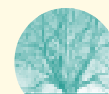


# PENTECOST *Today*

January/February/March 2001 Volume 26, Number 1



NEW COLUMN!



Spiritual Formation

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## Chairman's Corner

by Fr. Patsy Iaquina



## Extending the boundaries

Life is full of new beginnings. Or is it the evolution/development of what is already present? I refer not to our birth but to our baptism. It is the fountainhead from which all grace flows, building to a crescendo that bursts out to a mighty river that gives life to us as a part of the church. And still the Spirit of the Lord is moving within us before baptism, for it is the Spirit who invites us to the waters of new life. When and how the Spirit moves, nobody knows; we need only to respond to that which is already at work in us. As we mature and develop in our responsibility, our life in the Lord deepens and intensifies. We more fully experience the divine life of God.

When the Son of God took flesh (incarnation), he invited all of creation into a unique union with God. No matter how the human person is defined (body/soul/spirit; body/mind/soul/spirit; physical/spiritual/emotional/intellectual/moral), Jesus calls us to wholeness. From within the created world, the Uncreated transforms humanity. He challenges us to live a life in the Spirit as we walk this earth. He sets aside his perfection and becomes susceptible to sin, even to the extent of death. Ultimately, Jesus is born again when he enters into the bowels (womb) of the earth. His resurrection is not resuscitation but a new way of existence. He is transformed from mortal to immortal. Death can no longer contain him, nor can locked doors (Jerusalem) or open areas (Emmaus/Galilee). The world cannot contain him. Jesus enters into a new way of living.

Through our baptism Jesus invites us to share in his resurrected life. We become a new creation, members of the body of Christ, the church. As we journey through this life we

are to build the kingdom of God. This is much larger than the church for this is the task and mission of the church. Therefore we are called not only to minister to those "inside" the church (Christians), but to all people inclusively. All that we say and do is a witness to unbelievers. When we teach, reach out to the poor or dying, pray God's healing, visit the incarcerated, touch the lonely, we cannot be limited to the "church people."

I recall a young man who was dying of cancer. He had asked to be baptized and, being at that time a chaplain with hospice, I was asked to visit. Our hospice people with his mother had been caring for him. His face was half-eaten away with the disease. From where an eye and cheekbone had been, I could see down into his throat. In this condition he spoke of Jesus' love and compassion. His mother was reading the Bible to him and he was at peace. From deep within him the Spirit of the Lord came forth. He was ready for his final journey. He died the day after he was baptized.

By our baptism we have the right, the honor and the privilege to share the fire of the Holy Spirit with all people. We extend the boundaries of church when we go beyond church to minister. The mission of the church is to "make disciples of all the nations." If we have learned anything from Jesus, it is that God's love is not limited to a religion, a nation or any one person or group of persons. That being the case, we should become more active in the affairs of the civic, national and international communities. There is no distinction between the sacred and profane since Jesus came to transform all creation. Through us everything is to be transformed by the love of God. ♦

*Fr. Patsy Iaquina is chairman of the National Service Committee. He is pastor of Sacred Heart Parish in Bluefield, West Virginia.*

# PENTECOST Today

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**We did not see or understand the seemingly limitless possibilities of service as laymen and women...**

## **Thirty-five years after the Decree on the Apostolate of Lay People: Cooperators in the work of the Lord**

by Walter Matthews

A few weeks ago my family and I remembered the thirtieth anniversary of my father's death. When he was alive my father was an usher in the two parishes in which we lived. He was also a fourth degree Knight of Columbus and served for a time as Grand Knight. I grew up thinking that, if I wanted to serve the Lord in the church, I could either become a priest or follow in my father's footsteps and become an usher and possibly a Knight of Columbus. Other options were simply not clear to me nor presented to us as students. We did not see or understand the seemingly limitless possibilities of service as laymen and women both within the church's interior life and within her mission of extending the kingdom of God in our society.

A few years before my father's death, however, things began to change. On November 18, 1965, the Second Vatican Council issued the *Decree on the Apostolate of Lay People (Apostolicam Actuositatem)*. It was an eventful year as several other documents were issued including the very important *Dogmatic Constitution on Divine Revelation (Dei Verbum)*, issued on that same November day. I was not quite fifteen years of age, a sophomore in high school.

It would not be true to say that, by itself, the *Decree on the Apostolate of Lay People* turned the church upside down or caused the Catholic Charismatic Renewal to be birthed. However, along with the earlier *Dogmatic Constitution on the Church (Lumen Gentium)*, the *Constitution on the Sacred Liturgy (Sacrosanctum Concilium)* and the then soon-to-be-issued *Pastoral Constitution on the Church in the Modern World (Gaudium et Spes)*, it did initiate a wave of renewal that continues to this day. In fact, our current Holy Father has clearly stated that "the best preparation for the new millennium...can only be expressed in a renewed commitment to apply, as faithfully as possible, the teachings of Vatican II to the life of every individual and of the whole church" (*Tertio Millennio Adveniente*, n. 20).

What did the Decree state? How are we in the Catholic Charismatic Renewal beneficiaries and how are we called, even today, to respond to the Holy Spirit's impetus?

**First**, with *Lumen Gentium*, the Decree asserts, "inserted as they are in the Mystical Body of Christ by baptism and strengthened by the power of the Holy Spirit in confirmation, it is by the Lord himself that they are assigned to the apostolate" (n. 3). Not because of any delegation or assignment by any

priest or bishop, but **by the fact of our baptism (and confirmation) each member of the church is called to mission and this mission is not limited.** "Lay men [and women] have countless opportunities for exercising the apostolate of evangelization and sanctification" (n. 6) which involves "witness of life," witness by word, and "renewal of the temporal order" (n. 7).

**Second**, since "Christ, sent by the Father, is the source of the church's whole apostolate...the fruitfulness of the apostolate of lay people depends on their living union with Christ" (n. 4). A dead or dormant faith will not accomplish the goal. Only a living faith in Jesus renewed by "active participation in the liturgy" and "divine love 'poured into our hearts by the Holy Spirit who has been given to us' (Rom. 5:5)" will empower us in the mission (apostolate) to which we are called.

**Third, the Decree envisioned the growth of group apostolates.** Why? Because "the group apostolate is in happy harmony therefore with a fundamental need in the faithful, a need that is both human and Christian" (n. 18). We are social by nature. Further, such communal life is a "sign of the communion and unity of the church in Christ" (n. 18).



Twenty-three years after the publication of the *Decree on the Apostolate of Lay People*, our current Holy Father commented in his apostolic exhortation *Christifidelis Laici (On the Vocation and the Mission of the Lay Faithful in the Church and in the World)*, “in modern times such lay groups have received a special stimulus, resulting in the birth and spread of a multiplicity of group forms: associations, groups, communities and movements. We can speak of a new era of group endeavors of the lay faithful” (n. 29). We in the Renewal are certainly part of this “new era of group endeavors.”

On the eve of Pentecost 1998, Pope John Paul II spoke to a gathering of a half million people in St. Peter's Square, participants and representatives of movements and new ecclesial communities, and said: “Today the church rejoices at the renewed confirmation of the prophet Joel's words... ‘I will pour out my Spirit upon all flesh’ (Acts 2:17). You, present here, are the tangible proof of this ‘outpouring’ of the Spirit.”

