

For six years, you may sow your field, and for six years prune your vineyard, gathering in its produce. But during the seventh year the land shall have a complete rest, a Sabbath for the Lord, when you may neither sow your field nor prune your vineyard.



Take TIME to Rest

by Dr. Michele Needham-Greischer

In Leviticus 25:1-4, God gives Moses directions for the Israelites' pattern of life in the Promised Land.

This prescription which explicitly regards the Israelites' farmland also applies to the land of our inner and outer selves. In order to arrive at a Jubilee Year, the pattern of sowing, reaping and resting must be observed both externally and internally.

However, like the White Rabbit in Lewis Carroll's *Alice in Wonderland*, many of us rush through each day and each year, filling the minutes with people, places and things. Whether our lives are centered in the work world or in the home, our time is allocated according to our priorities. Commitments abound and our days are filled, indeed, are overflowing. When do we set aside the time to let our inner and outer ground lie fallow? When do we stop our cycle of sowing and reaping in order to honor the season of rest?

Growing up in the era in which doing more means being more worthwhile—which often means being esteemed more—today's adult generation has generally accepted the ethic of increased work as a good. Workaholism is probably the only addiction that receives such flagrant rewards as bonuses

and promotions. Would we applaud a person caught in the addiction of alcoholism? Yet, workaholism gains prestige and power, while it isolates us from our friends and family and deadens our senses to God's creation.

Turning to Scripture, we see that after God finished the six days of creation, "God blessed the seventh day and made it holy, because on it he rested from all the work he had done in creation" (Genesis 2:3). This seems to be a significant word for each of us. God himself rested after his creative work. Do we believe we are called to follow his example or is this simply to be ignored?

How different would our lives be if we set aside a day solely for Sabbath! We could have a whole day of rest, a day without programmed activities, a day to be recreated in the image of God. Then, we might be able to understand in a new way the concept of recreation. "Of recreation, both Jewish and Christian history make it clear that the Sabbath is to be accompanied by celebrative ceremony, festivity and delight" (*Proclaim Jubilee*, Maria Harris, p. 32). Is this descriptive of our Sabbath days? Do we experience festivity and delight? Or is it a day in which we merely gather for the Eucharistic celebration before going off to all our shopping, meetings and unfinished tasks?

If we prefer to take the creation/rest narrative as symbolic rather than literal, the question seems to become thus: after my time of work, do I regularly balance my day with rest which restores and refreshes my spirit, thus bringing me into deeper unity with my creator? This time of rest is not the same as sleep. It is not a time of numbness. It is rather a time in which we are very conscious of our surroundings, our life-giving source, God and ourselves.

The Jubilee Year is a time to open doors that have been sealed up. What if we embraced rest as an integral part of our lives? Welcoming rest allows our souls to open to the quiet. Separated from the din of daily noise, we often can more clearly hear the words that God speaks to us. Then our souls can be soothed by God. For me, nature brings deep union with my creator. As I hear the sounds of water lapping against the seashore, or see birds swooping through the skies, the sun pecking through the leaves, or even the glow of the sunset on the high-rises, or when I feel the wind swirling around me, my heart is lifted in praise of the Lord. Here, I am refreshed. Here, I know my creator.

Although being present to the beauty of creation is one form of rest, there are also others. Each of us needs to find the form that truly refreshes us and enables us to enter into deeper union with God. The difficulty is that we often feel the need to justify this time so that it looks productive to others. Just sitting and watching the clouds is less acceptable to many of us than gardening; yet that, too, might be a form of rest. Gathering with family or friends might bring refreshment and appreciation of God's goodness; or it might be just more work, fulfilling an obligation. If we examine our own lifestyle, we can find our sealed doors of busyness, break them down, and enter into a new way of living that integrates our work with blessed rest. This truly would be a cause for jubilation.

For today's stressed-out believer, the words of Jesus ring out: "Come to me, all you who labor and are burdened and I will give you rest" (Matt. 11:28). Our rest will come in approaching the person who gives us life. Our rest comes as we rest in God. ♦

Dr. Michele Needham-Greischer is a member of the National Service Committee.

