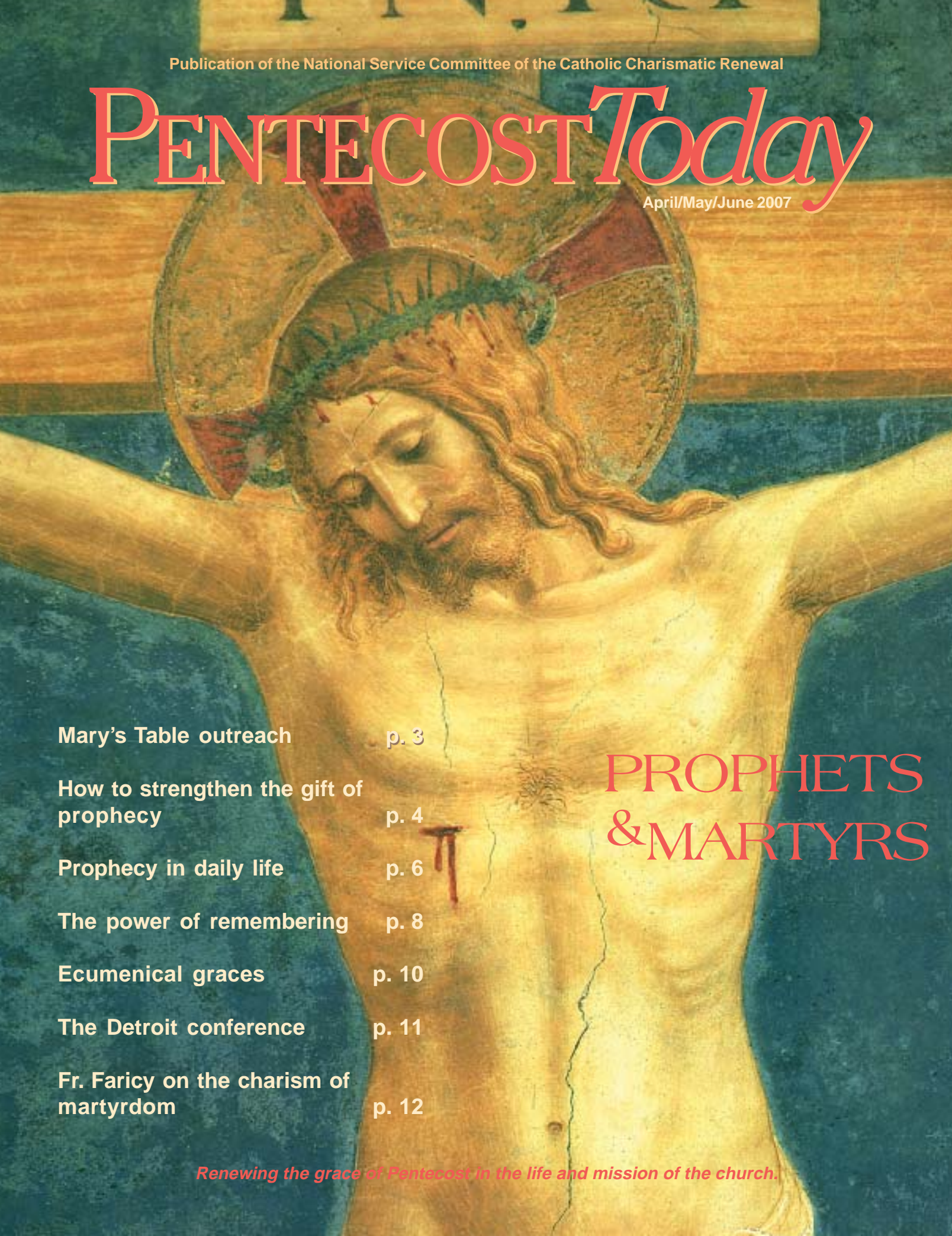


Publication of the National Service Committee of the Catholic Charismatic Renewal

PENTECOST *Today*

April/May/June 2007

- 
- Mary's Table outreach p. 3
- How to strengthen the gift of prophecy p. 4
- Prophecy in daily life p. 6
- The power of remembering p. 8
- Ecumenical graces p. 10
- The Detroit conference p. 11
- Fr. Faricy on the charism of martyrdom p. 12

PROPHETS & MARTYRS

Renewing the grace of Pentecost in the life and mission of the church.



Chairman's Corner

by Aggie Neck

Our treasured gift

The sovereign outpouring by God of baptism of the Holy Spirit brought many wonderful things to light in our walk of faith. It stretched our understanding of what God would do in and through us. It opened our minds and hearts to know and believe that God was gifting us with gifts that came to us from this indwelling presence of the Holy Spirit. As we gathered in prayer meetings it was not only praise and worship, the prayer language of tongues and interpretation and the gift of healing that were manifested. One of the surprising gifts, at least for me, was the gift of prophecy. God was actually speaking to us through people.

The Hebrew word for “to prophesy” means to “flow forth.” It carries the thought “to bubble forth like a fountain.” The Greek word that is translated “prophecy” means to “speak for another.” It means to speak for God or to be his spokesman!

To proclaim what God wants to say is prophecy. Proclaim is to announce officially and publicly, to declare. When we have a message “from God”—my goodness—*it must be proclaimed.*

This gift is a treasure that the charismatic renewal must never lose. It must be given the due honor that it deserves. We must learn how to pastor this gift so that it is not watered down and does not become a “ho-hum” word in our gatherings. We do know that the better the praise and worship the stronger the gift of prophecy flows.

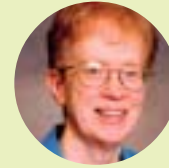
There are no other meetings that I know of, where we can go and hear God speaking to us through the gift of prophecy. It is in our prayer meetings and larger gatherings that we do indeed find people seeking to hear God’s prophetic word or find people open to speaking the prophetic word. We should keep this gift at the forefront of our gatherings and discern carefully what the Lord is saying to us and begin to take the steps and actions necessary to fulfill what God is saying, and asking of us.

“Prophecy has never been put forward by man’s willing it. It is rather that men impelled by the Holy Spirit have spoken under God’s influence” (2 Peter 1:20-21-NAB). “Do not stifle the Spirit. Do not despise prophecies. Test everything; retain what is good.” (1 Thes. 5:18-19)

We are told that prophecy is sent: to edify, exhort, comfort, guide and inspire. If we look at our gatherings there are people in each setting that need to hear words that are doing that. When we know that these words are God-given it strengthens us in ways that we do experience being edified, exhorted, comforted, guided and inspired. I find that there are some words of prophecy that speak to us so personally that we feel that God sent this word just for us.

