

PENTECOST *Today*

January/February/March 2002 Volume 27, Number 1

In the midst of the storm 3
NSC Executive Director **Walter Matthews** reflects on recent national events and suggests ways which the Lord seems to be inviting us to respond.

The new springtime 4
Cardinal Ivan Dias shares his insights on how the Charismatic Renewal can embody Pope John Paul II's call to holiness and communion in *Novo Millennio Ineunte*.

"Do you not perceive it?" 6
Fr. Raniero Cantalamessa challenges the Charismatic Renewal to have "eyes to see" what the Lord is doing in this new springtime.

Spiritual Formation
Forgiveness 7
While the secular world discovers the joy of forgiveness, Christians are called to acknowledge its power in our lives. **Dorothy Ranaghan** offers some insights on this vital aspect of spiritual growth.

LEADERS FOCUS

Stirring the vision into flame 9
Deacon Bill Brennan writes that the connection between baptism in the Holy Spirit and sacramental baptism can provide leaders with a clear vision for the Charismatic Renewal.

Newsbriefs 11

Faith-sharing, sponsors and small groups in the New LSS 12
The *New Life in the Spirit Seminars* use faith-sharing with sponsors, small groups and witnessing to help participants recognize the Holy Spirit's action in their lives.

Chairman's Corner 2

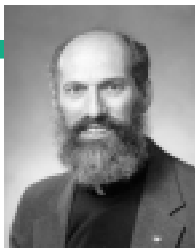
From the Director 14

Ministry Update 15

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

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.

PENTECOST Today

Executive Director

Walter Matthews

Editorial Board

Fr. Art Cooney, OFM Cap.

Dr. Michele Greischar

Virginia King

Editor

Ron Ryan

Production Manager

Jean Beers

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 non-profit 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:

Fr. Patsy Iaquina (Chairman)

Dcn. William Brennan

Josephine Cachia

Fr. Art Cooney, OFM Cap.

Dr. Michele Greischar

Rosbel Hernandez

Virginia King

Aggie Neck

Mark Nehrbas

Rudy Pruden

© 2002, National Service Committee of the Catholic Charismatic Renewal of the United States, Inc. Not to be reproduced without permission.

A limited amount of advertising space is available. For information call Jean Beers, (360) 331-4860.

Advertisements for events not sponsored by the National Service Committee do not imply endorsement by the NSC/Chariscenter USA.





In the midst of the storm

by Walter Matthews

The 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.

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 50th Anniversary of the National Day of Prayer last May.

© 2001 Billy Graham Evangelistic Association

www.comstock.com

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.

Then 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).

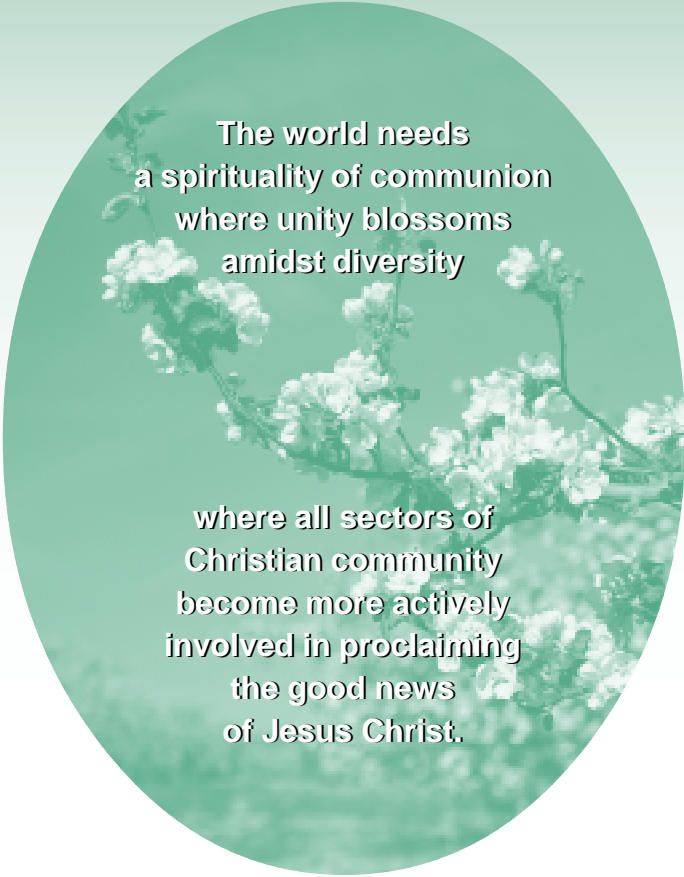
Second, recognize that we are in a battle—not so much a battle or war against terrorism, but against principalities and powers. Whatever leads people to fly planes into populated buildings is not of God. Such hatred does not come from a loving God.