National Service Committee Announces: The New Life in the Spirit Seminars Team Manual Catholic Edition 2000



The National Service Committee is happy to announce the publication of the *New Life in the Spirit Seminars Team Manual: Catholic Edition 2000*.

Why a new manual? For years leaders in the Charismatic Renewal have expressed a need to see the *Life in the Spirit Seminars* updated to reflect a Catholic understanding of the sacraments of initiation and baptism in the Spirit, to offer a Catholic vision of ongoing conversion and sacramental discipleship, and to incorporate the insights in adult education of participants as active rather than passive learners.

In 1995, with the cooperation of Word of God Community and Servant Publications, Therese Boucher of the Office of the Charismatic Renewal of the Diocese of Rockville Centre (Long Island, New York) began the long process of revising the *Life in the Spirit Seminars Team Manual*.

After its completion last summer and after testing by several groups on Long Island and in Virginia, the Office of Charismatic Renewal approached the National Service Committee about publishing. The Committee decided to do so if it could find dedicated money to help cover the initial costs of preparing the manual and for printing. Thanks to several donors, the manual is now in production and should be available by the end of January.

The revised manual incorporates the understanding of baptism in the Spirit embodied in the work of Fr. Kilian McDonnell, OSB, and Fr. George Montague, SM, in their im-

portant work, *Christian Initiation and Baptism in the Holy Spirit: Evidence from the First Eight Centuries*, and synopsized in the pastoral statement to the bishops and pastoral leaders of the Catholic Church in the United States entitled, *Fanning the Flame: What Does Baptism in the Holy Spirit Have to Do with Christian Initiation?* The manual also integrates the insights of evangelization efforts over the last twenty-five years, the *Catechism of the Catholic Church*, and significant catechetical documents.

The new manual is also RCIA-friendly (the Rite of Christian Initiation of Adults). As stated in *Fanning the Flame*: "The RCIA presents the reality of Christian initiation in a way close to its original integrity. It is a most apt vehicle for evangelizing both catechumens and the whole parish, bringing them to a full life in the Spirit." The author and the National Service Committee believe that the revised manual can help parish teams foster the "expectant faith which prepares the individual to embrace with confidence...life in the Spirit" (*Fanning the Flame*, p. 24).

The revised manual does this without losing any of the dynamism of the original format. Baptism in the Holy Spirit is still presented as "a key to living the Christian life to the fullest" (*Fanning the Flame*, p. 9). A comparison of the emphasis of the seminars in

its original form and as revised is offered in the box below.

In his letter of endorsement, Bishop Sam Jacobs, Chairman of the National Conference of Catholic Bishops' Ad Hoc Committee for the Catholic Charismatic Renewal, writes: "I am happy to endorse this *Catholic Edition 2000 of the New Life in the Spirit Seminars*. I have seen the power of the Spirit in the lives of those who come to an awareness of the truth of God's word, and I believe that those who seek God's fuller plan in their life will experience the same through these seminars."

Both Frs. McDonnell and Montague have also indicated their endorsement. Fr. Montague wrote: "The new manual for the *Life in the Spirit Seminars* puts baptism in the Holy Spirit in the context of the Bible and the rich sacramental heritage of the Catholic Church. It will help Catholics see the Pentecostal fire as a necessary consequence of their baptismal grace..."