If prophecy is not happening in your prayer group, then pray for it to come. Read about it, study the things written, and lead each other in the ways to be open to hear God speaking a prophetic word. After forty years this is a gift we should seek with diligence. Check out the NSC’s new leaflet “Understanding and Exercising the Gift of Prophecy” (see ad on page 13). ♦

Aggie Neck is Chairman of the National Service Committee.



Editor's Desk

by Sr. Martha Jean McGarry

There are different kinds of spiritual gifts but the same Spirit; there are different forms of service but the same Lord; there are different workings but the same God who produces all of them in everyone (1 Cor. 12:4-6).

In this issue we explore the prophetic dimensions of the Catholic Charismatic Renewal and seek ways in which we might strengthen this aspect of the renewal through gifts, service, and the workings of God present among us.

Ralph Martin and Dr. Mary Healy attempt to broaden our understanding of the prophetic gift as seen through both the charismatic and contemplative spiritualities and our response to God’s word in our everyday life.

Our *prophetic witness* through martyrdom, ecumenical relations, and love for the poor is challenged by the articles written by Fr. Robert Faricy, SJ, and Chuck Hornsby. The story about Mary’s Table prompts us to ask ourselves how attentive are we to God’s word and the direction God gives to us.

As we continue to celebrate 40 years of blessings in charismatic renewal Bill Brennan’s article on *Remembering* should give each of us thought for prayer and proclamation. What return can we make to the Lord for all that he has done for us?

Our cover depicts Jesus the greatest of prophets and martyrs. May the remembering of all that he has done for and in us give us cause to be the prophetic people he has anointed us to be in church and society. ♦

Editor's Note: Mary's Table is the story of a prophetic witness in our time. In reading this story one cannot help but see the hand of God as the vision develops, more and more people become involved and the poor are lovingly served.

The Story of Mary's Table

A Prophetic Witness

In the latter part of 1985 and all of 1986, we at the Catholic Charismatic Center (San Bernardino, California diocese), began to have an awareness of the poor and how much Jesus talked about the poor in scripture. We also became aware of our own poverty and began to experience the reality of God's divine mercy for all humankind. As a result, our Sixth Annual Catholic Charismatic Conference (1987) was entitled "**Blessed are the Poor.**" It was at this conference that God, through Fr. Rick Thomas, challenged both our words and our hearts. On the morning of the second day of the conference Fr. Rick challenged us through the words of Jesus. We collected \$5000 from the conference participants and then Fr. Rick suggested that we move the entire conference to the parks in a poor section of Riverside. While Fr. Rick was moving the conference and preparing at the parks with prayer, song and evangelization we were at a discount grocery store purchasing \$2500 in groceries to give away. It was tremendous! It was all unplanned! Only God could have orchestrated this turn of events. The other \$2500 was used to pay utility bills for the poor and to fund four other park outreaches before opening Mary's Table soup kitchen. We chose the name Mary's Table because Mary is our heavenly Mother and it was at her breast and table that Jesus was first fed.

We did three other park outreaches and then we knew it was time for the **soup kitchen** to open. Finding a place was almost impossible. Our Lady of Fatima Church in San Bernardino came to our rescue. They were already involved with outreaches to the poor and graciously agreed to let us use Fatima's facility once a week for a very small donation.

We were all set and the big date was Wednesday, September 30, 1987. On the first day we served 67 people. We were delighted! Very soon after that we sent a letter to all churches, Catholic and Protestant, asking for support and for others to join us so that we might open a second day. The Lutheran Church of Our Savior responded. They had been searching for a place to open a soup kitchen also. It was clear that God led us to each other. It was joyously agreed that they would open the second day, beginning the first Tuesday in November. Soon we were thinking about the third day. After much prayer and organization the third day was scheduled to open on May 2, 1988.

Mary's Table grew and grew until we were serving five thousand plates of food per month. The prayer group from Our Lady of Guadalupe Church in San Bernardino joined us and after working at Mary's Table for six months, they were ready to open the fourth day. In May of 1990, the fourth day was opened and

was primarily staffed by volunteers from the Hispanic Community.

With the growing numbers of people being served daily, we began outgrowing the facility at Our Lady of Fatima. Our Lady of Guadalupe in San Bernardino extended an invitation to us whereby we could move Mary's Table to one of their old school buildings at no charge for one year. After some remodeling we moved to Guadalupe in July of 1990. Soon we were open Monday through Thursday and Saturdays. The Filipino Communities volunteer and staff Saturdays. At this time we were serving in excess of six thousand plates of food per month.

Mary's Table has become a haven for some—a place of rest and fellowship. In addition to the hot meals served, we also offered a **clothes closet, a limited referral service, and an emergency food bag program.** The emergency food bag is given on Wednesdays only. Three parishes in San Bernardino help keep this ministry stocked.

Our vision does not stop with Mary's Table, but rather expands to a center, **Mary's Mercy Center.** In March of 1992, Mary's Mercy Center, purchased the building we're in from the diocese and on the advice and recommendation of our Bishop we became incorporated as a non-profit public benefit corporation and organized exclusively for charitable, religious and educational purposes. Through the years the ministry has grown with a free medical clinic, Veronica's Home of Mercy (for women in need), and showers for the use of the homeless. ♦

Fr. Michael Barry S.S.C.C., former Director of the Catholic Charismatic Renewal in the San Bernardino diocese, acts as president of Mary's Mercy Center. For complete information contact Mary's Mercy Center, PO Box 7563, San Bernardino, CA 93411 or www.marysmercycenter.org.

PROPHECY

How do we strengthen the prophetic dimension of the Catholic Charismatic Renewal?

by Ralph Martin

In many ways the charismatic renewal movement has been remarkably well received in the Catholic church. From the very first episcopal statement by the Bishop of Lansing, MI to the repeated affirmations by three Popes, the church on the highest levels has discerned in this renewal “the finger of God” bringing help to a church in need of “more of God.” And the fact that more than 100 million Catholics have experienced the touch of God through the renewal is certainly an indicator that on the grass roots level of the Church there has been wide receptivity as well.