The Catholic Charismatic Renewal was present in 1998 and these words apply to us as surely as they do to many other movements and communities in the church, birthed in the soil turned up by the Holy Spirit at the Second Vatican Council.

In 1980 and then again in 1995, the US Bishops issued statements marking the 15th and 30th anniversaries of the *Decree on the Apostolate of Lay People*. *Called and Gifted* and *Called and Gifted for the Third Millennium* both are built around four calls the bishops see rooted in the Decree and in the Holy Spirit's action in the church since the Second Vatican Council. The four calls—to holiness, to community, to mission and to maturity—are not strangers to the Catholic Charismatic Renewal. Baptism in the Holy Spirit as experienced in the Catholic Charismatic Renewal sets each one of us on a path that causes us to respond to each of these calls.

With regard to holiness, the Holy Spirit within leads us to see and to bring to realization the holiness already planted in us at baptism. As Archbishop Paul Cordes writes

**“It is the Lord himself, by this Council, who is once more inviting all the laity to unite themselves to him ever more intimately, to consider his interests as their own.”**

in his important *Call to Holiness: Reflections on the Catholic Charismatic Renewal*: “We are invited to be perfect as the heavenly Father is perfect because we carry within us that life of the Father given through Christ in the Spirit, given without cost to us. We start at the top of the ladder, not at the bottom” (p. 7).

Community? Who among us cannot testify to what is said in *Fanning the Flame*. “Baptism in the Holy Spirit introduces those who have known it to an experience of Christian community that transcends anything they have previously known” (p. 18).

The call to mission is experienced both in the urge to witness and, as Archbishop Cordes states, “one of the evident fruits of ‘baptism in the Holy Spirit’ is the desire to evangelize, to announce the Good News of salvation to the whole world.”

Finally, the call to maturity is experienced in the Renewal as a call to a discipleship that “makes stringent demands” (*Fanning the Flame*, p. 12). To the new movements, including the Charismatic Renewal, the Holy Father challenged: “Today a new stage is unfolding before you, that of ecclesial maturity. This does not mean that all problems have been solved. Rather, it is a challenge, a road to take. The church expects of you the ‘mature’ fruits of communion and commitment” (Pentecost Eve 1998).

The soil tilled at the Second Vatican Council continues to bear fruit in the Catholic Charismatic Renewal. The possibilities of service (mission, apostolate) are many. We are called to the vineyard whether as a prayer group leader, extraordinary minister of Eu-

charist, a volunteer at an outreach to the homeless—or as a lawyer, businessman or businesswoman, laborer, farmer or CEO. All are expressions of the apostolate. All are ways we extend the kingdom in the power of the Holy Spirit. All are ways we are ‘leaven in the world’ (Decree, n. 2).

I do not know if my father caught this vision of what he was about as an usher, a Knight, a father, and a steamship representative. Perhaps he did. I know I have, and I am grateful.

Allow me to conclude with the Council Fathers' exhortation at the end of the Decree. It is as relevant today as it was thirty-five years ago:

The Council then, makes to all the laity an earnest appeal in the Lord to give a willing, noble and enthusiastic response to the voice of Christ, who at this hour is summoning them more pressingly, and to the urging of the Holy Spirit...It is the Lord himself, by this Council, who is once more inviting all the laity to unite themselves to him ever more intimately, to consider his interests as their own (cf. Phil. 2:5), and to join in his mission as Savior. It is the Lord who is again sending them into every town and every place where he himself is to come (cf. Lk. 10:1). He sends them on the church's apostolate, an apostolate that is one yet has different forms and methods, an apostolate that must all the time be adapting itself to the needs of the moment; he sends them on a apostolate where they are to show themselves his cooperators doing their full share continually in the work of the Lord, knowing that in the Lord their labor cannot be lost” (cf. 1 Cor. 15:58).◆



*Walter Matthews is Director of the National Service Committee. He is a former member of the Pontifical Council on the Laity.*



## Taking it to the streets Diocese of Brooklyn Jubilee Celebrations

by Josephine Cachia

In the middle of 1998 Bishop Thomas V. Daily of the Diocese of Brooklyn requested that the Diocesan Evangelization Commission form a subcommittee to plan special events for the Great Jubilee Year 2000. Monsignor Joseph Malagrega, the Bishop's Liaison to the Haitian and Spanish Charismatic Renewal in the Diocese of Brooklyn and pastor of Saints Joachim and Anne Parish, was designated the chair of this committee. Within a couple of months an office, director, secretary and budget were in place with the support and approval of the bishop.

It was through inspired prayer and reflection that Msgr. Malagrega orchestrated the beautiful and extraordinary events that followed. Pope John Paul II presented the vision of the Great Jubilee celebration in delicate and broad strokes of genius in *Tertio Millennio Adveniente*, centering on "Jesus Christ: Yesterday, Today and Forever" (chapter 1, n. 2-8). In that same chapter he recalls the action of the Holy Spirit in Mary's response to God's initiative, the incarnation of Jesus in Mary's womb. In chapter 4 he states that the Great Jubilee 2000 will be "intensely eucharistic." We followed the leader.

On March 25, 2000, the Feast of the Annunciation, we gathered over 10,000 Catholic Christians to honor Mary with the theme "And the Word Became Flesh." Two major parks in Brooklyn and Queens were selected as the sites, and most people traveled there by buses arranged by the Jubilee Office. Our parishes responded with enthusiasm and joy, with each parish recognized by the banner they carried. The rosary was prayed in at least fifteen languages and all joyfully sang the Ave Maria. In addition to the rosary, Mass was celebrated in nine languages at various churches surrounding the parks.

Keeping in mind the vision of Pope John Paul II, weekly processions and eucharistic adoration commenced the week after the gathering. Parishes throughout the diocese were selected to form eucharistic processions and to host eucharistic adoration. In this manner every cluster would join in the preparations for weekly teachings and devotions. This continued for forty weeks.

Our next major event took place at Arthur Ashe Stadium in Queens, New York, on June 24, the Feast of St. John the Baptist. "Behold the Lamb of God" was the theme given for this day-long eucharistic rally of multilingual

music and spontaneous prayer. A keynote address was given by Bishop Gerald M. Barbarito, a former auxiliary bishop of Brooklyn who is now bishop of the Diocese of Ogdensburg, New York. His talk centered on Jesus, the Lamb of God, reminding us of Jesus' words: "I am the lamb-gate; whoever comes through me will be saved." Holding before us the image of the lamb-gate, Bishop Barbarito proclaimed, "Open wide the doors to Christ—open wide the doors to Jesus—open wide the doors to the Eucharist!"

Barbara Shlemon Ryan, president of Beloved Ministry, a Catholic outreach for healing, called the assembly to focus on the healing power of Jesus. Liturgical dancers and members of the Diocesan Theater Guild constructed an altar at center court which was to be used for eucharistic adoration and Mass for the Feast of Corpus Christi that evening. The Aces Restaurant was converted to a chapel where a large monstrance was suspended from the ceiling and people visited throughout the day. The sacrament of Penance was available, and eighty priests were on hand to minister. During the homily at Mass, Bishop Daily addressed the people gathered saying, "God knows you are good people, and are easy to love.