“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


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.

Cardinal Ivan Dias has served as archbishop of Mumbai (Bombay), India, since 1997. He previously worked in the diplomatic service of the Holy See and with the Vatican Secretariat of State in Rome, where he was first involved in the Catholic Charismatic Renewal in the 1970s.





“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.

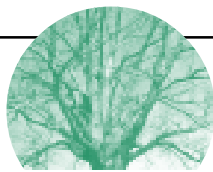
There is one little hitch in this merciful forgiveness business. We can only ask our Father to "forgive us our sins

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.





Spiritual Formation

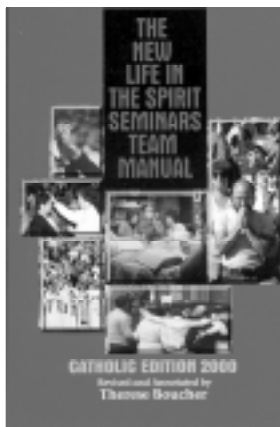
We who call ourselves Christian should “get with it.” Forgiveness is “in,” yet the reality of Christian forgiveness involves much more than just “feeling” better. The profound truth of forgiveness is not simply a psychological tool for feeling whole, although feeling right is a good benefit. Forgiveness actually restores the unity that is broken with God and others. It is possible because of the unity of Christ with his Father, and because Christ lives in us. Forgiveness is the work of Christ in us and through us now, which is what gives it its power.

We who seek to build the kingdom of God in this world—that kingdom of peace and joy and love all long for—have seen the power of this tool of forgiveness. We need to exercise it more often by being “kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven” us (Eph. 4:32). When we are deeply hurt, forgiving the one

who hurt us may not “feel” better right away; but the wound has been sealed, and resentment cannot breed infection within us. It is a cleansing, a deletion, an “undo” that lets the healing start. Like the initial attempt to learn to use a computer, learning to receive and to offer forgiveness may seem more difficult than rewarding. Yet both skills are well worth learning—even if the effort requires “seventy times seven” times each day. ♦



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



New Life in the Spirit Seminars Team Manual: Catholic Edition 2000

Now in its 4th printing, this newly revised seminar has been enthusiastically received and implemented across the US. The dynamism of the original format is preserved in the updated seminar which incorporates a Catholic understanding of the sacraments of initiation and baptism in the Spirit. Order a manual today and plan a New Life in the Spirit Seminar for your parish. **\$9.95** plus s/h

Order from Chariscenter USA 1-800-338-2445

Open Wednesday

“Open Wednesday” facilitates parents to prepare children for the Sunday Mass Readings.

<http://welcome.to/openwed>



There are links to art and craft projects pertaining to the Readings

Correction

We apologize for the error that appeared in the Statement of Accountability in the October/November/December 2001 issue of *Pentecost Today*, page 13. The last line that began “Excess” should have read “Excess of Public Support and Revenue Over Expenses.”

Forgiveness

TEACHING OUTLINE

- A.** Computer analogy (forgiveness/delete key; reconciliation/undo key)
- B.** We will be forgiven as we forgive others.
- C.** Forgiveness is the key to joy and unity.
- C.** Forgiveness is necessary because sin has a social dimension.
- D.** The secular world has discovered the benefits of forgiveness.
- E.** The power in forgiveness is not in our own feelings, but in the power of Christ within us who forgives and restores unity with his Father.
- F.** We need to exercise forgiveness early and often.

DISCUSSION QUESTIONS

If the sacrament of penance takes away my sin, why should I also seek to be forgiven by anyone but God?

What are the similarities and differences between a therapeutic understanding of forgiveness and the Christian understanding?

How is Christ involved when we seek or accept forgiveness?

Stirring the vision into flame

by Deacon Bill Brennan

I'm an average, ordinary guy who, on May 4, 1973, had a most extraordinary encounter with the risen Christ and the fire and the power of the Holy Spirit, which turned me around, upside down, inside out. It put a fire in my heart which burns to this day. I'm an average ordinary guy whose life completely changed.

God has done something truly spectacular in our lives by giving us the grace of baptism in the Holy Spirit. If your experience was anything like mine, everything in your life changed. Everything came alive. Prayer came alive. Scripture came alive. The church came alive. And the most amazing thing to me personally was that Jesus came alive in ways that I had never known before. Over time, I began to discover that what had really come alive was my sacramental baptism.

You are probably familiar with Prov. 29:18: "Without a vision, the people perish." God is inviting us to stir into flame the vision of the Charismatic Renewal. What we are experiencing in this Renewal is not just to make us feel good at a conference or prayer meeting. It is not just so we can raise our hands and sing joyful songs when we gather with others who have had the same experience. God has given us this gift to bring to life the grace of our baptism, so that we can get on with doing what we were baptized to do.

