

THE TRUMPET



Alliance of Filipino Catholic Charismatic Prayer Communities

www.afccpc.org

Summer 2011



Item # M1234



Description:
Chemical Kit for
1 Male, 5'8", 200lb
**Includes all
chemicals needed.

World Chemical Works, Limited

Description	Qty	Price in \$
Oxygen	130 lbs	83.00
Carbon	36 lbs	17.00
Hydrogen	20 lbs	9.60
Nitrogen	6 lbs	2.04
Calcium	3 lbs	18.60
Phosphorus	2.4 lbs	3.00
Others	1.2 lbs	3.46

Total Due \$136.70

Cost of the Human Body - \$136.70

Population of the USA - 311 Million

Dignity of One Man - Priceless!

*“Stewardship ... is an expression of discipleship.
As followers of Jesus, we are His disciples ... we commit ourselves
to our faith and to live our lives by the teachings of Jesus.”*

THE TRUMPET

Quarterly Newsletter Published by the Alliance of Filipino Catholic Charismatic Prayer Communities

P.O. Box 691927 Stockton, CA 95269

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EDITOR

Ramon D. Mescallado
P.O. Box 151284
Cape Coral, FL 33915-1284
thetrumpet@mescallado.com

WordCounts

Dignity of Man

“The dignity of man rests above all on the fact that he is called to communion with God.”

Catechism of the Catholic Church, 27

“God created man in his own image, in the image of God He created him, male and female He created them.” (*Genesis 1:27*) Man occupies a unique place in Creation: a) he is ‘in the image of God’; b) his nature unites his spiritual soul and his material body; c) man is created ‘male and female’; and b) man is created in God’s love.

Being in the image of God the human individual possesses the dignity of person, who is not just something, but someone. He is capable of self-knowledge, of self-possession and of freely giving himself and entering into communion with other persons.

He is called by grace to a covenant with his Creator, to offer a response of faith and love that no other creature can give in his stead. God created everything for man, but man in turn was created to serve and love God and to offer all creation back to Him. Man is more precious in the eyes of God than all other creatures. For him the heavens and the earth, the sea and all the rest of creation exist. God attached so much importance to man’s salvation that He did not spare His Own Son for the sake of man.

God never ceases to work, trying every possible means, until He has raised man up to Himself and made him sit at His right hand. In reality it is only in the mystery of the Word made flesh that the mystery of man truly becomes clear.

Because of its common origin the human race forms a unity, for from one ancestor (God) made all nations to inhabit the whole earth. This law of human solidarity and charity, without excluding the rich variety of persons, cultures, and peoples, assures us that all men are truly brethren.

The human person, created in the image of God, is a being at once corporeal and spiritual. The biblical account expresses this reality in symbolic language when it affirms that “then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; man became a living being. Man, whole and entire, is therefore willed by God.

In Sacred Scripture the term “soul” often refers to human life or the entire human person. But ‘soul’ also refers to the innermost aspect of man, that which is of greatest value in him, that by which he is most especially in God’s image: ‘soul’ signifies the spiritual principle in man.

The human body shares in the dignity of the “image of God”: it is a human body precisely because it is animated by a spiritual soul, and it is the whole human person that is intended to become, in the Body of Christ, a temple of the Spirit.

The unity of soul and body is so profound that one has to consider the soul to be the ‘form’ of the body, i.e., it is because of its spiritual soul that the body made of matter becomes a living, human body; spirit and matter in man, are not two natures untied, but rather their union forms a single nature.

The Church teaches that every spiritual soul is created immediately by God -- it is not “produced” by the parents -- and also that it is immortal: it does not perish when it separates from the body at death, and it will be reunited with the body at the final Resurrection.

Man and woman have been created, which is to say, willed by God: on the one hand, in perfect equality as human persons; on the other, in their respective beings as man and woman. “Being man” or “being woman is a reality which is good and willed by God; man and woman possess an inalienable dignity which comes to them immediately from God, their Creator. Man and woman are both with one and the same dignity “in the image of God”. In their “being man” and “being woman”, they reflect the Creator’s wisdom and goodness.

