
THE PARACLETE

*Quarterly Newsletter of Catholic Charismatic Services
Archdiocese of Miami*



Vol. 4 No.1 P.O. Box 816128, Hollywood, FL 33081-0128 (954) 961-1856 Fax (954) 961-3662 Jan- Feb- Mar, 2011
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HAPPY NEW YEAR !

Praise God for a New Year which He sets before us. For many the past year was one of many trials and much suffering. Thank God that we can look forward to this New Year with hope and trust in our God. Psalm 33: 20 tells us "Our soul waits for the Lord, who is our help and shield. For in God our hearts rejoice; in your holy name we trust. May your kindness, Lord be upon us: we have put our hope in you."

God is doing something new. That means there may be many changes around us and in our lives. Most of us don't like change because of the discomfort it causes. As Christians we know that the Lord is constantly calling us to grow and reach out more and more to Him. We cannot avoid, ignore or run away from this reality. Scripture tells us in 2 Cor 3: 18 that we are being changed into His image and likeness... Our Father is doing something new in the world, in this country, in our churches, in our homes and wherever there are people. As Psalm 33 states we put our hope and trust in our God.

HAPPY NEW YEAR

A New Year is upon us, 2011 to be exact; Lets all get ready to clean up our act.

A new Year, new beginning, a brand new clean slate; 2010 is gone, lets clear away that plate.

This is what it is like when we accept Jesus in our heart; We receive new life, and a brand new start.

Accepting Jesus as our savior cleans and renews our soul; This is our ticket to Heaven, our ultimate goal.

Jesus Christ has risen to give us all new life when we answer His call; So without further ado:

HAPPY NEW YEAR TO ALL

By: Christopher Galluccio

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PROPHECY

By Ralph Martin

In many ways the charismatic renewal movement has been remarkably well received in the Catholic Church. From the very first Episcopal statement by the Bishop of Lansing, Michigan, to the repeated affirmations by three Popes, the Church on the highest levels has discerned in this renewal "the finger of God" bringing help to a church in need of "more of God." And the fact that more than 100 million Catholics have experienced the touch of God through the renewal is certainly an indicator that, on the grass roots level of the Church, there has been wide receptivity as well. On the other hand, even though Episcopal and Papal support has been strong, and great numbers of individuals have been touched by the Lord in significant ways, there is a perception that those statements of approbation and those multitudes of individual blessings—as wonderful as they are---have not changed the culture of the Church into a "culture of Pentecost"--- to use the memorable phrase of John Paul II. The culture of the ordinary structures of the Church that for most Catholics are their only contacts with the Church apart from whatever private fidelity and witness they are able to maintain in their daily lives, are still too often characterized by ambiguous or uninspired preaching and teaching, worship that is often correctly characterized as "lukewarm," and leadership that seeks to just keep the "ship afloat" and "not rock the boat."

Good people, touched by the Spirit, often experience their relationship with the Lord being relegated to the private sphere and not able to influence significantly the ordinary culture of the church structures in which they participate.

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

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

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

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

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

Unfortunately, there can be elements of truth in both characterizations! Pope John Paul II used to say that we needed "both lungs" of

the church—East and West-- to breathe properly. I think the same can be said of the culture of Pentecost: we need both the contemplative and charismatic dimensions of Pentecost to be embraced, to strengthen the prophetic dimension of the Catholic Charismatic Renewal. We need to embrace both the sanctifying work of the Spirit and the "empowering" work of the Spirit. Holiness and evangelization need to be deeply linked together. They are deeply linked in the work of the one Spirit. The more we are rooted in God, transformed in Christ, attentive to the Spirit in a habitual way—the more we are holy—the more power our prophetic witness, in all its dimensions, will have.

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

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

We see this union of holiness and the power of prophetic witness clearly revealed in the lives of the saints. Holiness and evangelization go together. Bernard of Clairvaux lived a life of deep intimacy with the Lord and yet traveled all over Europe; preaching, praying and healing; wrote hundreds of letters to men and women of every rank; and exhorted one of his monks who had become Pope not to get too involved in administration and forget to pray; all the while working on writing a commentary on **The** Song of Songs that is among the greatest the Church has ever seen.