There are two scriptures which we need to hold in our hearts because they are key to the vision of "doing what we were baptized to do." Luke 7:18-23 tells the story of John the Baptist's disciples questioning whether Jesus

is "the one who is to come." John is not one hundred percent sure that Jesus is the messiah. Jesus replies: "Go and report to John what you have seen and what you have heard. The blind see, the lame walk, lepers are cleansed, the deaf hear, the dead are raised to life and the poor have the good news proclaimed to them." Jesus came to proclaim the good news of the Father's kingdom. All the miracles, the signs and wonders were there to authenticate Jesus as the messiah. The things that they were seeing and hearing were the things that would happen when the messiah came. This was the evidence that John the Baptist was waiting for.

God has given us this gift to bring to life the grace of our baptism, so that we can get on with doing what we were baptized to do.

The second scripture that I want to bring to your attention is John 14:12: "Amen, amen I say to you, the person who believes in me will do the works that I do and even greater." This is one of the most incredible promises made in the whole gospel, and it is so filled with implications for us that many of us treat it as if it is too good to be true. But it is not just a pious thought. Jesus is really serious.

Jesus has given us the Holy Spirit for the purpose of fulfilling this promise, to empower us to do what Jesus did. I would say to anybody in ministry: if you view your ministry as a job, you will burn out. If you view your ministry as a blank spot on a roster that needs to be filled, a dirty job but somebody has to do it, you will become disillusioned. You will probably die on the vine. But if you see your ministry as doing the works of Jesus, you will see the glory of God. You will see the power of the Holy Spirit manifested as God reaches out through you and touches the people you are serving.

We have received the same commission that the first disciples received, to go and to do what Jesus was doing, and to recognize that it isn't we who do it—it is Jesus. If we ever get confused and think that it is we who are doing it, we are in trouble. Sooner or later we will fall. It is Jesus who does it. We simply lend him our hands and our feet. The church tells us that this goes back to our baptism. We were baptized to be his instruments.

At Vatican II, the church said, "It is the obligation of every baptized believer to reveal the new man and new woman who has come alive in baptism and the power of the Holy Spirit" (*Ad Gentes*, n. 11). This is an obligation, not a wish or a pious thought. The word used for "power" is from the same root as our word "dynamite." It is a power that explodes. It is a power that makes things happen. Change occurs. That is the kind of power that we have been given through the grace of baptism in the Holy Spirit.

The church affirms that charismatic gifts are an integral part of this Christian life. In *Lumen Gentium*, n. 12, we read, "These charisms, whether they be the most outstanding or the more simple and widely diffused, are to be received with thanksgiving and consolation, for they are exceedingly suitable and useful for the needs of the church."

In the *Decree on the Apostolate of the Laity* we read, "From the reception of these charisms or gifts, including those which are less dramatic, there arises for each believer the right and duty to use them in the church and in the world" (n. 3). If we are baptized believers, and if we are not using our charisms in the church and in the world, then we are not doing what is our right and our duty.

believe with all my heart that God has given us the gift of baptism in the Holy Spirit so that we can be a teachable moment for the church. Part of that teachable moment is to be the evidence that the power of the Holy Spirit is not just theoretical. It is not just something we declare to be true, a statement of faith. It is, as Pope Paul VI called it, "that certain lived experience of Pentecost." It is the lived experience of the Holy Spirit, alive and burning like fire within

us. We are empowered to do what Jesus does. That is the vision we need to be sharing. ♦

This article was adapted from Deacon Bill Brennan's presentation at the Day for Clergy and Leaders at the 2001 National Catholic Charismatic Renewal Conference in Houston. The audio recording of the presentation is available for \$8 (includes shipping) from Resurrection Tapes, 2719 E. 42nd, Minneapolis, MN 55406 or www.resevents.com.

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



2002 SUMMER CONFERENCES

CATHOLIC CHARISMATIC CONFERENCE ON HEALING

Rise Up & Walk!

June 14-16, 2002

Many of us are burdened with spiritual or physical afflictions. Many of us desire to bring God's healing touch to others. In the name of Jesus Christ, we can pray for—and receive—the healing we humbly seek.

Centered on the important spiritual gift of healing, the 2002 Catholic Charismatic Conference features nationally-known priests in the healing ministry—Fr. Robert DeGrandis, SSJ; Fr. Richard McAlear, OMI; Fr. Ed McDonough, CSSR; and Fr. Michael Scanlan, TOR—who will provide teaching on healing and lead a time of prayer for those in need.