The *Catholic Edition 2000 Team Manual* will be sold at \$9.95. A prepublication discount of 20% is available if ordered before February 15. A bulk discount of 30% is available for purchase of five copies or more (shipping and handling extra). For more information, call the Chariscenter USA office at 1-800-338-2445. ♦

	Previous Seminar	Revised Seminar
Explanation	Four spiritual laws	Apostles' Creed
God's Love	Choose a relationship with God	Discover/rediscover love given to you at baptism
Salvation	World is very wrong; Jesus destroys evil; choose Jesus	Who Jesus is; we need God Living baptismal vows as disciples
New Life	Receive the Spirit as source of new life (as in Acts)	Baptism of Jesus as model Holy Spirit acts in our lives
Receiving God's Gift	Repent and seek faith, then be baptized in the Spirit	Surrender to God, fall in love, be more immersed in the Spirit
Praying for Baptism in the Holy Spirit	Stressed tongues, readiness	Process of faith Partners in prayer
Growth	Choose means like prayer, especially prayer meetings	Baptism as gateway: prayer, Scripture, sacraments, study, service
Transformation in Christ	Spirit makes us holy/holier Expect trials	Spirit calls us to mission of Jesus Charisms as tools Commissioning
Approach	Discussion leaders, greeters, new people	Faith-sharing, sponsors, participants

The *Te Deum*— A Hymn for the Year of the Great Jubilee

by Fr. Michael Leek, OSB

This ancient hymn of praise to the Trinity may be as old as the middle of the Fourth Century. It is often referred to as "the Ambrosian Hymn," since it was earlier held that St. Ambrose himself had composed the words, perhaps at the baptism of St. Augustine. Most modern scholars attribute it to Nicetas of Remesiana, which would locate it at the beginning of the Fifth Century.

It was originally a hymn dedicated to Christ, but with its incorporation into the liturgy, it took on a Trinitarian dimension, and was set to a plain-song melody. The hymn falls into various parts, some of which are clearly later additions, but it is hard to be certain where and when the additions were made. Interestingly, since the *Sanctus* of the Mass is quoted in verses 5 and 6, Kahler believed that the earlier part of the prayer was a Preface, leading into the *Sanctus* and the prayer following it, and that it was from an old Latin Mass of the Easter Vigil. The final section of the prayer consists of verses from the Psalms of praise—e.g., "Each day shall we praise you, O Lord" (Psalm 144).

It is clear that it is a major hymn of praise—indeed, the major hymn of praise that the church has used for 1500 years and more. It has been sung as a processional song, as a song of thanksgiving, even as a hymn of victory on the battlefield. In Chapter 11 of the Rule of Benedict (from about 540 AD) it is prescribed at the conclusion of the Night Office, and right up until our own time religious communities would immediately think of the *Te Deum* as their obvious hymn of praise and thanksgiving. It is widely sung on the last day of every year in thanksgiving for all God has done in the previous year.

The plain-song melody—and there are many others—is a splendid and almost martial work. There is no doubt in the minds of the singers and those listening that this is a hymn of joy and triumph. It deserves to be much more widely known, and is one of the great musical losses—along with many others—that the wider church has suffered with the decline of the Latin liturgy. (This is not intended as a political "swipe"—simply a statement of fact! While much has undoubtedly been lost in the virtual disappearance of Latin as the liturgical language of the Western Church, much has been gained by the use of the vernacular, of course.)

Te Deum

You are God; we praise you.
You are the Lord; we acclaim you.
You are the eternal Father;
All creation worships you.

To you all angels, all the powers of heaven,
cherubim and seraphim,
sing in endless praise:
Holy, holy Lord, God of power and might,
Heaven and earth are full of your glory!

The glorious company of apostles praise you.
The noble fellowship of prophets praise you.
The white-robed army of martyrs praise you.

Throughout the world,
the holy church acclaim you:
Father of majesty unbounded,
Your true and only Son, worthy of all worship,
And the Holy Spirit, advocate and guide.

You are Christ, the king of glory,
The eternal Son of the Father.
When you became human to set us free
you did not spurn the Virgin's womb.
You overcame the sting of death
and opened the kingdom of heaven
to all believers.
You are seated at God's right hand in glory.
We believe that you will come and be our judge.

Come then, Lord, and help your people,
bought with the price of your own blood,
and bring us with your saints to glory everlasting.

Amen.