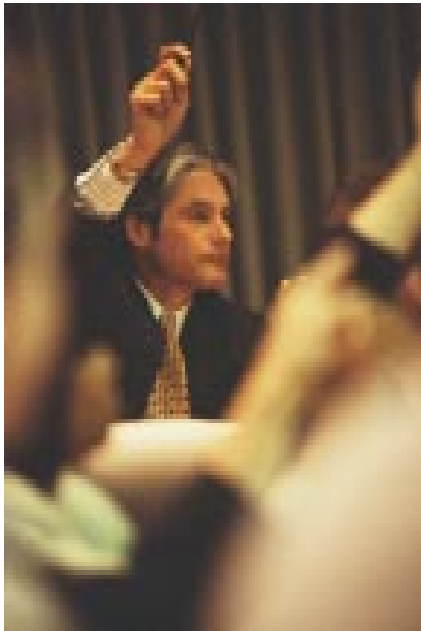
I give thanks for you, great gifts that you are, in this great organism that you are, the body of Christ—people of every language, culture and race coming together to celebrate in our one faith." Between seven and eight thousand came out for that day, displaying tremendous love and unity.

People representing liturgical worship and music, education, youth ministry, migration and refugees and apostolic organizations including Charismatic Renewal were molded together in the power of the Holy Spirit. Death and resurrection were experienced by all so that God could create something new. The rich diversity of languages, traditions and cultures made these events a treasure to remember. The event reminded us all that in the Father's house we all have a place; in Jesus' heart we all share a space; and in the Holy Spirit's touch we all find grace. ♦

*Josephine Cachia is a member of the National Service Committee.*

*She serves as Liaison for the Charismatic Renewal in the Diocese of Brooklyn.*





I had decided that I wanted now to give my entire life to the Lord and to continue the mission so wonderfully and prophetically symbolized for me by Francis of Assisi, my lifelong, and now rediscovered, hero. I wanted to rebuild the church, and through her to transform the world in Christ! I still do. I knew a deep personal call to evangelization, apologetics and the genuine work of Christian unity. I considered myself then, and now, a missionary.

In 1972, after I left the Benedictine monastery, (discerning I did not have a vocation to celibacy), I transferred to the then College of Steubenville which was on the verge of an historic renewal. The mission of Steubenville, and my participation in it, would unfold over the next sixteen years.

John Paul II, the more I became convinced that we were living in an extraordinary age for the church, and through her, for the world into which she is sent.

My worldview and my theological convictions began to undergo a profound change. One of my tasks was to lead, or assist at the now famous (then acts of sheer faith) Steubenville conferences. I led the first “Defending the Faith” conference, and helped to plan “Lay Communities at the Heart of the Church”, the last conference at which I would serve.

The conference was held in anticipation of the coming apostolic exhortation on the role of the laity. We invited leaders of almost every ecclesial movement, including Charismatic Renewal, Opus Dei, Communion in Liberation, Cursillo, and many others. It was at that meeting where, like the disciples on the road to Emmaus, “my eyes were opened.”

For a long time I saw the work of what was called Charismatic Renewal as the great hope for the church—both for her internal renewal and her mission to this difficult age. That weekend I met men and women from all the “movements” and I saw the “bigness” of the contemporary work of the Holy Spirit in the multiple expressions of Catholic life and faith. I found an extraordinary wealth of holiness and hope for the church and for the world. I became even more aware of the beauty and fullness of Catholic Christianity, and I began what has continued to this day, a journey to the foot of the cross—to the heart of the church in the midst of the world.

From that point on, I realized how little I know and how much there is to learn. I learned that my task was not to somehow “fix” or “save” the church but to be fixed by and saved by my life within her. I learned that there truly is nothing new—that the plan from the beginning of time is the church. We truly now live in the church and go to the world. As one of my favorite theology professors at the John Paul II Institute puts it, there is actually “that part of the cosmos that is in Christ and that part that is not yet.”

As my missionary life has unfolded, the implications of the bigger picture have informed

See **Soul** page 13

## “The soul of the world”

by Deacon Keith A. Fournier

On October 22, 1978, Pope John Paul II stepped out on to the balcony in St. Peter’s Square and signaled his mission in his first three words, “Be not afraid!” One of the chief architects of the Second Vatican Council and one of the authors of its extraordinary document on the church in the modern world, *Gaudium et Spes*, now occupied the chair of Peter.

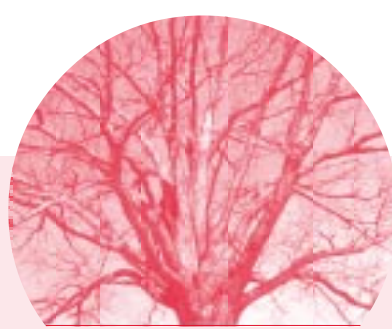
History would never be the same. That history includes my own personal story.

In my own journey, after a brief stint in a Protestant Bible college and a journey to and through the writings of the early church fathers, I came home to the Catholic Church. My journey was influenced first by sincere evangelical Protestant Christians and then by Catholic Charismatic Renewal. After reaffirming my faith, I spent a year and a half in a Benedictine monastery, testing a possible monastic and priestly vocation, falling more deeply in love with the church and rebuilding my faith from its foundations.

During those years the Lord gave me my wonderful wife, my partner in the call to holiness and my best friend, Laurine, five great children (the “domestic church”) a bachelor’s, and later, a law degree, and years of work in “rebuilding the church”, complete with good fruit, failure, pain and redemption.

Throughout those years, because of my growing convictions about being “in the world” and my passion for the pro-life cause, I rolled in and out of law practice, trying to integrate what I called my “two professions.” It was also during those formative and active years that I was “captured” by the life, witness and writings of the giant who came to sit in the chair of Peter, John Paul II.

Increasingly convinced that I belonged “in the world”—not retreating from it—I passionately threw myself into the great civil and human rights cause of the age, the defense of the dignity of all human life from conception to natural death. I wrote books, did radio and television, served as Dean of Students and Dean of Evangelization at Steubenville, practiced law—all because I continued to view my life and my call as a missionary one. The more I read the Council documents and the prolific writings of



## Spiritual Formation

With this issue, *Pentecost Today* introduces a new regular column providing basic teaching on the foundations of our spiritual lives. We have asked veteran leader, teacher and writer Dorothy Ranaghan to contribute a series of articles providing practical teaching on such topics as faith, hope and discernment. Readers who have recently begun to explore life in the Spirit will find these articles helpful in learning more about spiritual growth. The teaching outline at the end of the article will help leaders and others provide teaching in prayer meetings or sharing groups. The reflection questions may be used by individuals to help apply the teaching to their own lives; they may also be used for faith-sharing in small groups.

# Faith

by Dorothy Ranaghan

When my son was in high school he had a way of befriending some lost and wayward people. One particularly endearing young man I came to know through him was Phil. Phil sported purple streaks in his dark black hair and a look of fear in his eyes. We found out much later that he was a runaway. One day Phil called me. He had been physically attacked by a housemate, had received a minor head injury and was now being released from the hospital. He wasn't strong enough to walk home. Could he have a ride? Fortified with food supplies so that he would have what he needed for a few days, I picked him up and drove him to his apartment.

On the way, this huge 6'3", 16 year old began to cry. "I don't understand Mrs. R." he said, "I have always believed in *karma*. I believe that what you give out you get back. I have tried to be good to others. How could this have happened to me?"