On the other hand, even though episcopal and papal support has been strong, and great numbers of individuals have been touched by the Lord in significant ways, there is a perception that those statements of approbation and those multitudes of individual blessings—as wonderful as they are—have not yet changed the culture of the church into a “culture of Pentecost”—to use the memorable phrase of John Paul II. The culture of the ordinary structures of the church that for most Catholics are their only contact with the church apart from whatever private fidelity and witness they are able to maintain in their daily lives, are still too often characterized by ambiguous or uninspired preaching and teaching, worship that is often correctly characterized as “lukewarm”, and leadership that seeks to just keep the “ship afloat” and “not rock the boat.” Good people, touched by the Spirit, often experience their relationship with the Lord being relegated to the private sphere and not able to influence significantly the ordinary culture of the church structures in which they participate.

But I believe that there is more the Lord wants to do, and that those of us touched by the renewal can continue to make an important contribution if we are willing to go on with God ourselves.

**the reality of
God made
present**

**specific
“prophecies”**

**signs and
wonders**

I remember back in the early seventies when I first met Kathryn Kuhlman, the great healing evangelist. She told me she was following with great interest what was happening “among the Catholics” and she gave me a book of hers with the inscription: “There’s more. There’s so much more.”

When I think of the “prophetic element” of the renewal I think not simply of specific “prophecies” or certain “signs and wonders” but I think of the “breaking in of God” which makes real his presence, whether by specific prophecy but also, and as importantly by “anointed” preaching and teaching, words of wisdom and knowledge, loving service, tender mercies, wise counsel, obedience to inspirations, the presence of holiness, the reality of God made present, containing within it the call to deeper conversion, to worship, to adoration, to proclamation, to self-denial.

**“anointed”
preaching
and teaching**

**words of
wisdom and
knowledge**

**loving
service**

**tender
mercies**

I think a key to strengthening the prophetic dimension of the renewal—the making God present dimension—is to broaden and deepen our understanding of the culture of Pentecost. When we think of fostering the “culture of Pentecost” within the church we may think first of all of spreading the acceptance of baptism in the Spirit and the charismatic gifts, joyful singing and testimony, and these indeed are important dimensions of the culture of Pentecost. **But I would submit that we would do well to understand the culture of Pentecost as being both contemplative and charismatic.**

Too often the “contemplatives” write off the “charismatics” as superficial, noisy, and not serious about the spiritual life in all its depth, arrogantly fixated on reproducing self-gratifying, “entry level,” experiences. But “charismatics” sometimes write off “contemplatives” as too inward looking, too undynamic, too morose, too closed and fearful of the “break-

ing in” of God, etc. Unfortunately, there can be elements of truth in both characterizations! John Paul II used to say that we needed “both lungs” of the church—East and West—to breathe properly. I think the same can be said of the culture of Pentecost: we need both the contemplative and charismatic dimensions of Pentecost to be embraced, to strengthen the prophetic dimension of the Catholic Charismatic Renewal. We need to embrace both the sanctifying work of the Spirit and the “empowering” work of the Spirit. Holiness and evangelization need to be deeply linked together. They are deeply linked in the work of the one Spirit. The more we are rooted in God, transformed in Christ, attentive to the Spirit in a habitual way—the more we are holy—the more power our prophetic witness in all its dimensions, will have.

When the Holy Spirit fell upon Mary and the disciples at Pentecost he gave them “power to witness” that was rooted in a profound revelation/encounter with the risen Lord and the glory of the Father that let them see, believe, understand with overwhelming conviction that “Jesus is Lord!” Knowing God in a profound, deeply rooted, ongoing way is essential to be witnesses to him in an ongoing way.

The disciples after Pentecost were not only no longer afraid to witness, but they were no longer afraid to live a life of complete consecration, heroic self-denial, single-hearted devotion, continual prayer. The Holy Spirit brought the disciples after Pentecost into an intimate experience of union with the risen Lord himself, enabling them to share in the fervor of Jesus’ love for his Father, and Jesus’ love for the human race. And Pentecost wasn’t the end of the relationship; it was a new phase that was supposed to continually deepen until Peter was ready to be crucified, and Paul beheaded, and Thomas travel to India, and Mary assumed into heaven!

We see this union of holiness and the power of prophetic witness clearly revealed in the lives of the saints. Holiness and evangelization go together. Contemplation and charismatic witness go together. Bernard of Clairvaux lived a life of deep intimacy with the Lord and yet traveled all over Europe, preaching, praying and healing, wrote hundreds

**wise
counsel**

**obedience to
inspirations**

**the presence
of holiness**

of letters to men and women of every rank, and exhorted one of his monks who had become Pope not to get too involved in administration and forget to pray, all the while working on writing a commentary on *The Song of Songs* that is among the greatest the church has seen.

Catherine of Siena underwent a profound and rapid purification by the Lord enabling her at the age of 21 to begin a life of contemplative action that impacted both the church and society in significant ways. As a consecrated lay-woman she traveled widely, negotiated peace treaties, exhorted the Pope to overcome his fear and return to Rome, prayed for many remarkable healings, tended the sick, cast out devils, and wrote some of the deepest words of advice about the spiritual life that the church has ever seen, in her book *The Dialogue*.

**the call to
deeper
conversion**

**the call to
worship**

**the call to
adoration**

**the call to
proclamation**

**the call to
self-denial**

Therese of Lisieux never left her convent until her death at the age of 24 but already in her lifetime saw the contemplative/ missionary fire grow in her heart and knew that her mission as she approached death was just beginning; out of her intimate union with the burning heart of Christ she would join her intercession to his and participate in the salvation of many souls.

How do we strengthen the prophetic dimension of the renewal? We need more of God, much more of God; and the Lord has sent us saints and doctors such as Therese, Bernard and Catherine, to teach, heal and instruct us on our journey to God. ♦

Ralph Martin continues to serve as President of Renewal Ministries (www.renewalministries.net) as well as Director of Graduate Theology Programs in the New Evangelization at Sacred Heart Major Seminary in the Archdiocese of Detroit. His new book, Fulfillment of All Desire: A Guidebook for the Journey to God Based on the Wisdom of the Saints, draws together the teaching of 7 different doctors of the church in the hopes of making their profound wisdom more readily accessible.



Our crucial role in the culture battle



by Mary Healy

It is not easy to be a faithful Christian in the times in which we are living. In our time there is a battle raging for the heart and soul, the very survival of Christian civilization—a battle you might call “the Wars of the Ring.” As our late Holy Father John Paul the Great recognized, right at the center of the culture wars, the crisis of Western civilization in our time, is the “ring” of the marital bond: the relationship between man and woman, sex, marriage, human life and the family. Does God have a plan for sex and procreation? Does he have a design that he has built into us—or can we redefine it and do it “our way?”

