

# PENTECOST *Today*

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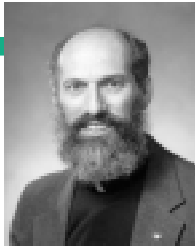
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## Chairman's Corner

by Fr. Patsy Iaquina



## We're all in this together

by Fr. Patsy Iaquina

We have been called to holiness, to be like Jesus, to be the image of God. The Baltimore Catechism's question, "Why were you made?...to know, love and serve God..." cannot be understood in the narrow, individualistic sense. Jesus invites all of us into the life of the Trinity, the community of persons, the communion of God. Through our baptism we share in the communion with all the baptized, and there is only one baptism in which we participate. There is only one bread, one cup. The *Catechism of the Catholic Church* tells us: "The ultimate purpose of mission is none other than to make men [sic] share in the communion between the Father and the Son in their Spirit of love."

To be like Jesus moves us from his hidden life of thirty-plus years to the gospel stories of his public life. He spent the night in prayer before choosing disciples. John 17 lets us listen in on his private prayer to our Father; the synoptic accounts of the Garden of Gethsemane describe Jesus praying alone. I tend to believe that Jesus did this throughout his life, even before he began public ministry. If all holds true to form, it was surely this private prayer that led Jesus to public ministry.

In Luke 4 as Jesus begins his public life, we find him going to the synagogue "according to his custom." Jesus obviously shares his relationship with the Father with all. His private prayer and devotion is different from his communal life. As Jesus shares this communion and as he gathers others around him, these persons become bonded in love. They are so vastly different, yet share the one Spirit. The mission of the church (Jesus and his body) moves from prayer to service. Until we un-

derstand the depth of the communal nature of baptism and Eucharist, there will always be division in the body.

Even in the early community, people wanted to do their personal, private thing. Paul writes to the Corinthians: "Whenever someone says, 'I belong to Paul' and another, 'I belong to Apollos,' are you not merely human?" (1 Cor. 3:4). The body of Christ becomes divided. Paul further says, "For anyone who eats and drinks without discerning the body, eats and drinks judgment on himself" (11:29). All that we say and do affects every member of the body of Christ. We truly are one body, individual members with a variety of gifts, but one body. God's gifts, given through us, are to be used for the common good.

### Can we really comprehend the Christian truth that we are responsible for one another?

In our society we have placed such an over-emphasis on individual rights that, to a great extent, we have lost the sense of community—that we are all in this kingdom together. International tragedies call us to realize that we are one global community. Can we really comprehend the Christian truth that we are responsible for one another? Are our individual whims and wants satisfied at the expense of the basic needs of brothers and sisters? When one eats and another is hungry, do we not eat and drink condemnation?

To be like Jesus is more than offering prayers to our Father. It also includes welcoming strangers to become a part of who we are (baptism and the RCIA process). It includes giving food and drink to the hungry (Eucharist, in the fullest sense, is off the table and out to the street). It includes visiting the lonely and imprisoned (reconciliation). To be like Jesus is to instruct and counsel, to correct and forgive, to comfort and heal. We are to love the world so much that we are willing to die for others to bring them the message and ministry of Jesus. ♦

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

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# In the midst of the storm

by Walter Matthews

**T**he headline of the *Houston Chronicle* of Sunday, June 10, 2001, was meant to be descriptive, but perhaps it was also sadly prophetic. “Rain of Terror” it declared. Tropical Storm Allison had hit the Houston area on Friday, June 8, with a vengeance.

In this issue we had intended to tell the story of how the Lord had turned the “rain of terror” into a “reign of glory.” For, in the midst of water, storm and chaos, the 2001 National Catholic Charismatic Renewal Conference was held. It will be long-remembered as the Conference that “endured.”

It will also be remembered by those who attended as the Conference where, in

spite of the rain and flood, the Lord was present in tangible ways. While, sadly, lives were lost in the wake of the floods and power outages, other lives were being transformed, changed and renewed.

One of the volunteer workers shared the story about her husband who had been away from the church for thirty-five years. He was drafted into helping with transporting

participants. His whole life was touched by what he experienced. He has returned to the church and was asked by his pastor to share his story at his parish's Sunday Mass.

There are many more stories to tell. We had intended to share them in this issue with the articles from talks given by Cardinal Ivan Dias, Fr. Raniero Cantalamessa and Deacon Bill Brennan.

