never have happened again.

His motive was not to hide from the world, but “to do some good for my neighbor and at the same time make it my penitentiary in doing penance for my sins and errors.” From San Francisco, he sailed for Molokai in the summer of 1886.

It had been a restless life until he found happiness among the lepers of Molokai.

With two pensions, Joseph had saved a good deal of money. (At Molokai, he would donate some \$10,000.) He served as administrator, carpenter, and repairman; he bandaged wounds; he coached baseball; he comforted the sick and the dying. “Every day,” one biographer writes, “he marveled more and more at the courage he saw around him — bravery, he often said, much greater than in the war he had been through.” He made a difference. Before his death in 1889, Father Damien said: “I can die now. Brother Joseph will take care of my orphans.”



Although he never took religious vows, Dutton was known as “Brother Joseph,” a “brother to everybody.” On Molokai he found real peace and joy. One peer recalled: “Dutton had a divine temper; nothing could ruffle it.” At 83, Joseph wrote: “I am ashamed to think that I am inclined to be jolly. Often think we don’t know that our Lord ever laughed, and here my laugh is ready to burst out any minute.”

He never left Molokai; he never wanted to. “Seek a vacation?” he asked. “Anything else would be slavery . . . The people here like me, I think, and I am sure I like them.” He added: “I would not leave my lepers for all the money the world might have.” The one exception was in 1917, when the 74-year-old patriot tried “to buckle on my sword-belt again” and re-enlist. His application was rejected, but he wasn’t heart-broken.

Before his death on March 26, 1931, he said: “It has been a happy place — a happy life.” It had been a restless life until he found happiness among the lepers of Molokai. At the time of his death, the Jesuit

(Brother Joseph of Molokai... Continued from Page 9)

Magazine America noted: "Virtue is never so attractive as when we see it in action. It has a power to believe that we too can rise up above this fallen nature of ours to a fellowship with the saints."

Acknowledgment

Pat McNamara. "A Servant of the Lepers": Brother Joseph of Molokai." [Patheos](#) (October 8, 2012).

Reprinted with permission of Patheos.

Founded in 2008, Patheos.com is the premier online destination to engage in the global dialogue about religion and spirituality and to explore and experience the world's beliefs. Patheos is unlike any other online religious and spiritual site and is designed to serve as a resource for those looking to learn more about different belief systems, as well as participate in productive, moderated discussions on some of today's most talked about and debated topics..

The Author

Dr. Pat McNamara is a Professor of Church History at St. Joseph's Seminary, Dunwoodie. He blogs about American Catholic History at McNamara's Blog. McNamara's column, "[In Ages Past](#)," is published every Tuesday on the Catholic portal. Subscribe via email or RSS.

Copyright © 2012 [Patheos](#)



Recovering A Theology Of The Body

by Fred H.
Calix Member

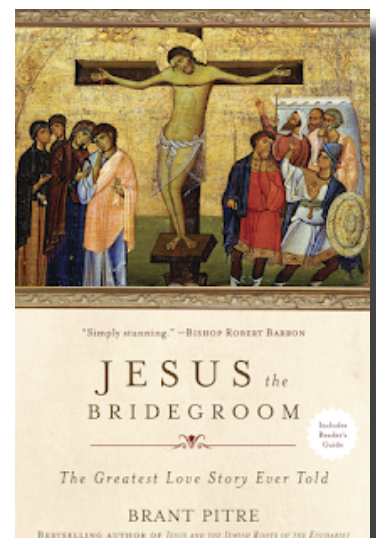
Greetings from Ireland, where I'm on holiday and squeezing in time here and there for editing the layout of the Chalice while enjoying the lyrical beauty of this island. Tonight my beloved and I ate at a pub called "The Shire" in Kellarny and literally sang around the table with the local musicians. Feeling blessed!!

The reason I'm reaching out is to attempt to express my gratitude for being part of Calix and share a bit of the joys of our Thursday, 8pm EST Zoom meetings with the whole Society... we don't want to hoard all of this goodness to ourselves! Also, I have a special invitation for you to collaborate with us.

We'll save that for later, first I'd like to tell you more about the Thursday night Zoom Meeting. It was there in the summer of 2022 that a small but steady group of Calix members began studying how our recovery can be enhanced by seeking to understand more about our beloved St. John Paul II's Theology of the Body (TOB). Since then we've progressed through several articles and are well into our second book: [Jesus The Bridegroom](#) by Dr. Brant Pitre.