Joining them will be Fr. Richard Ho Lung, MOP, founder of the Missionaries of the Poor and a Jamaican theater company, who will enact the life of Christ. Fr. Ho Lung will also receive the 2002 Poverello Medal, the University's highest honor, given to those who exemplify the Franciscan spirit of charity.

Join us this year for an inspiring conference that will renew your faith in God's divine healing power—you'll leave prepared to share God's mercy and love with all the world.

Early registration discounts available until March 13, 2002. Call today to register!



Franciscan University
of Steubenville

Christian Conference Office, Steubenville, Ohio 43952-1763

1-800-437-8368

www.franciscanconferences.com

Day of Prayer and Fasting

Friday, February 8

At the January 2001 meeting of national leadership groups in Alexandria, Louisiana, under the leadership of Bishop Sam Jacobs, Chairman of the Bishops' Ad Hoc Committee on the Catholic Charismatic Renewal, it was decided to establish the Friday before Ash Wednesday, February 8, as a Day of Prayer and Fasting. (See *Pentecost Today*, April/May/June 2001, p.11.)

In light of the events of September 11, the Day of Prayer and Fasting takes on a special poignancy. The original purpose was to pray for the Catholic Charismatic Renewal in the United States and, more especially, for the church in the US, that it become inflamed with the fire of Pentecost.

By choosing one day to proclaim a fast we can strengthen the unity in the Renewal and communion in the church. Our fast acknowledges the "weaknesses of the past" and calls us forward in humility and "in hope" (*Novo Millennio Ineunte*, n. 58).

NEWSBRIEFS

International colloquium on healing convenes in Rome

The Pontifical Council for the Laity in cooperation with the International Catholic Charismatic Renewal Services (ICCRS) convened an international colloquium entitled Prayer for Healing and the Charismatic Renewal in the Catholic Church, November 10-13, at the Sanctuary of Our Lady of Divine Love in Rome. About one hundred twenty participants from throughout the world gathered to discuss the experience of healing in the Catholic Charismatic Renewal and in the church today.

Speakers included both church authorities and experts in certain fields (e.g. Scripture) as well as those from the Charismatic Renewal with experience in the healing ministry. There was a general affirmation of the importance of prayer for healing as a constituent part of the new evangelization, the proclamation of the Gospel, and of the loving care of God for his people.

The colloquium also discussed the Vatican document *Instruction on Prayers for Healing*, issued last year by the Congregation of the Doctrine of Faith. Archbishop Tarcisio Bertone, the Secretary of the Congregation of the Doctrine of Faith, was present to give a background to the document and an orientation to its doctrinal points and disciplinary norms.

The Instruction asserts in part that, "prayer for the restoration of health is...part of the church's experience in every age including our own...These healings are signs of his (Jesus') messianic mission...It is licit for every member of the faithful to pray to God

for healing." Archbishop Bertone stated unequivocally that one of the reasons for the Instruction was to counter a certain rationalization affecting some Catholic communities, leading to a neglect of prayer for healing and visiting the sick. Such rationalizing has removed the possibility of God's intervention in human life by healing of illness through prayer and the intercession of the saints and Mary.

The colloquium was led by Cardinal James Francis Stafford, the President of the Pontifical Council for the Laity. Eleven bishops and over thirty priests were present. Twenty of the participants were from the US, including Bishop Sam Jacobs of Alexandria, Louisiana, Chairman of the US Bishops' Committee on the Catholic Charismatic Renewal, and Walter Matthews, Executive Director of the National Service Committee of the Catholic Charismatic Renewal.

In brief:

The *Comité Nacional de Servicio Hispano* (CNSH, the Hispanic NSC in the US) held its second national conference in late October in Chicago. Two thousand people attended. The CNSH will convene a conference within the 2002 National Catholic Charismatic Renewal Conference in Pittsburgh, September 13-15.

In late September the Association of Diocesan Liaisons convened their annual theological symposium in Albuquerque. "The Renewal at 35—Bridging Memory and Vision" addressed aspects of the Renewal including the Holy Spirit in the Gospel of John, healing the roots of religious culture, and reclaiming the prophetic dimension of the Renewal. ♦

FINANCIAL UPDATE

Due in part to the economic downturn last year and compounded by the events of September 11 (which prompted an outpouring of generosity to those working directly with victims and families of the terrorist attacks) donations to the National Service Committee were significantly down from last year. As of this writing, income was \$100,000 below expenses.

This shortfall depleted the Service Committee's cash reserves, and we have been living month to month.

In late November we launched a new initiative called Fanning the Flame Partners to help motivate our higher-end donors to give more generously. The results of this effort will not be known until after the first of the new year.

If you have not been asked and you can make a pledge of \$300, \$500 or \$1000 a year or more for five years, we would like to hear from you.