**T**hen came the horrific events of September 11, an even more devastating and frightening “terror.” It has engendered many heart-warming stories of heroic action in planes, in the World Trade Center and on the ground.

What perspective can be brought to the present moment from what was experienced and what was proclaimed in Houston?

First, be at peace. The Lord is in charge. Fear—the natural response to the terrorists' acts—is useless. Asleep in the boat, Jesus was awakened by the terrified disciples. Having calmed the storm, he chastised them, “Where is your faith?” (Lk. 8:25).

“Peace is what I leave with you; it is my own peace that I give you. I do not give it as the world does. Do not be worried and upset; do not be afraid” (Jn. 14:27).

Second, recognize that we are in a battle—not so much a battle or war against terrorism, but against principalities and powers. Whatever leads people to fly planes into populated buildings is not of God. Such hatred does not come from a loving God.

“For we are not fighting against human beings, but against the wicked spiritual forces in the heavenly world, the rulers and authorities, and cosmic powers of the dark age” (Eph. 6:12).

Who can defeat such an enemy? “Only the person who believes that Jesus is the Son of God” (1Jn. 5:5). And how shall such an enemy be defeated? By prayer, by love and by faith.

See **Storm** p. 13

## Prayer for the Nation

Our Father and our God,

We praise you for your goodness to our nation, giving us blessings far beyond what we deserve.

Yet we know all is not right with America. We deeply need a moral and spiritual renewal to help us meet the many problems we face.

Convict us of sin. Help us to turn to you in repentance and faith. Set our feet on the path of your righteousness and peace.

We pray today for our nation's leaders. Give them the wisdom to know what is right, and the courage to do it.

You have said, “Blessed is the nation whose God is the LORD.” May this be a new era for America as we humble ourselves and acknowledge you alone as our Savior and LORD.

We pray this in your holy name. Amen.

Composed by Rev. Billy Graham for the 50<sup>th</sup> Anniversary of the National Day of Prayer last May.

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# The new springtime.

The world needs  
a spirituality of communion  
where unity blossoms  
amidst diversity

where all sectors of  
Christian community  
become more actively  
involved in proclaiming  
the good news  
of Jesus Christ.

by Cardinal Ivan Dias

Our Holy Father notes in the apostolic letter, *Novo Millennio Ineunte*, two important words for the new springtime. The first is that God is renewing his universal call to holiness. And the second is that what the world needs today is a spirituality of communion.

The Holy Father says: “The gift of holiness is offered to all the baptized. But the gift in turn becomes a task which must shape the whole of Christian life: ‘This is the will of God, your sanctification’ (1 Thes. 4:3). The time has come to re-propose wholeheartedly to everyone this high standard of ordinary Christian living: the whole life of the Christian community and of Christian families must lead in this direction” (no. 30, 31).

This quest for holiness means that all the treasures which the Lord has given to his church must be beautified. They are like gems in the crown of the church. The more they are made to shine, the more the crown shines. We have so many precious treasures. I would like to mention three main ones.

The first treasure is the most blessed Eucharist—God himself present, body, blood, soul and divinity in our midst. This should be the center of our spiritual life because Christ is the source of all sanctity. In our Renewal, if we want to be really filled with the Holy Spirit, we must not only go to the word of God, but to see that the word of God and our prayer life lead us to God himself.

The second treasure is the blessed Virgin Mary. I want to tell you three phrases which St. Louis de Montfort, a great lover of Mary, had to say. And these are coming true as a part of the New Springtime. “As Jesus came the first time through the mediation of Mary, so he will come the last time through Mary.” Mary will prepare the way for Jesus’ second coming. He also said, “Mary is the compass which points always to Jesus.” And the third statement is, “Mary is the magnet that attracts the Holy Spirit.” We pay attention to this because all of us want to be Spirit-filled and Spirit-led.

The third treasure is our Holy Father, the Pope. I thank God for having kept his magisterium,

# a call to holiness and communion

We must enlarge  
our hearts to make  
them as large  
as the heart  
of God himself.

someone who speaks with authority in his name and gives his teachings. I suppose you know this story but I will repeat it.

There was a battle ship on the high seas, on a very dark night. As it was sailing on the sea, the watchman noticed a light that was coming straight towards the ship. So he raised the alarm. The captain came up immediately and saw this light coming in his direction and indicated to the signal officer to send a signal, "I am the captain. Alter your course ten degrees starboard." The reply came, "I'm only a second officer. Alter *your* course ten degrees starboard." So the captain was angry and told his signal officer to send another message. "I'm a battleship, so change your course ten degrees starboard immediately." And promptly the reply came, "I am the lighthouse."