As I looked at his bandaged head and forlorn expression, I remembered that I had a small crucifix in my pocket, a remnant of a rosary I had intended to get fixed the day before. Pointing to the crucifix I said, "Phil, the problem is that you believe, but you believe in the wrong thing. *Karma* is hooey. Look at this crucifix. This man gave out nothing but good. He healed people. He loved everyone. He was without fault, and look at what they did to him. He allowed it because he loves you and me more than we can ever imagine."

Phil looked up at me, tears still running down his cheeks, and with all the sincerity he could muster he uttered the profoundly funny words, "So you're a Christian, huh?" I

tried not to laugh. It was difficult. "Yes," I conceded, "I am, and you should try it too. You have a Father who loves you, and he let his son die so that you could live forever. You just have to put your faith in Jesus." I prayed with him for healing, release from fear and for comfort, hugged him, and sent him on his way. Two years later I heard that Phil had gotten into trouble and been sent to a detention farm, but there, in that place, he met the Lord, gave his life to him, and got reconciled with his parents.

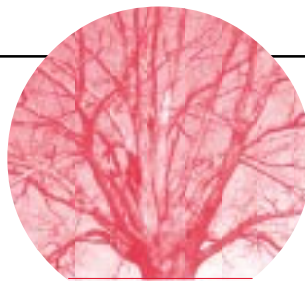
Why am I jabbering on about Phil? Because I believe Phil met the Lord because he started to question his belief system. He was seeking. He knew there was more. Yes, faith is a gift, but it is a gift freely given to those who look for it. Recently I overheard someone say, "Well, faith is something I just don't have." The young man to whom this announcement was aimed quickly replied, "You mean faith is something you just don't want." I'm sure he was correct. Faith can be inconvenient if it means we have to change. The "obedience of faith" (Rom. 1:5) calls for us to freely hand over our wills. It becomes a stumbling block to the willful.

Many are the young people today who have chosen to renounce faith because of inconvenience and rebellion. Drugs, alcohol and unmarried sexual activity throw a shadow across the face of God as one turns towards the Father. Rather than face his displeasure, they cling to their own wills and turn their backs on him. But as St. Hilary said, "Just because the blind man cannot see it, it does not follow that the sun does not shine." It is our job to so radiate the light and warmth of Christ that it will eventually penetrate the haze that obscures the view for nonbelievers.



There is a plant in my front hallway. It gets too little light and half the time I forget to water it. One of these days that poor neglected plant may wither and die. Faith can be like that. It needs nourishment and support. Even the strongest faith can come under attack. The evil and injustice in the world, especially suffering that comes to claim the innocent in sickness, rape, accident, natural disasters and death, can cripple, undermine and shake the faith of many. It all seems to contradict the goodness of God. It is hard to bear. Yet these very things which erode faith for some become for others a catalyst towards deeper union with our Father.

Faith-filled companions can help because we can't live or believe alone. Faith itself is a relationship. It does not consist in knowing that God is good, but in being drawn into a loving relationship with our Father who is good. By definition, faith is our response to God who both reveals and gives himself to us as we search for the ultimate meaning



of life. Faith always involves a search, a revelation and a response. God alone gives the revelation, has created our hunger for the search, and will empower us to make a response. The will and the plan of God is that we should have access to the Father through Christ. Our faith in Jesus draws us into the faith of Jesus in his Father. It is that faith which saves. But it is we, as fully free human beings, who must seek and then say "yes." We have to "want" it. ♦



*Dorothy Garrity Ranaghan is a founding member of the People of Praise Community. A former member of the National Service Committee and former editor of the Chariscenter USA Newsletter, Dorothy currently does writing and retreat work. She and her husband, Kevin, live in South Bend, Indiana, and have six children and seven grandchildren.*

# TEACHING OUTLINE

## FAITH

### **In what or whom do you believe?**

The story of Phil (or any story that asks the question, "In what or in whom do you believe?")

### **What is faith?**

Faith is our response to God who both reveals and gives himself to us as we search for the ultimate meaning of life.

Faith always involves a search, a revelation and a response.

### **Search**

- God created our hunger for the search.
- Faith is a gift freely given to those who look for it.
- It becomes a stumbling block to the willful.

### **Revelation**

- God alone gives the revelation.
- The will and the plan of God is that we should have access to the Father through Christ.
- Our faith in Jesus draws us into the faith of Jesus in his Father.
- It is that faith which saves.

### **Response**

- God empowers us to respond.
- We have to want faith.
- Faith calls for us to freely hand over our wills in the "obedience of faith."
- Faith is subject to doubt.
- Faith-filled companions can help because we can't live and believe alone.

### **Reflection Questions**

In evangelistic settings, do you try to discover the current belief system of the person to whom you are speaking?

Have you experienced any crises or setbacks that challenged your own faith?

Has it made you more compassionate towards those who find belief difficult?

What are some of the things that nourish and support your own faith?





## Gifts for the church or gifts for the kingdom?

by Fr. George Montague, SM

There was great excitement when these things began to happen through the most unexpected channels, simple faithful who sometimes had little instruction and often not even notable sanctity. They just had faith—and the gifts.

**T**he Duquesne weekend! How we who are involved in the Charismatic Renewal have loved to relive or hear tell of that wonderful fuse that led to the explosion that has now touched countless millions of Catholics world-wide! But part of the dynamite that made possible that explosion was prepared just a few years earlier at another “Ark and the Dove” called St. Peter’s in Rome, when the Pope and over two thousand bishops set the theological framework that enabled the charismatic explosion to build rather than destroy the church. It was the work of the Holy Spirit that we call Vatican II. Prior to that historic Council, some theologians like Yves Congar and even some hierarchy like Cardinal Suenens had written about the important role of the laity and charisms in the church, but by and large, charisms were not broadly appreciated or exercised in a conscious way.

Of course there were saints like John Vianney, the parish priest of Ars, who could tell penitents their sins before they confessed them, or the other saints who had worked incredible wonders both before and after their canonization. But there was no expectation that the ordinary faithful, or even priests and bishops, would pray in tongues or prophesy, or heal people (unless occasionally through the sacrament of the sick). So there was great excitement when these things began to happen through the most unexpected channels, simple faithful who sometimes had little instruction and often not even notable sanctity. They just had faith—and the gifts.

Great excitement, yes, but also consternation as to how this could fit Catholic theological tradition. Because the explosion first occurred on college campuses and even among professors, Catholics began scrambling to find the theological explanation of the phenomenon. One of the earliest was *Catholic Pentecostals* by Kevin and Dorothy Ranaghan. Then Fathers Kilian McDonnell and Francis Sullivan began publishing articles. There were the *Malines Documents* drawn up under the auspices of Cardinal Suenens. And finally, the book co-authored by Fr. McDonnell and myself, *Christian Initiation and Baptism in the Holy Spirit*, which inspired the pastoral booklet, *Fanning the Flame*, the collaborative work of thirteen theologians and pastoral leaders. Since Catholics had always had a strong social service component in their understanding of ministry, it was normal that these works would try to explain what appeared to be really new in the Charismatic Renewal: the word gifts and healing prayer.

But it is time now perhaps to reverse our zoom lens and look at the broader picture of charisms. And this is precisely where we find the framework laid out by the Second Vatican Council helpful.