The Pope often said, “The future of humanity passes through the family.” As goes marriage, so goes the family. As goes the family, so goes the world. The widespread acceptance of promiscuity, abortion, contraception, divorce, human cloning and homosexuality has done great damage to God’s plan for life and love that is stamped in our very being. And we see the effects in many broken lives around us. Every one of God’s people has a crucial part to play in this battle, but in a particular way

those of us who are privileged to be part of the Charismatic Renewal. What is our special role?

Power

The church’s teaching on human life and love is credible and deeply attractive. It is also very challenging, since it does not compromise on any of the “tough” moral stands that contradict current ideologies—for instance, the prohibition of all contraception and non-marital sex. If it was hard to live the church’s moral teaching in former days, in a Christian society where human life was respected and the family was the primary social unit, how much more is it now, in a post-Christian society where everything opposes this teaching? In fact, for Christian morality to be lived, good teaching is not enough. Something more is needed. That something more is the *experience of the power of Christ’s redemption* that comes to us through the Holy Spirit.

Those of us who have been baptized in the Spirit have experienced the power of the Holy Spirit coming into our lives, resulting in very tangible, perceptible change! We have been

made aware in a unique way of the divine *power* that alone enables us to live according to the gospel, and according to this beautiful vision of the human person in the image of God. When I was baptized in the Spirit, I began to learn how incapable I was of approaching the holiness of God on my own. Rather than leading to despair, this awareness liberated me from the cycle of spiritual self-effort and failure. I came to understand that I have real access to the grace of Christ, so that he works in me his own death to self and life to God.

Fellowship with others in the renewal, and especially in the communities that have grown out of the renewal, teaches people in very concrete and practical ways what it means to repent, to forgive, to die to self and to receive God’s love which enables us to love beyond our human capacity. We have also learned the secret of praising and thanking God in every circumstance, even in our own troubles and failures, thereby deepening our knowledge of God as the infinitely wise and loving Father who arranges every detail in our life for our good. Through this grace we are empowered to live a life pleasing to God.

Healing

A second area where baptism in the Spirit has great impact is healing. The Book of Kings recounts how one day, the king of Syria sent his officer Namaan to Israel to be healed of leprosy. He had heard through Namaan’s servant girl that the God of Israel was *a God who healed*. But when the king of Israel heard that Namaan was coming, he was afraid. He tore his robes, thinking, “Oh no! He’s just looking for an excuse to pick a fight with me.” The king did not have much confidence in God’s power to heal. But Elisha the prophet heard about this and said to the king, “Why have you torn your

clothes? Let him come now to me, that he may know that there is a prophet in Israel!" (2 Kg. 5:8).

When we as charismatic Catholics encounter people wounded by the culture of death, what is our response? Do we merely rehearse the church's moral directives and tell them "Do the best you can... and don't forget to go to confession?" Or do we believe in a God of power? Do we believe he is able to heal the human heart and restore his children to emotional, spiritual and even physical wholeness?

Most of us in the renewal can attest to powerful healings that have occurred, either through a simple prayer or laying on of hands, or through the more specific methods that have been developed by various ministries. In fact, the renewal is bringing about a paradigm shift in the Catholic church where healing through prayer, once expected only rarely at famous shrines or through great saints, has become widely recognized as a part of the normal Christian life. How significant it is that this is happening now, when it is so desperately needed!

Wisdom

Living the Christian life in our time demands great wisdom in applying the church's teachings to the extremely complex and delicate situations that sometimes arise. Those who have experienced baptism in the Spirit can bear witness that the Holy Spirit prompts us with supernatural wisdom and guidance as we listen to him in prayer.

"Laurie" is one example. As the single mother of a teenage son, Laurie had come to know the Lord through the charismatic renewal and knew she could hear his voice through prayer and scripture. She also experienced great healing and a restoration of her own

dignity and self-worth as she came to know God's love. One day she came home and turned on the computer, to find the image of a naked woman filling the screen. She called her son, and embarrassed, he admitted looking at pornography. That night she prayed, "Lord, show me what to do! How can I discipline him so that next time he won't just feel he needs to hide it better from me?"

By the next morning she knew what to do. "Mike, I want you to write the life story of this woman. Use your imagination. I want to know about her family, who her parents were, how many brothers and sisters she had, where she lived, what her life was like. I want to know what happened when she went to school and what she did with her friends. And most of all I want to know what experiences she had that caused her to so lose her dignity that she ended up posing for a camera in such a degrading way." Laurie made Mike rework this story until she was satisfied that he had a sense of this unknown female as a *person*. Imagine how that exercise impacted this young man, and how he could never look at a pornographic image in the same way again. This was divine wisdom! This was the Lord speaking personally and directly to a parent in response to her prayer, giving her wisdom beyond her own experience and common sense in guiding her son into godliness. This is the kind of wisdom the Lord is ready to give all his children in our time, if we will listen to him.

By the grace of baptism in the Holy Spirit, we have been empowered to live a radical Christianity, giving our lives over to Jesus without reserve and without compromise. The Lord has given us this gift not just for our own sake, but because he has a plan for us to minister to those who are deeply affected by the lies and distortions of the

Prayer Card



For the renewing of the grace of Pentecost in the Church and in the world we pray:

**Holy Spirit, direct our mind,
Fill our heart,
Be words on lips that we open
to you.**

**You tell the festive bell to ring
And prompt the singer of
psalms to sing,**

**Holiest of the holy,
God of gods,
Joy, light, healing draught and
life:**

**Praise be to you, with Father
and Son,
Spirit life-giver so kind.
Amen.**

*By Rupert of Deutz
(found on p. 338 of "Come, Creator
Spirit" by Fr. Cantalamessa)*

culture of death. God wants to heal, strengthen, renew and transform the lives of all his children! He will do this as we are attentive and responsive to the divine truths that the Holy Spirit imparts to us. This is what it means to live "the culture of Pentecost!" ♦

Dr. Mary Healy is adjunct professor of scripture at the Institute for Pastoral Theology at Ave Maria University in Naples, FL and at the Notre Dame Graduate School of Christendom College in Alexandria, VA. She serves as Council Chair of Mother of God Community, a lay Catholic community in Gaithersburg, MD. Mary often addresses conferences on biblical interpretation, the theology of the body, and the spiritual life.