You can learn more about our goals and what we have discussed thus far [by clicking here](#). Below is a sample from that page:

TOB can be summed up in five powerful and rather startling words that express the heart of the gospel message: **God wants to Marry us!** Yes, God is our Creator, Father, Shepherd, King, Friend, Coun-



(Recovering A Theology Of The Body - Continued from Page 10)

selor and Guide... all of these are true, but the boldest word picture throughout scripture points to God as our Spouse. Jesus is our Bridegroom and humanity is His bride, if, of course, we accept his marriage proposal. This is not a shotgun wedding.

TOB redeems human sexuality and raises it as the highest icon of God's love for us. This Good News has been seen as the antidote for the sexual revolution. However, **a proper understanding of ourselves as persons created by God - body and soul, male and female - is critical in all areas of life. Recovery from all forms of addiction is certainly one of those areas.** It is with this in mind that we in the Calix Society are focusing this meeting on becoming familiar with TOB by reading and discussing appropriate documents and books for that purpose. Many people have found it to be a true game changer in their recovery and spiritual growth in general. Such is our hope as well.

St. John Paul II often preached that many of our societies ills are because of a 'woefully inadequate anthropology'. In simple terms - we don't know what it means to be hybrid creatures, angel-beasts, body and soul, male and female. This causes lots of trouble and those of us in recovery are well acquainted with this as we constantly disregard our souls and disrespect our bodies, abusing them both in equal measure. We were made, body **and** soul, for infinite intimacy with God forever. But as C.S. Lewis put it:

We are half-hearted creatures, fooling about with drink and sex and ambition when infinite joy is offered us, like an ignorant child who wants to go on making mud pies in a slum because he cannot imagine what is meant by the offer of a holiday at the sea. We are far too easily pleased. -- C.S. Lewis - The Weight Of Glory

AN INVITATION TO COLLABORATE

As our group has studied, it came to mind that the connections between TOB and recovery could easily fill a book. So we have decided to start collecting devotional shares written by members to that end. I have yet to be at a Thursday night Zoom where no one shares something deeply profound and helpful for my own journey in recovery.

So I'd like to invite any of you that:

1. Have an interest in TOB,
2. Are in recovery from an addiction,
3. Are active in a twelve step program...

...to not only join us on Thursday nights, but to consider helping us create a daily devotional by contributing shares of your own. In the spirit of AA's [Daily Reflections](#) or SA's [The Real Connection](#), these are intended to be written by everyday people in recovery: **no professional writing credentials required!!**

I cannot express how much joy this Thursday night group has given me personally! Many thanks to the Board and especially Heather O. for encouraging us to proceed on this journey.

If you think you might like to begin contributing some of your shares to the daily devotional project, (our working title is "Recovering A Theology Of The Body" and plans are to publish it anonymously with proceeds going to Calix and [Theology of the Body Institute](#)) just [click here to find out how](#).

God bless each and everyone of you!



Membership Update

by Ken J.
Calix Treasurer

As we roll into the month of October, just a reminder that all memberships expire on 12/31. When you become a member for the first time your expiration date will be on 12/31 of the year AFTER you join. If you think it's unfair that those who join in February get 10 more months than those who join in November, I refer you

to Matthew 20:1-16. We went back to calendar year just because it was easier than trying to send reminders every month. That said, in the email you received this Chalice, you should have seen the line in bold, "Your membership is set to expire on date". If the date is in the past, then our records indicate that your membership has expired. If the date is in the future, then you are current. If there is no date, it indicates that you have not been a member (yet!). If your membership is set to expire at the end of this year, you can renew at anytime.

If you have never been a dues paying member, please consider it now.

Another option is to become a member of the "Gratitude Club" by donating a minimum of \$5 monthly which will maintain your membership for as long as you continue monthly payments. Simply go to the Donate page on the website and sign up for monthly payments.

All members receive a membership card that include 2 prayers – one for the living and one for deceased members - which we ask all members to pray daily. For \$25, you will have a few hundred people praying for you in addition to supporting the society and the international level. Here's a link to the membership page: <https://www.calixsociety.org/membership/>

Please email Ken at treasurer@calixsociety.org if you have questions or need a replacement membership card.

Also, all dues paying members get a free copy – electronic or paperback – of Fr. McKay's book, "The Story of Calix". If you have not received yours yet, please visit <http://www.calixsociety.org/story-of-calix/> and fill out the form and your book will be sent out.