Let us thank God that he has kept his lighthouse in our midst, the one who can tell us when we are right and when we are wrong, and what is our direction.

I always think of ourselves as light bulbs, because we are supposed to be the light of the world. But as you know, every bulb has wires inside that are inter-connected. And then they are connected to the transformer and the generator. As Catholics, we must have all these wires well placed, united with the transformer which is the church and through the transformer to the divine generator which is God himself.

Yesterday (in the aftermath of tropical storm Allison in Houston) we learned how a big city

in the largest country in the world can remain powerless when the electricity goes out. But I think the Lord is telling us, precisely in view of this new springtime, "See what the world has come to when you have switched off the power of God the Holy Spirit."

Finally, my dear brothers and sisters, the church tells us that the new millennium must be a millennium of communion. The world needs a spirituality of communion. What does that mean? It is a communion where unity blossoms amidst diversity; a communion where all sectors of Christian community—bishops, clergy, religious, lay faithful—become more actively involved together in proclaiming the good news of Jesus Christ. Finally, a communion where charisms and institution blend together harmoniously for the greater glory of God.

We cannot live separately as communities of persons for ourselves. We must live for God, for the Father who is Father of all—the good and the naughty, the just and the wicked. We must enlarge our hearts to make them as large as the heart of God himself. That is a challenge for us. If we keep our hearts tightened, the new springtime will be aborted.

Today the Lord has quickened many lay pioneers, associations, communities, movements like Catholic Charismatic Renewal, and has put them by the side of the bishops, priests,

deacons and the religious, to proclaim together and forcefully the good news of Jesus Christ. Let us all take stock of our responsibility and say "yes" to this call to communion.

I have a dream that the church in this nation, which is so vibrant and so blessed by God in so many ways, will respond generously to God's universal call to holiness and maintain a harmonious blend between charismatic and institutional dimensions, both of which are co-essential in the church of Jesus Christ. I pray with expectant faith and with the help of God's Holy Spirit that this dream will come true and will enter into a new Pentecost in the United States of America and will make it a light to the nations and the glory of God's holy people. God bless America! ♦

*This article was adapted from Cardinal Dias' homily at the closing session of the 2001 National Catholic Charismatic Renewal Conference in Houston. The audio recording of the homily is available for \$8 (includes shipping) from Resurrection Tapes, 2719 E. 42nd, Minneapolis, MN 55406 or [www.resevents.com](http://www.resevents.com).*

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“Do you not perceive it?”

## The Charismatic Renewal and the new springtime of the church

by Fr. Raniero Cantalamessa

Do not remember the former things, nor consider the things of old. Behold, I am doing a new thing; now it springs forth, do you not perceive it?” (Is. 43:19). The “new thing” Isaiah had in mind was the new exodus, the coming back from the exile in Babylon. But these events—the exodus from Egypt and the return from Babylon—were “new” in a relative and provisional sense. One day there would be an absolutely “new” thing, after which there could not be other new things: the “new and eternal covenant” that God was going to make in the fullness of time, in “those days” (see Jer. 31:31-33).

The kingdom of God preached by Jesus is the absolutely new thing on earth. Throughout all his life, and especially at the beginning of his public ministry, Jesus seems to be proclaiming those words of Isaiah: “Do not remember the former things... Behold, I am doing a new thing; now it springs forth, do you not perceive it?” After Easter this “new thing” has a proper name. It is no longer an event but a person: Jesus, the risen Lord!

But this newness has a special quality in itself: it never becomes old, outdated. It is a perennially new newness. The earthly Jesus

was subject to the passing of time: 12 years old, 20 years old, 33 years old; he could grow old. The risen Jesus, no, he lives “according to the Spirit.” It is the Holy Spirit who makes Jesus always new. The Holy Spirit does not make *new things* (new sacraments, new revelations); he makes *things new!*

**The special contribution of the Charismatic Renewal could well be keeping alive the wonder of being in the presence of God.**

In his letter *Novo Millennio Ineunte* the Pope speaks of a “new springtime” and launches the church into the new millennium with the bold cry, “Put out into the deep!” But then he dedicates the central part of his letter to “starting afresh from Christ” (n. 29). He invites us to contemplate “the face of Christ”—the face of sorrow, the face of glory, the Son’s face.