Please pray for the following initiatives, activities and concerns of the National Service Committee:

1. For the fruitfulness of the 40th anniversary Conference to be held in New Jersey, June 22–24.
2. That our ecumenical relationships will manifest our desire to be one.
3. That God will provide the finances needed to accomplish the NSC mission. That God's people will be anointed with the charism of giving.
4. That our youth will be witnesses to the culture of Pentecost in church and society.
5. That Prayer Groups and Conferences throughout the country will be blessed and encouraged to be instruments of evangelization.

Do you have unused Air Miles?

Do you or a family member or prayer group member have unused air miles that you would be willing to donate to the NSC? Due to budgetary constraints the Service Committee is looking for gracious donors who have accumulated air miles to donate them to facilitate NSC travel to NSC meetings and other events.

If you have such miles and are willing to donate them to a good cause contact Chariscenter USA at **1-800-338-2445** or chariscenter@nsc-chariscenter.org

Why remembering is important

by Deacon Bill Brennan

How can I ever forget that night some thirty-four years ago (May 4, 1973)? At the invitation of a neighbor, I attended something called a charismatic prayer meeting for the very first time. I had been so convinced that such a gathering could hardly be Catholic let alone be of God; yet there I was in their midst watching and listening in wonder and amazement. It did not take me long to realize that whatever those people had in their lives I did not have, and I was filled with a craving to know Jesus and to experience his love as they obviously did. That very night I met the risen Christ when I was baptized in the Holy Spirit. And everything suddenly began to change and come to life. Prayer came alive, scripture came alive, the church came alive, the sacraments came alive, and, most astonishing of all to me, Jesus came alive in ways I never thought possible. As if that was not enough, my whole life and its direction changed. Nothing has been the same since, and I still say today that nothing has impacted my life like the events of that night.

Perhaps my experience of the fire and power of the Holy Spirit is so deeply imbedded in my heart and soul because I came to that prayer meeting with a heart filled with anguish and fear. I had lost my first teaching job along with my career. I was facing imminent homelessness, and I had a wife and three sons to care for but no way to support them. I was literally scared to death of what I appeared to be facing. But that sense of hopelessness and fear

drove me to my knees one night and led me to cry out to God for help as I had never done before. Surprisingly, God began answering my prayer the next morning. I was hired to serve as a religious education coordinator for a Newman Center parish, and my life took a direction I never expected. It was in that state of fear and stepping into the unknown that I heard my neighbor's invitation to come and try the prayer meeting. I have said ever since and will say to my last breath: Praise God! He stooped toward me and heard my prayer! He put my feet upon a crag and a new song into my mouth! He really did!

I remember vividly that experience in the prayer room where I and other people were prayed over (and I had no clue of what baptism in the Holy Spirit was). It is as if it happened yesterday, and every time I remember that event, it remains fresh and new and encourages me to press on with life in the Spirit today. Sometimes I hear people say that we should not dwell on the past by remembering like this, but my response is, "But I cannot forget what happened to me, for it has formed the context of my life ever since."

Why is it important to remember those moments when God literally breaks into our lives and manifests his power and mercy, whether the experience is powerful and dramatic or gentle and quiet? The answer, I believe, lies in the scriptures and in the life of the church. We know, for example, that when God broke into the life of the Israelites in

that great, defining moment in their history, Exodus, he manifested for their benefit his power and sovereignty by freeing them from slavery. They saw the signs and wonders of his powerful love; they experienced his loving care for them first hand. But he also gave them a specific instruction concerning that experience: they were never to forget it. What was more was what they were to do with that memory: they were to tell their children, their children's children and every generation what God had done for them. To this very day, the Jewish faith celebrates that event at Passover as they share the Seder meal and retell the story. When they do this, they are breaking into "God-time," and the past event is brought forward to the present while they, in the present, are taken back to the past event. Thus, Exodus stays alive in their hearts and experience, and from that reality they take hope. If God could do that in the past, think what he can do today. And think what he can do in the future. That hope has sustained them through even the darkest hours of their history.

With the church, we do exactly the same every time we go to the altar and celebrate Eucharist. We are breaking into "God-time" and past and present are one. Jesus, in the synoptic gospels, instituted the Eucharist as he celebrated his last supper with his apostles. He gave them his own body to eat and his own blood to drink, but he also gave them a specific instruction: they were to remember what God had done for them and pass that memory on to every generation to this very day. When we celebrate the great gift of his love at the altar, the past event is brought forward to the present and we are brought back to the past event. But

They were to remember what God had done for them and pass that memory on to every generation to this very day.

the church does not ask us to limit our vision and experience to the last supper alone. The church invites us to plunge into the whole life, death and resurrection of Jesus, the Pascal Mystery itself. Is it too far fetched to say that in that moment the same Jesus who healed the sick, raised the dead, cast out demons and proclaimed good news to the poor is with us and in us? Imagine what our celebrations could be if enough of us made that leap that the church says is at the very heart of our celebration of the Eucharist. If he did this for us then, think what he could do for us today and what he can and will do for us in the future as the fruit of this meal.

So why should we remember God's breaking into our lives in that moment we celebrate and testify to, the baptism in the Holy Spirit? The same principal applies to you and to me who have been touched in a life-changing way by the grace of Pentecost, the fire and

the power of the Holy Spirit. We can and should remember every aspect of that encounter and celebrate it every day. In fact, we can and should stir that gift into flame so that it burns in our hearts wherever we are and whatever we are doing. In remembering, we do not merely dwell on the past. Rather, we allow the Spirit to bring that event to our present and to bring us back to that moment that changed everything. As God's touch remains alive in our hearts, we will never forget it, and we will be compelled to tell someone, everyone, what God has done for us. And equally important, we will live the renewal and become the living evidence that what Jesus did in the past he is still doing today, and what the Spirit did in the upper room at the first Pentecost continues to the present moment and will continue into the future. And that is really good news! ♦



Deacon Bill Brennan is a former member of the National Service Committee and serves as a diocesan liaison in the Diocese of Stockton, California.

**Join us July 5-8 and go deeper into worship
Experience the glory of God's presence**

Come and learn how to be what God says about you so you can affect our nation, families, church and lives.