Here are the prayers from the membership card:

A PRAYER FOR CALIX MEMBERS

Oh God, bless us who in our will to glorify You have adopted the principles and practices of our Calix Society. Shower us with help to resist all temptation to our former excesses. Refresh us with the love of your Sacramental Presence so that our state of goodness will be a continuing act of praise to Your Providence. Amen.

A PRAYER FOR DECEASED MEMBERS OF CALIX

Remember, O Lord, the souls of the faithful departed of the Calix Society who by justice may be denied for a time the blessedness of Heaven. We recommend especially our relatives and friends, the soul deepest in Purgatory and the one nearest to Heaven; the soul most abandoned and those who have none on earth to pray for them.

Eternal rest grant unto them, O Lord, and let perpetual light shine upon them. May they rest in peace. Amen.

Editors Notes, Call For Articles, etc.

- ★ At Calix, we strive to be a source of inspiration and encouragement to each other, geared to our growth toward spiritual maturity.
- ★ For the Chalice newsletter, we want to share our members' recovery and spiritual journeys, recognizing that each individual is on a different part of that journey or path.
- ★ So, wherever you are on your recovery / spiritual journey, please consider writing an article for the Chalice.
- ★ Board member Susan H. has taken the lead in getting the Chalice back on its feet post COVID, she is doing a great job at soliciting articles so please send them along to her by [clicking here](#).
- ★ Articles can also be sent directly to the editor (Fred H.) at photonfarms@gmail.com.

As editor, I'm happy to assist in the layout of the chalice while Susan has volunteered to encourage members to submit articles for upcoming issues, collect them and forward them to me.

We are taking articles for the November - December 2023 issue already, so feel free to send them at any time. Tell your own story or share whatever you think will be helpful to other members (articles written by other, images, etc.).

We have no theme requirements to follow at this time, so consider upcoming articles as a sort of top-plate share... whatever is on your heart regarding your recovery.

We welcome feedback and suggestions, so just send them along to Susan or myself or any board member for that matter and we will consider them.

Blessings everyone!!

The prayer cards on the following pages are freely shared by the editor. If you'd like hard copies to distribute freely in your circles, simply contact him at photonfarms@gmail.com.



The Battle Belongs to the Lord

St. Michael the Archangel defend us in battle.
Be our defense against the wickedness and snares of the
devil. May God rebuke him, we humbly pray, and do
thou, O Prince of the heavenly hosts by the power of
God, thrust into hell Satan, and all the evil spirits,
who prowl about the world seeking the ruin of souls.
Amen.

O Lord my God who art mighty in battle
I beseech Thee to be Thou quick to mine aid
and defend me who am pow'rless '
gainst the thoughts which do plague me
and put an end to the foes of my mind and my soul.

Whatsoever my heart now truly doth seek
Lord lettest Thou me please find it in Thee

I surrender my need to be understood
And beseech Thee the grace to understand others

I can't but God can and will, I lead with my weakness,
I surrender to win, The way up is down,
My power is in admitting I'm powerless

Image from web. Prayers are from Pope Leo XIII, Fr. John
Winfrey and Recovery Programs. More info is available via
the QR code to the right. This card is freely given and never
for sale. Grown at Photon Farms 6/29/22.





Cultivating Continuous Conscious Contact with God

Eleventh Step Prayers

Lord, make me an instrument of your peace.
 Where there is hatred, let me bring love.
 Where there is offense, let me bring pardon.
 Where there is discord, let me bring union.
 Where there is error, let me bring truth.
 Where there is doubt, let me bring faith.
 Where there is despair, let me bring hope.
 Where there is darkness, let me bring your light.
 Where there is sadness, let me bring joy.
 O Master, let me not seek as much
 to be consoled as to console,
 to be understood as to understand,
 to be loved as to love,
 for it is in giving that one receives,
 it is in self-forgetting that one finds,
 it is in pardoning that one is pardoned,
 it is in dying that one is raised to eternal life.

Since Thou O Lord knowest my heart,
 Truly who else need understand it?

I surrender my need to be understood
 And beseech Thee the grace to understand others.

Image from web. Prayers inspired by St. Francis of Assisi, Fr. John Winfrey and the AA Big Book. More info is available via the QR code to the right. This card is freely given and never for sale. Grown at Photon Farms 6/30/22.



The Calix Society
PO Box 26
Glenside, PA 19038
800.398.0524