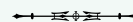
However, **even with this effort, we need everyone's support.** If the readers of *Pentecost Today* each send \$10, \$15 or \$25 and, if prayer groups across the country could take up a collection and send \$50, \$100 or more, we could close the gap resulting from the economic downturn.

We need your help. We beg for it.

Here is what one of our top donors wrote to us recently:

Several years ago we felt that the Holy Spirit was asking us to re-prioritize our charitable giving and to direct a much larger portion of our tithe to support the work of the National Service Committee. We are deeply grateful for the blessing of charismatic renewal for our own lives and appreciate the dedication of the NSC in fostering this gift in the Catholic Church.

If you share a common vision with the NSC for spiritual renewal in the church, we challenge you to prayer fully consider how you can increase your financial support so this important work of the Holy Spirit can continue.

Thank you for your support.

New Life in the Spirit Seminars
Catholic Edition 2000

Faith-sharing, sponsors and small groups in the *New Life in the Spirit Seminars*

The *New Life in the Spirit Seminars: Catholic Edition 2000* is grounded in the gospel message and God's ongoing invitation to receive the Spirit. Teachings about the Christian life and the sacraments of initiation build on this invitation, but the real power to accept God in new ways often hinges on the team's ability to share their faith and to offer personal examples of God's presence. Jan's conversion at a Marian shrine, Connie's healing at a prayer meeting, or John's baptism in the Spirit while reading Psalm 23 are effective because we know Jan, we see Connie every week, and we admire John's ability to listen. Their lives become prophetic.

Faith-sharing is an important tool, a prism for God's presence. As Sr. Nancy Keller and Sr. Justin Wirth write in *Faith Sharing in Small Groups*, faith-sharing can be defined as "telling another person how God is working in my life, what a Scripture passage means to me, how God has answered prayer or taught me a spiritual truth." Faith-sharing demonstrates practical applications of the gospel without emphasis on personal conclusions. Faith-sharing is like connective tissue, or glue, that links our daily lives and the actions of God's Holy Spirit. The Spirit awakens faith as we talk about God's activity among us. Faith-sharing gives ordinary people hope about God's loving touch in everyday life.

The seminar provides three deliberate opportunities for faith-sharing: the witnesses given after each talk, a participant's one-to-one relationship with a sponsor, and the weekly small sharing groups. The weekly witnesses are an opportunity for the whole group to hear about the long-term effects of God's intervention in a person's life. The relationship with a sponsor provides for one-to-one faith-sharing on a more intimate basis.

Historically, the 1979 edition of the seminar talked about greeters (sponsors) as bridges between the prayer group and the participants. The new manual stresses the idea of sponsors as friends and spiritual companions on the journey of faith (see pages 25-28). The word sponsor comes from the church's experience with the sacraments of initiation (baptism, confirmation and Eucharist). The sponsor accompanies a person during

his or her sacramental preparations. In much the same way, when a person completes the missing pieces of their spiritual formation through the *Life in the Spirit Seminars* they often need a guide to help them explore and describe ways that God can work in daily life.

The sponsor's role is one of the keys to effective evangelization and spiritual growth. A sponsor offers support and encourages sharing as a participant explores his or her response to the gospel message. Some of this happens naturally in the small groups, through informal conversations and through phone calls. The sponsor is not a personal counselor, teacher, or even a spiritual director; but a listening friend. All that is required is a confidence in God's presence and a willingness to affirm the participant's religious experiences. Sponsoring is almost like being a personal guide on a treasure hunt who has a bit more experience in spotting God's hand in daily life. Advice is not usually helpful, just encouragement. The sponsor can also offer individual, spontaneous prayer as a natural outcome of faith-sharing. Prayer leads Christians "little by little to acquire a contemplative view of reality, enabling them to recognize God in every moment and in every thing; to contemplate God in every person; to seek his will in all that happens" (Pope John Paul II, *Ecclesia in America*, n. 79).

The third setting for faith-sharing is the small group. This weekly gathering provides an introduction to the church as a large community made up of small communities. Pope John Paul II emphasizes this vision of church in his exhortation, *Ecclesia in America*. He says: "It seems timely therefore to form ecclesial communities and groups of a size that allow for true human relationships. This will make it possible to live communion more intensely...In such a human context it will be easier to gather to hear the word of God, to reflect on the range of human problems in the light of this word and gradually to make responsible decisions inspired by the all-embracing love of Christ" (n. 41). For practical ways to promote faith-sharing—rather than discussion—in small groups, see *Faith Sharing in Small Groups*. It also goes without saying that a good experience with a small group will awaken the desire to participate in a wide variety of large and small community gatherings after the seminar. ♦

The New Life in the Spirit Seminars Team Manual: Catholic Edition 2000 sells at \$9.95.