- #Praise
- #Worship
- #Anointed Speakers
- #Workshops
- #Eucharist
- #Prophetic ministry
- #Healing ministry
- #Prayer ministry

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The ecumenical graces of the Holy Spirit in the Catholic Charismatic Renewal

by Chuck Hornsby

Do you remember the prophetic word from the significant 1977 Ecumenical Charismatic Conference held in Kansas City? “Mourn and weep for the Body of my Son is broken.” And weep we did; a stadium full of us mourning for the brokenness of our witness to the world, a stadium full of us lamenting the splintering of his image into thousands of denominational pieces, a stadium full of us passionately hungering for the clarity and power of a church walking in unity.

In those days we were not prophetic about unity because we received prophecies about unity, nor were we prophetic because we were parts of prayer groups that had a diverse membership. We were on fire for unity because the Father was working in our heart to be a part of something that is essential if we **are to fulfill our mission on the earth. We were and still are** part of a mighty move of the Holy Spirit to restore unity to the Body of Christ.

It is important for us to remember that this move of the Holy Spirit has not come outside the church but in response to the prayer and work of the church. It was no accident that the Azusa Street revival, often seen as the advent of Pentecostalism, came on the heels of Pope Leo XIII’s prayer to the Holy Spirit for renewal in the church, nor was it an accident that the Catholic Charismatic Renewal grew out of the 2nd Vatican Council with its prophetic call for unity. Ecumenism is not a secondary add on to our Catholicism. I was recently at a gathering where a prophetic word was delivered that said, “I do not call you to be 50 percent Catholic and 50 percent ecumenical. I call you to be 100 percent Catholic and 100 percent ecumenical.” The daily offering, a prayer in the church that offers our lives in union with the Mass, has 4 major petitions. One of those petitions is the unity of all Christians. It ranks with prayers for the pope, reparation of sins and the salvation of souls. The Eucharistic prayers, central to the Mass, each pray for unity. Unity in the Body of Christ and our work and prayer toward it is part of the prophetic call to and through the Catholic Charismatic Renewal.

Many of the doctrinal issues where unity is lacking must be solved at a structural level. Below is a list of ways we can work towards unity at a grassroots level:

1. We can decide that unity is important and be willing to pray, work, and forbear for it.
2. We can each strive to live the gospel as fully as possible. Unity, as Jesus envisions it, is not possible between lukewarm Christians.
3. We can make love our aim. “In essentials, unity. In non-essentials liberty. In all things, love.”
4. We can pray together. This is the soul of the ecumenical movement.
5. We can meet and do things together including common works (such as mutual pro-life work).
6. We can be sensitive in our speech when we have different views.
7. We can work through issues rather than harbor resentment.
8. We can learn about and learn from the beliefs and practices of others. Truth is truth wherever we find it.
9. We can use the Bible frequently. It’s something we hold in common.
10. We can decide to expect the best and to assume that our brothers and sisters in Christ are acting in good conscience when they believe differently than we do or make decisions we find hard to understand.

Lord Jesus, send forth your Spirit and give us the humility to be ONE people so that the world will know you because they see how we love one another. ♦



Chuck Hornsby is a NSC member and a member of the Alleluia Community in Augusta, Georgia serving as head of the Alleluia Community School, on its school board and as a teacher. He also serves on the Community’s pastoral team.

Newsbriefs

Amazing Grace! Conference

NSC Council member Fr. Tim Hepburn shares some highlights from this graced-filled conference

◆ Thousands gathered February 16-18 at Detroit's Cobo Center to celebrate the 40th anniversary of the Catholic Charismatic Renewal. The Amazing Grace conference marked, to the day, the anniversary of a 1967 college retreat where a small group of college students from Duquesne University experienced a new outpouring of the Holy Spirit.

◆ Dave Mangan and Patti Mansfield ushered in the weekend with much humor and honesty, looking forty years into the past to a humble retreat house and into young Catholic hearts yearning for more of God.

◆ Fr. Tom Forrest, Ralph Martin and Sr. Nancy Kellar blessed the conference with their wisdom and years of experience and plenty of humor. There was much to be heard about what it means to be a mature Renewal. Without departing from themes of baptism in the Spirit, charismatic gifts, and evangelization, the presentations at this anniversary conference all emphasized fruitfulness, contemplation, ho-

liness, purification and, most of all, love. **The call to a mature, sacrificial love came forward in every talk.**

◆ Jim Murphy reminded the crowd that it is one thing to have an experience of God, but we must let the experience have its full effect. We can't stop short of **full conversion**. On a similar note, Babsie Bleasdel of Trinidad encouraged us to see that it is through the "debris of our lives" that God fashions us. David Thorpe inspired the crowd with the vision of a local parish evangelizing its surroundings.

◆ Bishop Sam Jacobs laid out, with apostolic clarity, the place of the charismatic

dimension of the Church. A theological reflection on Pentecost came from Capuchin Fr. Cantalamessa. He reminded all that it was not tongues that occurred first in the Pentecost account of Acts 2. Rather, they were **first "filled" with the Holy Spirit who is love.**

◆ The conference concluded with a call to **sacrificial love** and a call to holiness. We were told not to worry if we have to work hard because the Lord knows what this walk will cost us. He will richly provide for us. **Love is the key.** Our gifts become apostolic when they come from a love which is sacrificial. ◆



Bp Solis



Bp. Wilkerson



Bp. Tagle



Fr. Valera



Fr. Suarez



Bob Canton

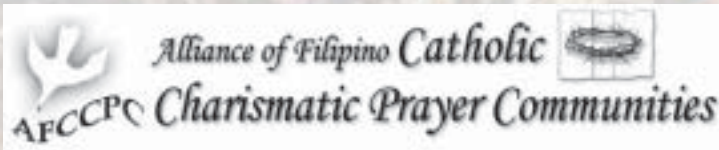


Linda Koontz



Jim Murphy

Speakers: Bishop Gerald Wilkerson
Bishop Oscar Solis
Bishop Luisito Tagle
Fr. Bill Delaney
Fr. Alex Aclan
Fr. Ed Abano
Bob Canton
Fr. Fernando Suarez
Sr. Maria Christina Sevilla
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St. Stephen

The Charism of Martyrdom

by Robert Faricy, S.J.

We have the privilege of living in the age of martyrs.

Like every charism, the charism of martyrdom is given by God to some people, in this case to very few, and not to everyone. Today, in this century, we find ourselves in an age of martyrs. Never in the history of Christianity have there been so many martyrs in so short a time as there have been the last fifty years. Our time is a witness to a great outpouring of the charism of martyrdom.