Note what a broad understanding of charisms we find in what is arguably the most important document of the Council, the *Constitution on the Church*:

It is not only through the sacraments and church ministries that the same Holy Spirit sanctifies and





Besides the charisms God gives for ministry within the church, or even in its outreach to the poor and disadvantaged, God intends the laity to have gifts for building up the temporal order.

leads the People of God and enriches it with virtues. Allotting his gifts “to everyone according as he will” (1 Cor. 1:11), he distributes special graces among the faithful of every rank. By these gifts he makes them fit and ready to undertake the various tasks or offices advantageous for the renewal and upbuilding of the church, according to the words of the apostle: “The manifestation of the Spirit is given to everyone for profit” (1 Cor. 12:7). These charismatic gifts, whether they be the most outstanding or the more simple and widely diffused, are to be received with thanksgiving and consolation, for they are exceedingly suitable and useful for the needs of the church (*Lumen Gentium*, n. 12).

Remarkable but easily overlooked is the statement that the charisms are given to empower the faithful to undertake various “tasks or offices” for the upbuilding of the church. The charisms are given for ministry! They are not toys but tools. And certainly we have seen an army of laity stepping forward in these recent years, at a time when priestly and religious vocations have been on the wane. Lectors, eucharistic ministers, deacons, catechists and other parish ministers count among their numbers a large portion of persons who would never have thought of such ministries if they had not received baptism in the Holy Spirit. In the parish where I reside, all the principal ministers have been involved in the Charismatic Renewal.

God has obviously intended to renew the church’s worship through the word gifts. And he has obviously wanted to meet the needs of religious instruction by inspiring people to teach. And he has wanted to heal his people and draw others to Christ through the healing ministry. And that plan hasn’t been fully accomplished yet. But is that all there is to his plan? Are his gifts limited to those that build the church—or does he also give gifts to realize the kingdom?

When we look at the Vatican II document on the apostolate of the laity, we find a surprising understanding of charisms:

[The laity] exercise a genuine apostolate by their activity on behalf of bringing the gospel and holiness to men, and on behalf of penetrating and perfecting the temporal sphere of things through the spirit of the gospel. In this way their temporal activity can openly bear witness to Christ and promote the salvation of men. Since it is proper to the layman’s state in life for him to spend his days in the midst of the world and of secular transactions, he is called by God to burn with the spirit of Christ and to exercise his apostolate in the world as a kind of leaven (*Decree on the Apostolate of Lay People*, n. 2).

For this purpose, the Holy Spirit gives to lay people the charisms necessary:

For the exercise of this apostolate, the Holy Spirit who sanctifies the people of God through the ministry and the sacraments gives to the faithful special gifts as well (cf. 1 Cor. 12:7) “allotting to everyone according as he will” (1 Cor. 12:11)...

From the reception of these charisms or gifts...there arise for each believer the right and duty to use them in the church and in the world for the good of mankind and for the upbuilding of the church (n. 3).

In other words, besides the charisms God gives for ministry within the church, or even in its outreach to the poor and disadvantaged, God intends the laity to have gifts for building up the temporal order. This can happen in various ways. After affirming the role of the laity at the interior of the parish community, in worship and instruction, the document addresses five other areas where the laity are called to minister and consequently need charismatic grace: the family, youth, the social milieu, and national and international affairs (n. 9-14).

So what does this have to say to us in the Renewal today? Two things.

Firstly, we need to broaden our understanding of charisms to embrace those gifts that are directed outward toward the world and to affirm those who exercise them. I am not suggesting that nothing has been done in this area. Many charismatics have been involved in the pro-life movement, for example. Sometimes, however, prayer groups seem to be isolated because they think they alone have the Spirit or because of an excessively “other-worldly” spirituality.

But secondly, I believe it is the particular grace of the Renewal to insist that these ministries cannot survive and thrive without understanding them primarily as charisms, as gifts of the Holy Spirit and not mere natural talents or preferences (though they may build on them). And the persons who exercise them will achieve God’s purposes to the extent that they are fed by the worship gifts of praise, listening to the word (prophecy), and healing. ♦



Fr. George Montague, SM, is a theological consultant to the National Service Committee. A past president of the Catholic Biblical Association, he is a professor of theology at St. Mary’s University in San Antonio, Texas.

## NEWSBRIEFS

### NSC meets with NSC Council

The National Service Committee met with its newly formed NSC Council in Belleville, Illinois, following the Celebrate Jesus 2000 Congress in June, and more recently in Chicago in late October. As described in the "From the Director" column in the July/August/September 2000 issue of *Pentecost Today*, "the purpose of the NSC Council is to actively support the mission of the National Service Committee through prayer and counsel and, consequently, through service. The membership is composed of men and women involved in the Renewal who are selected because of their commitment to the vision of the NSC; gifts and/or expertise; or local, state, regional or national leadership." There are forty-five members of the Council.

In Belleville about thirty-five members of the Council gathered with the Service Committee to pray and reflect on a variety of issues facing the Renewal at this time: leadership formation, youth, ecumenism, impact of the Catholic Charismatic Renewal on the church

and the impact of the church (e.g. in *Ecclesia in America*) on the Renewal, NSC services (e.g. national conference), charisms, inner healing and vision. There was a time for ministry to one another and an open forum for sharing about Jubilee graces received.

In Chicago about thirty members of the Council and NSC spent time sharing about the results of a spiritual gifts inventory each took before coming. This was to build up the sense of unity and identity of the body. There was also time spent in ministry to one another.

Both in Belleville and in Chicago the National Service Committee then met for an additional day. In Belleville the Committee accepted an invitation from the *Comité Nacional de Servicio Hispano* to send a representative to the *Encuentro Carismatico Catolico Latinoamericano XVIII* in Puerto Rico in October (see the "From the Director" column this issue, p. 14), decided to pay off its long-term debt in light of the financial blessing from the Conference collection taken up by

Bishop Sam Jacobs, and decided to reconvene the NSC Council in October.

In Chicago, the Service Committee discussed the prophetic words from the June Congress, decided to convene a workshop on the New Life in the Spirit Seminars before the 2001 National Catholic Charismatic Renewal Conference in Houston (see article this issue, p. 12), and agreed to convene a Prayer Summit II to give thanks for Jubilee blessings and to intercede for the new millennium.

The next National Service Committee meeting will be in January with the Steering Committee of the Association of Diocesan Liaisons, representatives of the various ethnic committees, members of the Bishops' Ad Hoc Committee on the Catholic Charismatic Renewal, and representatives of the Catholic Fraternity of Charismatic Covenant Communities and Fellowships.

The next meeting with the NSC Council will be in Houston following the National Conference.◆

### NSC announces Prayer Summit II: a call to intercession & thanksgiving

The National Service Committee has announced that it will convene Prayer Summit II February 9-11, 2001, in Chicago, and invites all intercessors and leaders to come to give thanks for the many blessings received during the Great Jubilee Year and to intercede as we move into the new millennium.

The NSC convened the first Prayer Summit in St. Louis in December 1999 to "pray in" the Jubilee Year. Over thirty people gathered to pray and fast for the weekend (see *Pentecost Today*, April/May/June 2000, p. 9).

The National Service Committee asks all Renewal participants to join in prayer for the success of the Prayer Summit (perhaps by gathering locally in small groups during the same weekend) and to intercede for the Renewal and the church as we begin the new millennium.