Given the history and the purposes of this beautiful hymn, it is not difficult to see why it should be the hymn of praise for the Year of Jubilee. The Jubilee is none other than the 2000-year memorial of the birth of Jesus Christ, our savior and God-in-the-flesh. There is no possible reason for rejoicing greater than the coming of God amongst his people, and so the most ancient and most recognizable hymn of praise in the repertoire must surely be the official hymn to mark the Jubilee. ♦

Fr. Michael Leek, OSB, is a monk of the Benedictine Abbey of Our Lady of Guadalupe at Pecos, New Mexico.

Celebrate Jesus 2000

National
Service
Committee
Announces
The New
to the Spirit

Dear Friends,

Come to Celebrate Jesus 2000!

In 1994 our Holy Father called for the celebration of a Great Jubilee in the Year 2000. "The 2000 years which have passed since the birth of Christ represent an extraordinarily great jubilee, not only for Christians but indirectly for the whole of humanity" (*Tertio Millennio Adveniente*, n. 15).

Catholic Speakers will include:

Dominic Berardino
Luis A. "Tony" Berdecia
Babsie Bleasdel
Deacon Dennis Chitwood
Sr. Pauline Cinquini, SC
Fr. Bob DeGrandis
Deborah DeRosia (Trinidad)
Fr. Tom Forrest, CSSR
Fr. Stan Fortuna
Fr. Patsy Iaquina
Bishop Sam Jacobs
Sr. Nancy Kellar, SC
Marilynn Kramar
Dave Mangan
Fr. Francis Martin
Ralph Martin
Sr. Briege McKenna
Jim Murphy
Mark Nimo (Ghana, Africa)
Maria Emir Nogueira (Brazil)
Kevin Ranaghan
Archbishop Justin Rigali
Fr. Michael Scanlan, TOR
David Sklorenko
David Thorp

In preparing us for the Great Jubilee, Pope John Paul II speaks of its ecumenical and universal character. "Christian history appears as a single river, into which many tributaries pour their waters. The year 2000 invites us to gather with renewed fidelity and even deeper communion along the banks of this great river: the river of revelation, of Christianity and of the church... The ecumenical and universal character of the sacred jubilee can be fittingly reflected by a meeting of all Christians" (*Tertio*, n. 55). So together with brothers and sisters of other denominations and fellowships under the North American Renewal Service Committee (NARSC) umbrella, we will come together in St. Louis June 22-25, on the banks of the Mississippi River, called by the Spanish explorers the "River of the Holy Spirit," to celebrate our Lord's 2000th birthday and to give witness that he is alive today in the power of the Holy Spirit!

Our National Catholic Charismatic Renewal Conference will consist of the morning sessions of the larger ecumenical Congress. It will focus specifically on the celebration of the Jubilee, which Pope John Paul II has said "will be intensely eucharistic." Each morning will begin with Mass, and in a glorious concluding liturgy of the Feast of Corpus Christi, we will celebrate the gift of Jesus with us today in the Eucharist.

The Congress theme is "If anyone thirsts, let him come to me and drink... as the scripture has said, out of his heart shall flow rivers of living water" (Jn. 7:37-38). There is a great thirst for something more in our world and in our country today! The aim of our Congress and Conference is to call the attention of the world to Jesus who alone will satisfy their thirst, our thirst!

In the three evening sessions we will come together to "the river of the Holy Spirit, the source that unites us" for a time of reconciliation; to "the river of the Holy Spirit, the true force which impels us" for revival and renewal; and to "the river of the Holy Spirit, the course of our daily lives" to be released to bring Jesus into the next millennium!

Come, bring your spouse, your children and grandchildren. There will be youth and children's ministry! Come bring your friends to **Celebrate Jesus 2000!**

Meet us in St. Louis!

Your brothers and sister in Christ,

Most Rev. Sam Jacobs, Diocese of Alexandria, Louisiana

Sr. Nancy Kellar, SC, Vice Chairman, NARSC

Rev. Patsy Iaquina, Chairman, NSC

Rev. Michael Scanlan, TOR, President, Franciscan University of Steubenville