



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.

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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.

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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.

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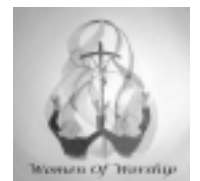
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The ecumenical graces of the Holy Spirit in the Catholic Charismatic Renewal

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

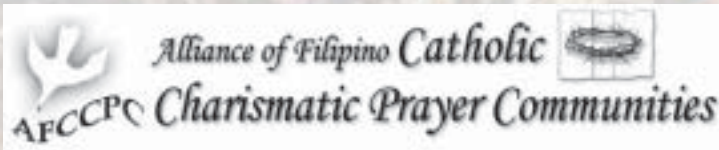


Linda Koontz



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
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John 10:10

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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.

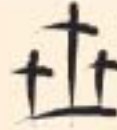
Another tradition, broader than Roman Catholic and including the orthodox and some other Christian churches, holds that serious terminal illnesses take the place of martyrdom. To each person is offered the gift of martyrdom when that person completely and in the Christian faith accepts death.

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
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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.

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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.

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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 Catholic 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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