Leaders and intercessors interested in more information on Prayer Summit II may call 1-800-338-2445.◆

### Fr. Ralph Weishaar

Rev. Ralph Weishaar, OFM, a former member of the National Service Committee from 1984-1990, died peacefully on Tuesday, October 24, 2000. He was buried at Santa Barbara Mission in California. Fr. Ralph, as he preferred to be called, had been involved in the Charismatic Renewal since 1971.

He worked full time in the Renewal from 1976 until his retirement twenty-five years later. He served as a retreat master, conference speaker and Bible institute teacher, as well as Liaison-Director for the Charismatic Renewal in the Diocese of San Diego.

Prior to beginning his full time work in the Renewal, Fr. Ralph had been a seminary teacher.

On the National Service Committee Fr. Ralph was known for his quiet wisdom. He had a God-given gift to speak clearly a word that would cut to the heart of any matter and move a discussion to a peaceful conclusion.

Fr. Ralph joins two other former NSC members who went to their reward earlier. Fr. Jim Ferry, who served from 1977-1983, died in 1989. Fr. Emile Lafranz served from 1990 until he died in 1995. May they rest in peace.◆

### Fr. Richard Jones receives Lumen Christi Award

Fr. Richard Jones, an 85-year-old Jesuit priest who has humbly labored with the Native Americans of South Dakota's Rosebud Reservation for forty years, was recently honored with the Catholic Church's highest award for missionary work in America. Monsignor Kenneth Velo, president of Catholic Extension, the organization that financially supports missionary work in America, presented the 2000 Lumen Christi Award to Fr. Jones in his Diocese of Rapid City on September 18, 2000.

Involved in the Catholic Charismatic Renewal since the early 1970s, Fr. Jones first began



working with Native Americans soon after receiving his master's degree in philosophy in 1940. After other assignments in St. Louis and Milwaukee, he returned to the Lakota people in 1963. Fr. Jones' special interest in education was responsible for launching the reservation's first adult education program in the 1960s. The G.E.D. program continues under the direction of a local university.

In the last forty years, Fr. Jones has seen a great deal of suffering—early deaths, broken homes, violence and alcoholism—all of which are especially prevalent in the Lakota community. But he maintains, "We have no problems here, only challenges."◆

## 2001 National Catholic Charismatic Renewal Conference The New Springtime: Do You Not Perceive It?

You are invited to attend the 2001 National Catholic Charismatic Renewal Conference in Houston, Texas, June 8-10. The theme, inspired by Isaiah and by the writings and talks of Pope John Paul II, is "The New Springtime: Do You Not Perceive It?"

In Isaiah 43:18-19 the Lord, speaking through the prophet, encourages his people in exile in Babylon. "The Lord says, 'Do not cling to events of the past or dwell on what happened long ago. Watch for the new thing I am going to do. It is happening already—you can see it now!'" (*Today's English Version*).

Since the beginning of his pontificate, Pope John Paul II has been writing and speaking about a new springtime for Christianity. In *Redemptoris Missio* (*Mission of the Redeemer*) he wrote, "As the third millennium of the redemption draws near, God is preparing a great springtime for Christianity and we can already see the first signs" (n. 86). In his letter calling us to prepare for the Great Jubilee Year, he wrote that a "new springtime of Christian life... will be revealed by the Great Jubilee if Christians are docile to the action of the Holy Spirit" (*Tertio Millennio Adveniente*, n. 18). Still many struggle to see the signs of the new springtime in the midst of the difficulties within the church as well as those within our society. The conference speakers will be asked to help us see with the Holy Father the new springtime promised.

### Workshop on the New Life in the Spirit Seminars

Published in the early months of the Jubilee Year, the *New Life in the Spirit Seminars Team Manual: Catholic Edition 2000* is in its third printing with over 6000 copies sold. This workshop for leaders and other members of Life in the Spirit teams will seek to address the following people's needs:

- those who have used the new manual and have questions (e.g. the understanding and emphasis on both sacraments and charisms in the manual);
- those who have not yet decided to use the new manual and have questions about what changes are included (e.g. ongoing conversion, living the creed and gifts of the Spirit);

- those who want to explore/share ways to bring the seminar into parishes (e.g. confirmation classes, RCIA candidates or Lenten missions to name a few possibilities).

The presenter will be Therese Boucher, who revised and annotated the original *Life in the Spirit Seminar Manual* for the new edition.

Participants are encouraged to send their questions in advance so that the presenters can attempt to respond during the workshop.

Please send questions to: Chariscenter USA, LSS Workshop, PO Box 628, Locust Grove, VA 22508.

Speakers include Fr. Daniel Balizan, Liaison of the Archdiocese of Santa Fe; Fr. Raniero Cantalamessa, OFM Cap., preacher to the papal household; Tom Curran, conference speaker and leadership developer; Fr. Bob DeGrandis, noted preacher and author involved in healing ministry; Archbishop Ivan Dias of the Archdiocese of Bombay, India; Sr. Linda Koontz, active in ministry to the poor; Jim Murphy, itinerant minister of preaching and teaching; Aggie Neck, cofounder of a house of prayer in Louisiana; Fr. Richard Paulissen, founding Director of the Catholic Charismatic Center in Houston; Marilyn Quirk, founder of Magnificat, a ministry to women; and Dr. Vinson Synan, Pentecostal historian and Dean of Regent University.

### Youth, children, and ethnic tracks

The Conference will also have a youth track for ages 13-18 led by LIFE TEEN and a children's track for ages 6-12.

There will be a number of ethnic groups participating in the Conference in a variety of ways. The Korean Service Committee in the US will convene a mini-conference on Saturday during the morning and afternoon sessions. The *Comité Nacional de Servicio Hispano* will convene a mini-conference also on Saturday. The Lay Apostolate for Immigrant Catholic Indians of the Americas will convene a first-ever conference in conjunction with the National Catholic Charismatic Renewal Conference in the morning and afternoon of Friday, June 8.

### Workshops and healing service

During the Saturday morning and afternoon sessions participants will have opportunities to attend workshops on a variety of topics including the church and Christian unity; the new springtime from a Pentecostal perspective; Mary as the charismatic par excellence; and baptism in the Holy Spirit. There will be a healing service on Saturday night led by Fr. Bob DeGrandis.

### Day for clergy and leaders

The Conference will be preceded by a Day for Clergy and Leaders as well as a workshop on the New Life in the Spirit Seminars (see accompanying announcement on this page).

The Day for Clergy and Leaders will feature a keynote talk on "Stirring the Vision into Flame" by Deacon Bill Brennan of the National Service Committee. Workshops on discernment and renewing the Renewal will follow. The afternoon will also offer workshop options on personal renewal and a repeat of the workshop on discernment. The day will conclude with Mass.

The Jubilee was a door to the new springtime. Let us gather together with new eyes to hear the Lord as he sends us forth into the new springtime of this new millennium.

For more information or to register by credit card, call the Conference Office at 1-866-HOU-2001. ♦

**Soul from p. 6**

my work. In 1991, I accepted an invitation to build a public interest law firm to handle pro-life, pro-liberty, and pro-family work. From behind an old metal desk armed only with a passionate desire to defend the role of Christians in the world, I helped to grow an international and authentically ecumenical legal movement.