A bulk discount of 30% is available for purchase of five copies or more (shipping and handling extra). For more information, call Chariscenter USA at 1-800-338-2445.

Newly Revised Booklet! ***Faith Sharing in Small Groups: The Vision and the Tools***, is available for \$4.95 (a 20% discount until March 31; \$5.95 thereafter) through Chariscenter USA plus shipping and handling.

Storm from p. 3

Third, read the fifth chapter of Paul's First Letter to the Thessalonians. There we read, "All of you are people who belong to the light...we do not belong to the night or to the darkness...encourage one another and help one another..."

This was true in Houston. It has been true in New York City and in the Washington, D.C. area. May it continue to be true throughout our world.

Fourth, intercede for our nation and for our leaders. I find the prayer for the 50th Anniversary of the National Day of Prayer—written by the Rev. Billy Graham prior to the events of September 11—prophetic and challenging. (See side bar on page 3.)

Finally, let us seize this moment. There is a hunger in the land for God in a way that there has not been for years. Men and

women are searching for answers. We have the answer in Jesus Christ who is the way, the truth and the life, and we have a key to opening and deepening a personal relationship to Jesus Christ in the grace of baptism in the Holy Spirit. The fire within is not just for ourselves or for those who are in our circle, our family or our prayer group.

The theme of the 2001 National Catholic Charismatic Renewal Conference was *The New Springtime: Do You Not Perceive It?* In the rains that nearly flooded us out, we saw signs of God's powerful action. In the ashes of the World Trade Center, the damage of the Pentagon and the disintegrated plane crashed in the field in Pennsylvania, we are challenged to see more deeply. We are saddened at the terrible loss and angered by the madness of such acts, but as Christians, we hear the voice of our Lord challenging us to repentance and to witness.

As Deacon Bill Brennan proclaimed in Houston, "It is the lived experience of the Holy Spirit, alive and burning like fire within us" that will enable us "to do what Jesus does."

And then, maybe then, the dream of Cardinal Dias will come true:

...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 that (we) 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! ♦

Walter Matthews is the Executive Director of the National Service Committee.

Perceive from p. 6

not pronounce well but which I understand well, maybe the shortest word in English when pronounced: the word is *awe*.

I was very much impressed by the account left by one of the students present at the Duquesne weekend back in 1967: "Fear of the Lord welled up within us; a fearful awe kept us from looking up. He was personally present and we feared being loved too much... This holy fear was somehow the same as love." St. Gregory of Nyssa calls this "the awareness of a presence." In those early days, this awareness filled the meetings, the prayers, the songs, everything. "The Lord is present in his sanctuary, let us praise the Lord. The Lord is present in his people gathered here, let us rejoice in the Lord." We could feel that the Lord was really there; what we sang was what we experienced.

Will we be able to renew the miracle? Or will God have to raise up new people, new currents with the same kind of charism, new "waves" of the Spirit? Remember the words of Jesus, "If these keep silent the stones will cry out" (Lk. 19:40).

The greatest danger is for us to become accustomed to God, to fall from awe into rou-

tine. The special contribution of the Charismatic Renewal in view of the new springtime could well be in this field: keeping alive the wonder of a sense of being in the presence of

We cannot rely on our past charismatic expertise, on our own enthusiasm or willingness. We need a real, not an artificial, springtime.

God and his manifestations (in the sacraments, the charisms, the lives of persons). It is a prophetic contribution. What was the main task of the prophets in Israel, if not this one? They obliged the people to live amidst "a devouring fire and everlasting flames" (Is. 33:14). Their favorite exclamation was, "Behold!" John the Baptist, the greatest of prophets, would exclaim, "Behold, the Lamb of God...among you stands someone you do not know" (Jn. 1:26, 29). The same exclamation should resound every time we get up to speak.

Where shall we find the resources to achieve this task? To whom shall we go for strength? We cannot rely on our past charismatic expertise, on our own enthusiasm or willingness. We need a real, not an artificial, springtime. Faith is the answer—expectant faith.

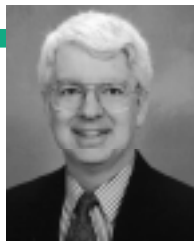
Marveling is the mother of faith and her daughter at the same time; she generates faith and is generated by faith. We can pray with Psalm 119:18, "Open my eyes so that I can see the marvels of your law." Open our eyes so that we can see the marvel of marvels, your Son Jesus Christ!