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

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

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

(Reprinted with permission from *Pentecost Today*, April-June 2007)

CALENDAR OF EVENTS

Every Tuesday - Prayer Meeting
7:30 PM - St Bernadette Church
7450 Stirling Rd, Hollywood, FL

First Tuesday - Mass and Healing Prayer
8:00 PM - Nativity Church - Hollywood

Every Wednesday - Prayer Meeting
7:30 PM - St Bartholomew Church
Call Church at 954-431-3600

Every Wednesday- Prayer Meeting
7:30 PM- St Maximilian Kolbe Chapel
Call Church at 954-432-0206

First Thursday - Mass and Healing Prayer
8:00 PM – Nativity Church
Indian Community

Third Thursday - Praise, Worship
and Benediction
7:30 PM All Saints Church – Chapel
Deacon Joe Tollis

Third Thursday - Bilingual Healing Mass
8:00 PM - St Stephen Church

First Friday - Mass and Healing Prayer
8:00 PM - Nativity Church Shrine

First and Fourth Fridays
8:00 PM – All night Adoration
St Stephen Church, Hollywood

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Praise and Worship- March 2, 2011
St Maximilian Kolbe Church
701 N Hiatus Rd, Pembroke Pines, FL 33026
Call: 954-432-0206—Sandra Caskey

Life in the Spirit Seminar- In the Church Chapel
St Maximilian Kolbe- May 4, 2011 to June 8th
Call: 954-432-0206—Sandra Caskey

SCRIPTURE READINGS

January

1. Nm 6:22-27; Gal 4:4-7; Lk 2:16-21
2. Is 60:1-6; Eph 3:2-3a, 5-6; Mt 2:1-12
3. 1 Jn 3:22—4:6; Mt 4:12-17, 23-25
4. 1 Jn 4:7-10; Mk 6:34-44
5. 1 Jn 4:11-18; Mk 6:45-52
6. 1 Jn 4:19—5:4; Lk 4:14-22a
7. 1 Jn 5:5-13; Lk 5: 12-16
8. 1 Jn 5:14-21; Jn 3: 22-30
9. Is 42: 1-4,6-7; Acts 10:34-38;
Mt 3: 13-17
10. Heb 1: 1-6; Mk 1:14-20
11. Heb 2: 5-12; Mk 1: 21-28
12. Heb 2: 14-18; Mk 1: 29-39
13. Heb 3: 7-14; Mk 1: 40-45
14. Heb 4: 1-5, 11; Mk 2: 1-12
15. Heb 4: 12-16; Mk 2: 13-17
16. Is 49: 3, 5-6; 1 Cor 1: 1-3; Jn 1: 29-34
17. Heb 5: 1-10; Mk 2: 18-22
18. Heb 6: 10-20; Mk 2: 23-28
19. Heb 7: 1-3, 15-17; Mk 3: 1-6
20. Heb 7:25—8:6; Mk 3: 7-12
21. Heb 8:6-13; Mk 3: 13-19
22. Heb 9: 2-3, 11-14; Mk 3:20-21
23. Is 8: 23—9:3; 1 Cor 1: 10-13, 17;
Mt 4: 12-23
24. Heb 9: 15, 24-28; Mk 3: 22-30
25. Acts 22: 3-16; Mk 16: 15-18
26. 2 Tm 1: 1-8 Mk 4: 1-20
27. Heb 10: 19-25; Mk 4: 21-25
28. Heb 10: 32-39; Mk 4: 26-34
29. Heb 11: 1-2, 8-19; Mk 4: 35-41
30. Zep 2:3; 3:12-13; 1 Cor 1: 26-31;
Mt 5: 1-12a
31. Heb 11: 32-40; Mk 5:1-20