Also during that time, I was invited to discern a call to ordered service as a deacon. My bishop believes that the vocation to the diaconate invites him to find men who are already, in a sense, serving as “anonymous deacons” and help them to discern whether their service is most effective in the lay state or if they are indeed called to the order of deacon. That invitation helped me to more fully understand the unfolding call and vocation in my own life. I knew the Lord was calling me to say “yes” to the invitation of the church and, on the Feast of the Body and Blood of the Lord, I was called to Holy Orders as a deacon.

In 1997, I responded to an invitation to help build an authentic witness of Catholic citizenship and moved to Washington, D.C. Through difficulty and struggle, I participated in birthing and building Catholic Al-

liance, a Catholic citizens movement promoting the common good and engaging in political participation around its four pillars of life, family, freedom and solidarity. After years of being suspect of lobbyists, I became one. What is next? I really do not know; however I know that the Lord does. I am currently in a process of discernment.

**“What the soul is in the body, let Christians be in the world.”**

However, all of this is not the heart of what has been my continuing call to follow the Lord. It simply represents “assignments” in a life given over to service in a new and great missionary age. This deep abiding vision that both animates and motivates my life was greatly influenced by the *Decree on the Apostolate of Lay People*. It was further informed by the extraordinary leadership of our Holy Father, and refined and worked out in a vocational call as husband, father and citizen. First, I lived that call out as a layman. Now, I live it out as a deacon—an order of clergy in the midst of the world.

Since my ordination, I have come to believe that it is no accident that the same Council that gave us the *Decree on the Apostolate of*

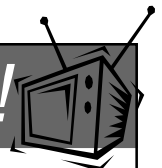
*Lay People* also gave us the restoration of the order of deacon. Deacons are a like a bridge, from the lay faithful in the world to the rest of the hierarchy (bishops and priests) and from the hierarchy to the lay faithful and the world. It is a wonderful vocation and a natural progression in my life—a life seeking to be what the *Letter to Diognetus* calls all members of the church to be: “What the soul is in the body, let Christians be in the world.”

It is also interesting to note that my hero, Francis, was not a priest. For most of his life of working for the Lord he was a layman and the work he founded was a lay movement. Only later did he accept the invitation to Holy Orders as a deacon. He certainly understood the call to be the “soul of the world.” Let all of us make that call our own! ♦

*Deacon Keith Fournier is a constitutional lawyer, writer and public policy activist. He is the author of seven books including A House United: Evangelicals and Catholics Together and In Defense of Life. Deacon Keith, his wife, Laurine, and three of their five children reside in Chesapeake, Virginia.*



## Support Catholic Programming!



### The Choices We Face

with Ralph Martin on **EWTN** every Tuesday at 6:30 A.M. and Friday at 6:30 P.M. (Eastern Standard Time). Check our website at **www.RenewalMinistries.net** for the complete schedule throughout the country. The program is also available on the following non-cable stations:

**Cornerstone TV** (channel 9712)  
Sunday—12:30 P.M. EST and Thursday 8:00 A.M. EST

**California**  
KTLN—TV 68: Wednesday—10:00 P.M. PT  
and Sunday—1:00 P.M. PT

**Ohio**  
WSFJ—TV 51: Thursday—6:00 A.M. EST  
WLMB—TV 40: Thursday—9:00 A.M. EST  
and Sunday—12:30 P.M.

**Illinois**  
TLN: Wednesday—9:00 P.M. CT  
and Sunday—11:30 A.M. CT

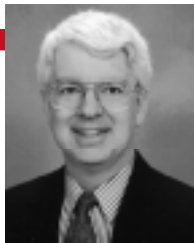
**Indiana**  
WHME—TV 46: Friday—10:00 P.M. CT

**New Mexico**  
KAZQ—TV 32: Saturday—10:00 P.M. PT  
and Sunday—12:30 P.M. PT

*It is our goal at Renewal Ministries to bring as many as possible to a personal knowledge of our Lord and Savior. We do this through TV, radio, publishing books and tapes and mission trips throughout the world. Call Sr. Mary Ann at 734-662-1730 ext. 25 to find out how you can help!*

## From the Director . . .

by Walter Matthews



## Jubilee healing continues

by Walter Matthews

By the time you read this, Jubilee Year 2000 will have officially ended on the traditional date of Epiphany, January 6. However, since Jesus—the fulfillment of the Jubilee—is alive, the Jubilee lives on. We can continue to open ourselves to the graces available to us flowing from the heart of our Savior whose 2000th anniversary we have celebrated. Certainly in our day one of those graces is the Catholic Charismatic Renewal, which the US Bishops describe as “grace for the new springtime.”

As we move forward into this new millennium, “a new springtime of Christian life which will be revealed by the Great Jubilee if Christians are docile to the action of the Holy Spirit” (*Tertio Millennio Adveniente*, n. 18), the National Service Committee continues to work “to strengthen the Catholic Charismatic Renewal” (NSC Mission Statement). One of the ways we seek to do that is by building bridges of understanding and fostering healing of relationships.

Last September several members of the NSC and I attended the Association of Diocesan Liaisons’ theological symposium on intergenerational healing. About forty liaisons attended the weekend symposium. Papers were presented by an Episcopalian minister, Rev. Patricia Smith, on “The Eternal Scope of God’s Reconciling Love,” clinical psychologist Douglas Schoeninger on “Healing Cultural Roots,” Jim and Chrisy Goote on “Setting the Captives Free: Inner Healing and Deliverance through All Generations,” and Dr. Patricia Kraus on “Intergenerational Healing: the Fruit of Personal Psychological Growth and Spiritual Transformation.” A paper was also presented by Dr. Helen Bethel on Masonic rites and their effects generationally.

The liaisons were prompted to take up this topic in part by Tom Curran’s paper from the 1999 symposium in which Tom wrote:

I believe it is important for the Charismatic Renewal to seriously consider developing and enacting more generational healing initiatives in this time of Jubilee. Why? As I stated previously, generational healing manifests in very powerful ways the graces which Scripture, our Catholic tradition and Pope John Paul II associate with a time of Jubilee. The added fact that generational healing so naturally fits as an expression of the “charism” of the Charismatic Renewal makes me conclude that it is part of what God intends to bring to the world through the Renewal at the turn of the millennium.

Not everyone agreed fully with Tom Curran’s analysis of the graces of the Jubilee and the role of the Catholic Charismatic Renewal, but it was challenging enough to pursue a more in-depth understanding.

There is not space to analyze the different papers or the prayer experiences offered during the weekend. Suffice it to say that the topic was well addressed and the dialogue was enriching. Since healing—especially inner healing and its offshoot, intergenerational healing (also known as healing the family tree)—is a constituent part of the Catholic Charismatic Renewal, the dialog provided a rich opportunity for the NSC members and me to learn and to grow.

An entirely different opportunity to build bridges and bring healing to relationships was presented by an invitation given to the National Service Committee by the *Comité Nacional de Servicio Hispano* to send a delegate to the eighteenth *Encuentro Carismatico Catolico Latino-americano* (ECCLA XVIII) which was held in Puerto Rico in late October. The ECCLA is a gathering of leaders in the Catholic Charismatic Renewal from the various South American and Central American countries including Mexico. It originated in the earliest days of the Catholic Charismatic Renewal and was held annually until recently settling into an every-other-year pattern. Initially the ECCLA leadership was not open to Hispanic delegates from the US, but bridge building efforts by National Service Committee members Pepe Alonso and

Marilynn Kramar in the 1980s and later under the *Comité Nacional de Servicio Hispano*, US delegates have been an important component of the ECCLAS.