Sociologists speak of the "nascent state"—the moment of birthing. This is the magic moment when a relationship first appears and blossoms, as in a new social grouping, an institution, a religious order, a love between two persons. It is usually the moment of greatest strength, novelty, hope, joy, charm. Pentecost was the church in its nascent state! The Charismatic Renewal has had its nascent state and many among us remember it. But then we remember the words of Isaiah, "Do not remember the former things..." Our hope is that in faith there is room for a *new* nascent state, a new budding, a state always newly emerging, a reawakening of faith. "Is there anything impossible to God?" ♦

Fr. Raniero Cantalamessa is preacher to the papal household.

From the Director

by Walter Matthews



Working—and praying—for the new springtime

Although the 2001 National Catholic Charismatic Renewal Conference was disrupted by the forces of nature (as described elsewhere in this issue) and, as a result, the Conference was shortened, it was nonetheless powerful and challenging.

In his remarks Cardinal Dias of Mumbai (Bombay), who had come to Houston specifically to experience for the first time the Catholic Charismatic Renewal in the US, told us of his experience before the tomb of Pope John XXIII prior to his coming. When he prayed for us he said he heard the Lord tell him to tell us that there is a new springtime in the US and that we, the Catholic Charismatic Renewal, are its first fruits. Praise God.

As those who are more seasonally knowledgeable than I know, springtime is a time of planting and, as Sr. Nancy Kellar is fond of reminding us, of harvesting the winter wheat. Amidst the difficulties of the economy even before September 11 and certainly since, the National Service Committee with its Council is hard at work planting and harvesting.

At the NSC's recent meeting with the NSC Council, working groups were formed in six areas. We firmly believe that now is not the time to hold back, to rest or to hide, but rather a time to "put out into the deep" as our Holy Father has encouraged us.

The working groups were and are more than discussion groups or advisory groups. The working groups will continue to operate between meetings to foster a number of areas following

the mission of the NSC "to strengthen the Catholic Charismatic Renewal."

The six areas are:

- ◆ future National Conferences
- ◆ praise and worship
- ◆ leadership initiative
- ◆ intercessory network
- ◆ healing and deliverance
- ◆ prayer group restoration.

Each working group was led by a NSC Council member with a National Service Committee member as a link to the NSC as a whole. Each group was tasked to define the need in the area chosen, assess the available resources of people, existing programs and money, and project how we, the NSC and NSC Council, might respond.

**"It is fatal to forget that 'without Christ we can do nothing.'"
Pope John Paul II**

Each working group then reported to the whole body, received input and questions of clarification, and was then tasked to refine the need. The results are under review by the National Service Committee, but a great amount of energy, enthusiasm and a sense of direction emerged. In future issues we will give more background to each group and discuss the plans that have been proposed.

I do, however, want to highlight one area, and that is the formation of an Intercessory Network. While such networks exist in some dioceses and for some ministries, we have never attempted to draw folks into such a network on a national level. We would all agree that prayer is a necessity. As Pope John Paul II

states in *Novo Millennio Ineunte*, "It is important...that what we propose, with the help of God, should be profoundly rooted in contemplation and prayer" (n. 15). He further states:

If in the planning that awaits us we commit ourselves more confidently to a pastoral activity that gives personal and communal prayer its proper place, we shall be observing an essential principle of the Christian view of life: *the primacy of grace*.

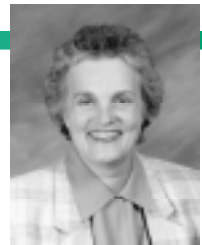
There is a temptation which perennially besets every spiritual journey and pastoral work: that of thinking that the results depend on our ability to act and to plan. God of course asks us really to cooperate with his grace, and therefore invites us to invest all our resources of intelligence and energy in serving the cause of the kingdom. But it is fatal to forget that "without Christ we can do nothing" (n. 38).

If we are to "put out into the deep," we should be covered with prayer. Intercessors who would want to be part of such a network should write to our office by mail or e-mail. Finally, while in this issue of *Pentecost Today* we reflect on the Lord's actions and words to us in Houston last June, we are already in the midst of planning for the 2002 National Catholic Charismatic Renewal Conference. We will gather in Pittsburgh September 13-15 with the theme *Go Forth in the Spirit! Charismatic Renewal Jubilee 35*. We look forward to seeing you there as we continue to put out into the deep for a catch and foster a new springtime in the church. ◆

A handwritten signature in dark ink, appearing to read "Walter Matthews". The signature is fluid and cursive, with a large, stylized "W" and "M".

Ministry Update

by Aggie Neck



Renewal in the midst of tragedy

In the span of a four-month period, our faith has been tested, and as I see it, it has come forth like gold purified in the fire, like silver in the crucible. It is in difficult times we prove that we believe what we say. This issue's column will take a look at how the Charismatic Renewal, its leadership, and its people were there for each other and for others.