The first martyr, the proto martyr from whom every gift of martyrdom derives, is Jesus crucified. The first Christian to share this great gift was St. Stephen. In our time many have shared this charism, in Africa, in communist countries, in Northern Ireland, in Latin America and in China and other parts of Asia. From the point of view of Christian martyrdom, we live in a privileged period of history.

What is martyrdom? According to the old Catholic theological definition of martyrdom it consisted in dying, being put to death, specifically for one's Christian faith. In the last several decades this definition has broadened considerably. Some theologians, for example, said that Saint Maximilian Kolbe would probably be canonized but not as a martyr, since he was executed in a Nazi concentration camp as a volunteer to take the place of another man. Pope John Paul II, however, canonized him formally as a martyr. Archbishop Oscar Romero and many other Latin American martyrs died for apparently political reasons. There is little or no evidence that Saints Edith Stein and Charles de Foucauld were killed for their Christian faith. Today, a person put to death in the line of Christian service, for example of the poor, is considered a martyr.

Martyrdom is a great grace, an immense gift, and a wonderful charism, given by God, not within our own normal reach. The Victor Fleming movie, *Joan of Arc*, starring Ingrid Bergman, brings out this fact dramatically. Joan is frightened of her coming martyrdom and ready to renounce the heavenly voices that she hears. She changes overnight and walks confidently to her martyrdom. The clear implication in the film is that she has been reinforced and strengthened by God to die for him. Robert Bresson's *Dialogue of the Carmelites* ends with a similar scene. The Carmelite novice who has recently left the order hears her name called out last on the list of Carmelite nuns, a list not revised since before she left. She dies with the nuns, a martyr, joyfully, obviously a recipient of special grace. There are other kinds of martyrdom, martyrdoms analogous to bloody martyrdom. Catholic tradition holds that people given to God in consecrated celibacy live a gift of total self-giving to God, a kind of martyr-

dom. This is true not only of priests and members of religious institutes, but also of laypersons consecrated, formally or simply personally, to God in lifelong celibacy. Certainly consecrated celibacy is a charism (I Corinthians 7:7) in its own right, and a kind of martyrdom.

Another tradition, broader than Roman Catholic and including the orthodox and some other Christian churches, holds that serious terminal illnesses take the place of martyrdom. To each person is offered the gift of martyrdom when that person completely and in the Christian faith accepts death.

We have the privilege of living in the age of martyrs. Twice as many martyrs died for the Christian faith in the twentieth century than in all the previous centuries. In the year 200 the great Christian theologian Tertullian stated that, "the blood of martyrs is the seed of the church." Since then, it has been a Christian tradition that when Christians are martyred the church grows in numbers and prospers spiritually.

In 1994 Pope John Paul II wrote that "the church has once again become a church of the martyrs." But, as Pope John Paul II has taught, not only Catholics are martyrs. Martyrdom is not a witness to a particular Christian church but to Jesus Christ, the proto-martyr. As they have suffered together in Chinese prisons, in Russian gulags, in African ethnic and religious persecutions, in Nazi concentration camps, and in many other situations, Protestants and Orthodox and Catholics have found themselves united in Jesus Christ, suffering and even dying in witness to and in union with him. ♦



Robert Faricy, S.J. is a Jesuit priest and theologian who is an Emeritus Professor of Spirituality lives at Marquette University in Milwaukee, Wisconsin.



The believer who has seriously pondered his Christian vocation, including what Revelation has to say about the possibility of martyrdom, cannot exclude it from his own life's horizon.

For this reason the Church in every corner of the earth must remain anchored in the testimony of the martyrs and jealously guard their memory.

In the hearts of the faithful may admiration for their martyrdom be matched by the desire to follow their example, with God's grace, should circumstances require it.

John Paul II
Incarnationis Mysterium, 1999

NEW!

NSC introduces five Leaflets

A new resource is now available for Life in the Spirit Seminars and prayer groups.

Leaflet topics are:

- The Gifts of the Holy Spirit
- Charismatic Prayer Meetings
- Prayer Ministry
- ✓ Understanding & Exercising the Gift of Prophecy
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From the Executive Director

.....
by Walter Matthews

Celebrating our roots

As we move through this 40th Anniversary year of this great outpouring of the Holy Spirit we call the Catholic Charismatic Renewal let us celebrate our roots even as we look forward to the future.

Last April I was privileged to attend the Azusa Street Centennial in Los Angeles as Pentecostals and charismatics from various streams celebrated the 100 years since the formative event in Pentecostal history: the Azusa Street Revival.

As Pentecostals reflected together, some for the first time as various streams had become dislocated from others, it was a witness of our need to remember and reflect—and to move forward together.

In June, Aggie Neck, Chairman of the NSC and I (along with my wife) attended, with hundreds of thousands of participants in this Renewal and other movements, the eve of Pentecost gathering in St. Peter's Square with Pope Benedict XVI. There we renewed our Confirmation and heard the Holy Father "invoke an outpouring of the gifts of the Spirit, so that in our time too, we may have the experience of a renewed Pentecost." This recalled for us the words of Pope John Paul II on the eve of Pentecost 2004: "I hope that the spirituality of Pentecost will spread in the Church as a renewed incentive to prayer, holiness, communion and proclamation." We were challenged to find again our roots in the first Pentecost that birthed the Church, and for which this Renewal is like a prophetic voice.

Certainly one dimension of our roots, as Dorothy Ranaghan stated in the last

issue of *Pentecost Today*, is that it is "uniquely part of the purpose of the Lord for the charismatic renewal that we carry the 'ecumenical grace' of Pentecost into the new Millennium." Archbishop Paul Cordes, in his book *Call to Holiness: Reflection on the Catholic Charismatic Renewal* stated, "the entire history and experience of the Charismatic Renewal in the Catholic Church indicates that the Renewal in the Spirit has a special ecumenical calling."

If we are—as we crossover into the next 40 years of Renewal—to regain as a movement some of our prophetic voice we must again take up the prayer of Jesus "that all may be one" and commit ourselves to find effective ways to build bridges of understanding, fellowship and communion with our brothers and sisters of the various churches, denominations, fellowships and ministries while never losing our roots in our Catholic faith.

Challenging? Absolutely! Necessary? Even more so!

The National Service Committee has as part of its mission: "to stir into flame the grace of Pentecost within and beyond the Church." In stepping out beyond we often find that our brothers and sisters also have something to give us!