In Puerto Rico the US delegation was forty strong, including this non-Spanish speaking Anglo. The Service Committee had approached several Spanish speaking leaders whom it thought would represent the Service Committee well, but none could go, so the lot fell to me. It was a blessing for me and I think for the US delegation, and for all of our relationships with our Latin American brothers and sisters. More than one delegate expressed appreciation that I would come and sit through the talks, often without someone interpreting.

On the last night, Latin American night, each delegation made a brief presentation with music, dance, etc., on the reality of the Catholic Charismatic Renewal in their country. I was privileged to be asked by the US delegation to say a few words on the importance of the Hispanic presence in the US for the Charismatic Renewal and for the church. One member suggested I say more than *buenos tardes* (good evening) in Spanish and so with his help I spoke about a fourth of my words in muddled Spanish. An audible sigh (or was it thanksgiving?) went up when I switched to English. Another bridge of healing had been built!

As anyone who has heard me speak knows, I was very affirming of the growing Hispanic presence in the US and in the Catholic Charismatic Renewal. It is, as you must know, among the various ethnic groups (Hispanics, Filipinos, Haitians, Koreans, Vietnamese, Portuguese, etc.) that the Renewal is most alive in the US. In addition, each of them in their own way brings a commitment to the faith that challenges white middle class complacency. They also bring much joy and enthusiasm, and a commitment to family life.

The Renewal is alive and continues to be “called and gifted by God to be with the church as it prepares ... for the challenges it faces as we enter the new millennium” (*Grace for the New Springtime*). ♦

## Friends of the NSC

by Bob Brown



### Multiple Year Giving

This year the National Service Committee/Chariscenter is beginning a new program called Multiple Year Giving. We want to reduce the number of times we write to donors and those we serve seeking donations.

Millions of Catholics and others beyond the church have not experienced the grace of Pentecost in their lives. They are not using the gift that God is pouring out upon the church in her mission of bringing life in Christ to the whole of humanity. We must—in this new springtime—push forward to light the fire of his love for all to see.

With the new Multiple Year Giving program the NSC/Chariscenter will have a more stable financial base upon which to plan and carry out the mission entrusted to us and shared by our donors.

Reducing the number of times that we mail solicitations will, of course, reduce the cost of raising money. This will afford an opportunity to use more of the income we receive to carry out our mission. Donors will be given an opportunity to more closely participate in the mission of “renewing the grace of Pentecost in the life and mission of the church.” Watch for details!

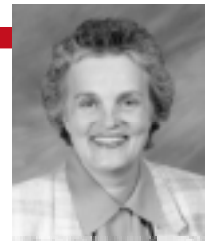
### Another way to financially support the work of the NSC/Chariscenter

Gifts of life insurance are an excellent way to “leverage” your gift to the NSC: you can name the National Service Committee as a beneficiary of a life insurance policy and irrevocably assign the ownership of the policy to the NSC. For a gift of a fully paid-up policy, the income tax deduction available is the replacement cost, or the cost basis of the policy, whichever is less. For a gift of a policy on which premiums remain to be paid, the deduction is slightly above the cash value of the policy, or the cost basis of the policy, whichever is less; with deductions in the future years for the annual premiums paid.

I will be glad to talk with you regarding life insurance, wills or real estate. Call me at 1-800-338-2445. ♦

## Ministry Update

by Aggie Neck



### Josephine Cachia

While Josephine is the newest NSC member, elected in January 2000, she is certainly no newcomer to the Renewal. A native of Brooklyn, she has been in the Charismatic Renewal for nineteen years. She has served as diocesan liaison for twelve of those years and currently also serves as Director of the Catholic Charismatic Renewal Office, a position she has held for the last six years.

In addition, Josephine serves on the Tri-Diocesan Committee for the Renewal which includes the Dioceses of Brooklyn and Rockville Centre and the Archdiocese of New York. She is a frequent speaker at regional events and retreats. Last March she served as the chairperson for the Diocesan Evangelization Commission subcommittee for Jubilee 2000 events. (See related story this issue.)

Josephine noted that after becoming a member of the NSC she recognized the deep commitment for the Renewal that is shared among NSC members and the diligent work that is done through the subcommittees on which they serve.

### Reflection

“The Charismatic Renewal in the past has been a source of healing and conversion. In the present, the Holy Spirit continues to bring people to Jesus. The future of the Renewal depends upon our willingness to demonstrate that the power belongs to God.”

### Farewell Reflections

In January 2001, the terms of two NSC members expire. Sr. Martha Jean McGarry has served on the NSC since 1990; Lois Doyle has been a member since 1992. The following are their farewell reflections.

### Sister Martha Jean McGarry, IHM

“My years of service with the National Service Committee have been filled with many blessings and opportunities for growth. I cannot thank God enough for the privilege of this call to service. Saying good-bye to this particular ministry is difficult for me because I have loved journeying with so many awesome brothers and sisters. As we sought together to nourish the grace of Pentecost in our church and throughout our land, I

learned a little more about the mystery of God’s grace working in and through us; the challenge of loving in all circumstances; patience and waiting upon the lord; the miracles and wonders of lives touched by Jesus; the variety of God’s gifts among his people; and our call to unity in the Spirit.

“I look forward to the new works that God has in store for me, while at the same time cherishing my years of NSC service. It is my dream that the presence and work of the Holy Spirit will continue to be manifested in vibrant prayer groups and parishes, in solidarity among the various streams of the Charismatic Renewal, and through the Holy Spirit set free to blow where he wills, thus bringing into our midst a continuous splendor of holy springtime. Thank you for the opportunity to serve you in my small way.”

### Lois Doyle

“As I come to the end of my time on the National Service Committee, I am filled with gratitude for the opportunity to serve in this capacity. It has been a joy and a privilege, and I’ve received far more than I’ve given.

“Sometimes the challenges were almost overwhelming. We seemed to be in a very small boat in a large and stormy sea, but, just as Scripture tells us, Jesus was in the boat with us! Time after time, he calmed the storm and brought us safely to shore, often with an unexpected catch of fish!

“During these past nine years, we’ve seen exciting developments—a new-found sense of financial stability, revisions in the relationship between the Service Committee and Chariscenter USA, growth of the newsletter, the newly formed National Service Council, and fresh initiatives providing service to local areas. All this gives us a sense of excitement and anticipation for what lies ahead.

“For me, the greatest gift has been the personal relationships developed during these years. When all is said and done, nothing is more important than the love we have for one another as brothers and sisters in Christ, and I look forward to continuing those relationships wherever the Lord calls me. ♦

# National Catholic Charismatic Renewal Conference



Archbishop Ivan Dias



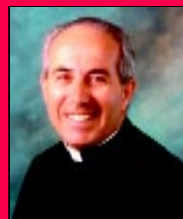
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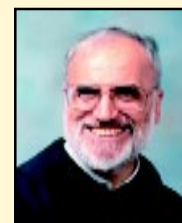
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