National Conference, Houston, June 8-10, 2001

It started off like any other conference—people gathering to hear teachings, to praise God and to enjoy the fellowship of other brothers and sisters in the Renewal. As we all left the convention center on Friday night, it was raining very hard. We laughed as we scurried to our cars. Little did we know what the next day would bring!

The relentless rain flooded buildings in the downtown area as well as homes and highways. Electricity was off in many areas. We learned that many people had lost their homes, and some had lost their lives.

What happened that morning was a moment of grace. People gathered in the convention center, in hotels and in homes where they were stranded and isolated. We began to praise the Lord for his sovereign majesty and prayed for the city of Houston and its people. We prayed for God's mercy and assistance. It was as if we shifted into emergency mode and knew that prayer was the answer. God led the way through many people working under an anointing of the Holy Spirit.

The conference did continue in a modified form that afternoon and the next morning. However, the real miracle of it all was seeing the people of God undaunted in their joy, their praise and their ability to function in the midst of difficult times. For me, it was a

moment of "holy pride" in the Renewal and the people of God.

Reflections

These reflections are from the evaluations submitted at the National Conference in Houston.

"This Conference signified a strengthening of leadership within the Charismatic Renewal. It was a demonstration of a faith-filled people and time, and it tested the Charismatic Renewal in the United States as pastored by the NSC."

"We must not forget the messages we learned from God to enable us to clarify our vision—not only asking God to bless our plans, but being willing to be part of God's plan, to stretch ourselves to the point of risk."

New York, September 11th

The following was written by Josephine Cachia, a member of the National Service Committee from Brooklyn. She entitles it "Loving Comfort."

This experience is beyond process. Only God in his mercy can fully absorb this horrible event. Looking back to the Regional Leaders' Gathering sponsored by the National Service Committee on the weekend of September 7-9th at Bishop Molloy's Retreat House in Queens, New York, I feel privileged to have served as the coordinator for the event. We were lifted up in prayer, praise and worship. We were inspired with good, solid teachings

and blessed with sincere and loving fellowship. I believe it was a key event to prepare us for what was going to happen.

While driving to work at the Charismatic Renewal Office on Tuesday, September 11th, I was reflecting on the great weekend experience when I noticed the sky filling with smoke. I turned on the radio and the rest is history.

Our office is just a few blocks away from both the Manhattan and Brooklyn Bridges and just across the street from St. James Cathedral Basilica. As people were coming away from the World Trade Center area, they walked over the bridges and passed our way. Some made their way into the church to pray, while others were in a hurry to get home. We were able to minister in the street, forming prayer circles for those still in harm's way, hugging those who were frightened and in apparent shock. People came streaming into the office to use the phone to call family members.

It was a heart-breaking day and we are still in shock. So many lives changed in an instant on that tragic day. May God and his faithful people continue to comfort and support all those who are suffering the effects of this terrible tragedy.

"Our soul waits for the Lord,
who is our help and
our shield,
For in him our hearts rejoice;
in his holy name we trust.
May your kindness, O Lord,
be upon us
who have put our hope in you."
Psalms 33:20-22



Celebrate!

35 YEARS

Go Forth in the Spirit: Charismatic Renewal Jubilee 35

The 35th Anniversary of the Catholic Charismatic Renewal is upon us! The celebrations of our 25th (1992) and 30th (1997) anniversaries were anointed times of great blessing and joy! The Bishops' Committee, Association of Diocesan Liaisons, Ethnic Committees on Charismatic Renewal and others are

**David Lawrence Convention Center
Pittsburgh
September 13-15, 2002**

joining with the National Service Committee to plan a momentous event in 2002 to thank the Lord for 35 years. Call or visit our website to receive your invitation for our 35th Anniversary Conference.

General sessions

Friday: holiness
Saturday: power
Sunday: faithfulness

Go Forth in the Spirit!

website: www.nsc-chariscenter.org
phone: 1-866-NSC-CONF (1-866-672-2663)

Speakers

Bishop Sam Jacobs
Ralph Martin
Aggie Neck
Bishop Stanislaw Rylko
(from the Vatican)
Fr. Mario Casteneda
Laurette Felix
Bishop Donald Wuerl
Jim Beckman
and others

PENTECOST Today

PO Box 628 ♦ Locust Grove, VA ♦ 22508-0628

If you have received more than one copy of this publication, please return all the mailing labels and we will make the necessary corrections. Meanwhile, don't hesitate to share the duplicate copy with someone who would benefit from it.

Nonprofit Org.
US Postage
PAID
National Service
Committee

ADDRESS SERVICE REQUESTED

Published by the National Service
Committee of the Catholic Charismatic
Renewal of the United States, Inc.