February

1. Heb 12: 1-4; Mk 5: 21-43
2. Mal 3: 1-4; Heb 2: 14-18; Lk 2: 22-40
3. Heb 12: 18-19, 21-24; Mk 6: 7-13
4. Heb 13: 1-8; Mk 6: 14-29
5. Heb 13: 15-17, 20-21; Mk 6: 30-34
6. Is 58: 7-10; 1 Cor 2:1-5; Mt 5: 13-16
7. Gn 1: 1-19; Mk 6: 53-56
8. Gn 1: 20—2:4a; Mk 7:1-13
9. Gn 2:4b-9, 15-17; Mk 7: 14-23
10. Gn 2: 18-25; Mk 7: 24-30
11. Gn 3: 1-8; Mk 7: 31-37
12. Gn 3: 9-24; Mk 8: 1-10
13. Sir 15: 15-20; 1 Cor 2: 6-10;
Mt 5: 17-37
14. Gn 4: 1-15, 25; Mk 8: 11-13
15. Gn 6: 5-8; 7: 1-5, 10; Mk 8: 14-21
16. Gn 8: 6-13, 20-22; Mk 8: 22-26
17. Gn 9: 1-13; Mk 8: 27-33
18. Gn 11: 1-9; Mk 8: 34—9:1
19. Heb 11: 1-7; Mk 9: 2-13
20. Lv 19: 1-2,17-18; 1 Cor 3: 16-23;
Mt 5: 38-48
21. Sir 1: 1-10; Mk 9: 14-29
22. 1 Pt 5: 1-4; Mt 16: 13-19
23. Sir 4: 11-19; Mk 9: 38-40
24. Sir 5: 1-8; Mk 9: 41-50
25. Sir 6: 5-17; Mk 10: 1-12
26. Sir 17: 1-15; Mk 10: 13-16
27. Is 49: 14-15; 1 Cor 4: 1-5; Mt 6: 24-34
28. Sir 17: 20-24; Mk 10: 17-27

March

1. Sir 35: 1-12; Mk 10: 28-31
2. Sir 36: 1, 4-5a, 10-17; Mk 10: 32-45
3. Sir 42: 15-25; Mk 10: 46-52
4. Sir 44: 1, 9-13; Mk 11: 11-26
5. Sir 51: 12c-20; Mk 11: 27-33
6. Dt 11:18, 26-28, 32; Rom 3: 21-25,28;
Mt 7: 21-27
7. Tb 1:3; 2: 1a-8; Mk 12: 1-12
8. Tb 2: 9-14; Mk 12: 13-17
9. Jl 2: 12-18; 2 Cor 5: 20--- 6:2;
Mt 6: 1-6, 16-18
10. Dt 30: 15-20; Lk 9: 22-25
11. Is 58: 1-9a; Mt 9: 14-15
12. Is 58: 9b-14; Lk 5: 27-32
13. Gn 2: 7-9; 3: 1-7; Rom 5: 12-19;
Mt 4: 1-11
14. Lv 19: 1-2, 11-18; Mt 25: 31-46
15. Is 55: 10-11; Mt 6: 7-15
16. Jon 3: 1-10; Lk 11: 29-32
17. Est C: 12, 14-16, 23-25; Mt 7: 7-12
18. Ez 18: 21-28; Mt 5: 20-26
19. 2 Sm 7: 4-5a, 12-14a, 16; Rom 4: 13,
16-18, 22; Mt 1:16, 18-21,24a
20. Gn 12: 1-4a; 2 Tm 1:8b-10; Mt 17:1-9
21. Dn 9: 4 b-10; Lk 6: 36-38
22. Is 1: 10, 16-20; Mt 23: 1-12
23. Jer 18: 18-20; Mt 20: 17-28
24. Jer 17: 5-10; Lk 16: 19-31
25. Is 7: 10-14; 8: 10; Heb 10: 4-10;
Lk 1: 26-38
26. Mi 7: 14-15, 18-20; Lk 15: 1-3,11-32
27. Ex 17: 3-7; Rom 5: 1-2,5-8; Jn 4: 5-42
28. 2 Kgs 5: 1-15b; Lk 4: 24-30
29. Dn 3: 25, 34-43; Mt 18: 21-35
30. Dt 4: 1, 5-9; Mt 5: 17-19
31. Jer 7: 23-28; Lk 11: 14-23