If the new springtime is already here, what, then, depends on us? The answer is: to become aware of it. We have a beautiful word in Italian to say this: *accorgersi*, which means to perceive with the heart, to bring something anew into the heart (*ad-cor*), to become attentive. In English you say *to realize*, to make something real, to conceive as real.

“Do you not perceive it?” To be able to perceive, this is the problem. To help others to do the same is the task. The same was true when Jesus first preached the kingdom, “Blessed are the eyes that see...” (Lk. 10:23). The only problem with the light is whether or not there are eyes to see; the only problem with music is whether or not there are ears to listen.

Now the prerogative of the Charismatic Renewal in its beginnings was precisely this sense of amazement, astonishment at seeing God acting among his people. The same as on the day of Pentecost: “Each one was bewildered...they were amazed and astonished...and said to one another, ‘What is this?’” (Acts 2:6-12). You have a special word in English to express this feeling stirred by the presence of God, a word which I can-

See *Perceive* page 13



Spiritual  
Formation

# FORGIVENESS

by Dorothy Garrity Ranaghan

Computers have changed the way we speak and act. Keeping up with the changes is a constant challenge, as I discovered a few years ago while trying to arrange for a summer course in typing for our youngest daughter. My attempt to register her for the class had me giggling as I heard this response to my request: “I’m sorry, we don’t offer a ‘typing’ class in the summer anymore; however, we do offer a ‘keyboarding’ class—will that do?” “That will be even better,” I said, and meant it. As one who helped with the daunting task of typing my husband’s long doctoral dissertation in the dark ages before home computers were commonplace, I remember all too well the tedious consequences of making even a small mistake. Typing and typewriters involved carbon paper for preserving our originals, and various forms of “white out” to correct our imperfections. Though an improvement over parchment, quill pens and ink eradicators, typing tools were nonetheless best used by those whose skill neared perfection.

Computers were invented for the “far from perfect” rest of us. With simplicity, the backspace (delete) key stroke eliminates our goofs, and the edit (undo) ability enables us to restore wholeness to a document as we reconsider and remove potentially damaging lines, paragraphs, even whole pages. The mercy in these “new-fangled” mechanical restoration tools reminds me of the power of forgiveness and reconciliation. Typos may have been messy and inconvenient, but they never hurt anyone. My many sins, however, deeply offend God my Father and my brothers and sisters. The damage and its consequences would be permanent were it not for the mercy of God who taught us about the delete key of forgiveness and who reconciled us to himself with the “undo” power of Jesus’ death and resurrection.

There is one little hitch in this merciful forgiveness business. We can only ask our Father to “forgive us our sins



Forgiving those who have offended us is the key to personal freedom and joy and to any possibility of unity in the body of Christ.

as we forgive those who trespass against us.” Ouch. Our pride and our sensitivities rebel against that option. But forgiving those who have offended us is the key to personal freedom and joy and to any possibility of unity in the body of Christ. Yet Christians often ignore this truth and wonder why they feel weighed down. Our own sins contribute to our heaviness. If our anger flares, we see clearly that we have made everyone in the room uncomfortable. We can’t just go away and later ask God to forgive us. There is a social reality at work, and we need to ask forgiveness of all who bore the consequence of our sin. The words “I’m sorry” may stick in our throats, but in saying them we restore order, peace and joy, and we lift the oppressive atmosphere.

Heavier still is the burden of failing to forgive those who have offended us or those we love. I once read “to forgive is to set a prisoner free and discover that the prisoner was you” (Lewis Smedes). Feeling burdened or bound up? Forgive. The world is catching on to this truth. Recently while surfing the internet, I discovered “The Apology Room of the Forgiveness Web.” It is an anonymous forum where one can post a notice “confessing” those things for which one is truly sorry. It exists because the realization has dawned upon many in the academic, psychological and political worlds that forgiveness helps individuals, families and communities to restore healthy emotions, rebuild relationships, and establish more peaceful communities. There is an entire “forgiveness movement” spearheaded by the work of Elaine Glusac and Robert Enright of the University of Wisconsin-Madison. They publish on the subject “a scientific approach to forgiveness.” There is a Stanford Forgiveness Training Program in health and healing, and there are forgiveness groups for addiction recovery and for families of victims of murder, rape and incest. There are even global and worldwide alliances of forgiveness.