I hope you will join us in New Jersey for the 2007 National Catholic Charismatic Renewal Conference June 22-24 where we will celebrate 40 Years of Renewal and seek a fresh outpouring of the Holy Spirit. In celebration of our roots one of our speakers will be Dr. Vinson Synan of the Pentecostal Holiness Church and a long time friend of this Renewal. He will speak on our Pentecostal roots. See you there! ♦

Friends of the NSC

Thanks to your prayer and generous response to our year end appeals the NSC ended the year in the black. Thanks be to God! The Committee's Income exceeded Expenses by just over \$5,000. Thanks to your generosity the Service Committee was able to:

- ♦ plan and convene the 2006 National Leaders' Conference including a special track for Youth and Young Adult Ministers, and for the first time one in Spanish;
- ♦ continue to staff Chariscenter USA as its headquarters and as a national office for the Catholic Charismatic Renewal;
- ♦ publish four issues of *Pentecost Today* and distribute approximately 8000 copies of each;
- ♦ participate in the Gathering of National Leadership Groups of the Catholic Charismatic Renewal to pray, listen for the Lord's direction, and network with leaders around the country;
- ♦ work with other leadership groups to plan the 2007 National Catholic Charismatic Renewal Conference to celebrate the 40th Anniversary of the Renewal this June 22-24; and
- ♦ began a new NSC Leaflet series by publishing 5 Leaflets on foundational Renewal topics.

As the work of fostering the grace of Pentecost in the life and mission of the Church continues the financial challenge for 2007 is to close a budgetary gap without reducing staff or services.

40!

So the NSC has just launched a **\$40 for the 40th Anniversary Campaign** to prayer groups seeking from each prayer group in the country a gift of \$40 for this 40th Anniversary year. We hope each prayer group will contribute. If your group would like to contribute please use the enclosed envelope or visit our website at www.nsc-chariscenter.org to make an on-line contribution.

Executive Director

Walter Matthews

Editorial Board

Fr. John Gordon

Sr. Mary Anne Schaezner, SSND

Editor

Sr. Martha Jean McGarry

Production Manager

Jean Beers

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For Your Information

This is a publication of the National Service Committee of the Catholic Charismatic Renewal of the United States, Inc. The mission of the NSC is to stir into flame the grace of Pentecost within and beyond the church, to broaden and deepen the understanding that baptism in the Holy Spirit is the Christian inheritance of all, and to strengthen the Catholic Charismatic Renewal.

The National Service Committee-Chariscenter USA is a 501(c)3 nonprofit organization. Contributions to defray the cost of this publication are gratefully accepted and are tax deductible to the extent allowed by law.

Please mail to:

NSC-Chariscenter USA

PO Box 628

Locust Grove, VA 22508-0628

Tel. (540) 972-0225

www.nsc-chariscenter.org

National Service Committee members:

Aggie Neck (Chairman)

Josephine Cachia

Caroline Gambale

Fr. John Gordon

Fr. Bob Hogan, S.M.

Chuck Hornsby

Judith Hughes

Scott Kaldahl

Fr. Richard Loch

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What we have seen and heard

.....
by Sr. Mary Anne Schaezner



New NSC members

Speaking of what we have seen and heard (Acts 4:20) we share with you that in January of 2007, two new individuals were elected as members of the National Service Committee. They are Caroline Gambale and Fr. Bob Hogan S.M.



Caroline was first introduced to the Charismatic Renewal when she was seven years old. "It was at this time that I truly

gave my heart to Jesus. I believe that attending prayer meetings at such a young age planted seeds deep within me that would bear fruit many years later. As my relationship with God grew, so did a deep calling to evangelize. After being baptized in the Holy Spirit in 1989, my life radically changed. I transferred to Franciscan University of Steubenville, went on National Evangelization Teams, and graduated from Franciscan University with a BA in theology and psychology in 1993. I have been active in youth ministry and the charismatic renewal for 14 years, have held diocesan and parish positions, was formerly the Eastern Regional Director for LIFE TEEN Inc., and have been privileged to proclaim the gospel internationally. I am currently serving as the Director of Youth Ministry at St. Joseph's Parish in Hillsborough, New Jersey and the LIFE TEEN Area Contact for New Jersey and Eastern, Pennsylvania."



Fr. Bob Hogan is one of the founders, with Fr. George Montague, of the Brothers of the Beloved Disciple, a Charismatic and Marian Religious Community of

priests and brothers in San Antonio, Texas. He has been involved with Catholic Charismatic Renewal since he was 17 (1970), and with Prayer Groups/Communities in six cities. He was a Bishop's Liaison for the Archdiocese of Cincinnati. He taught religion, led youth retreats, and coached on the high school level. He taught theology at two universities. Fr. Bob has a master's degree in theology from Franciscan University of Steubenville and did doctoral studies in Marian theology, writing on the history of, and Mary's role in, the Renewal and her relationship with the Holy Spirit. In his last six years as a pastor he has seen a revitalized parish through the promotion of the full role of the Holy Spirit in parish life.

We look forward to seeing how God will manifest the gifts of the Holy Spirit through Caroline and Fr. Bob.

We also say "Goodbye" to two faithful servants, members of the NSC for the last six years. They are Ros Hernandez of San Antonio and Virginia King of Seattle, Washington. We thank them for generously sharing their gifts during their terms on the NSC. We know that they will both continue to pray for and support the work of the NSC as they continue their ministry within Charismatic Renewal. ♦

Continue the work!
Remember the National Service
Committee in your will.

PENTECOST *Today*

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40 Years of Renewal:

*Pour Out Your
Spirit Anew*

2007 NATIONAL CATHOLIC CHARISMATIC RENEWAL CONFERENCE

Meadowlands Exposition Center, New Jersey
June 22-24, 2007

*The speakers to include: Bishop Sam Jacobs, Aggie Neck,
Patti Mansfield, Dr. Vinson Synan, Msgr. Joseph Malagrecia,
Sr. Nancy Kellar, S.C, Fr. John Gordon, Walter Matthews
and many others.*

Registration of \$50 is available until April 30, 2007

We will gather to celebrate the 40th anniversary of the Catholic Charismatic Renewal but also to be empowered afresh for the challenges of proclaiming Jesus is Lord in our current cultural and societal context.

We will gather with brothers and sisters from covenant communities, and various ethnic groups to make this celebratory Conference unique.

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