God created man and woman together and willed each for the other. The Word of God gives us to understand this through various features of the sacred text. “It is not good that the man should be alone. I will make him a helper fit for him. The woman God “fashions” form the man’s rib and brings him to elicit on the man’s part a cry of wonder, an exclamation of love and communion: “this at last is bone of my bones and flesh of my flesh.”

Man and woman were made “for each other” and complementary as masculine and feminine. In marriage God unites them in such a way that, by forming “one flesh”, they can transmit human life: “Be fruitful and multiply, and fill the earth.” By transmitting human life to their descendants, man and woman as spouses and parents cooperate in a unique way in the Creator’s work.

In God’s plan man and woman have the vocation of “subduing” the earth as stewards of God. This sovereignty is no to be an arbitrary and destructive domination. God calls man and woman, in the image of the Creator “who loves everything that exists,” to share His providence toward other creatures; hence their responsibility for the world God has entrusted to them.

Ibidem, 355-373

For the Greater Glory of God,

Ramon





Dear Friend,

Vatican City, 18 April 2011

The year 2010 has been a fruitful one for ICCRS (International Catholic Charismatic Renewal Services) which is based in Vatican City.

I am delighted to inform you that our Mission efforts have taken a providential new turn when, thanks to some faithful friends, we succeeded in securing the U.S. Tax-exempt Status, as a non profit Corporation. It is hoped that this new Corporation will enable ICCRS to expand its mission in serving CCR in North America and throughout the world.

As ICCRS Director I am earnestly appealing to your generosity, both in prayerful support and financially. We live in an era where expensive advanced technology is fundamental to "communication", in order to achieve the mandate given us by the Holy Father, to help Catholic Charismatic Renewal.

You will appreciate that mailing and telecommunication services are indispensable to ICCRS, so as to continue and expand the transmission of its faith building resources to as many believers and non believers alike, so that a larger number of people will experience the "Baptism in the Holy Spirit" in the world.

In this regard, please refer to our Newsletter and Leadership Formation Bulletin, now in six languages and soon also in Arabic. Look also at our ICCRS Website and the project for a multilingual Web TV, which will make available free formative audios and videos to Charismatics and others worldwide.

Accordingly and in order to accomplish this God given task, ICCRS undertakes the commitment and will embark upon the new undertaking of "raising funds to support its apostolate". We cannot do this alone, and we invite you to be our partners in this challenging mission.

We are all workers in God's vineyard and we yearn to participate and give our share in this undertaking, as we truly believe in the mission of the Church. Whatever contribution you might be able to offer will be much appreciated as we remember that God loves a cheerful giver.

You will not do it for ICCRS but for the Lord and we thank you for your continued prayerful support.

There are two modes of helping us:

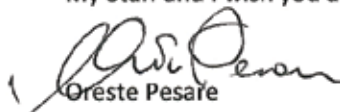
- a) One donation only.
- b) Becoming a supporter of the ICCRS Hope Sack Project, regularly pledging a chosen contribution (see enclosed application).

You may send your tax-deductible contribution to ICCRS, U.S.A. at:

P.O. Box 691927, Stockton, Ca. 95269. Please do not forget to write "ICCRS' Tax ID N°. 94-3477772" on your check memo for IRS reporting purposes to avail of the tax deduction.

Sincerest thanks for your kind attention to this pressing matter and be assured of our continued prayerful support and that God will reward your generosity abundantly.

My Staff and I wish you and your family a holy and joyful Easter Season.


Oreste Pesare
Director

99-H.Sack-OP/aq

Postal Address: ICCRS, Palazzo San Calisto, 00120 Vatican City, Europe
Offices: Piazza San Calisto, 16 - 00153 Rome, Italy
Tel.: +39 06 69.88.71.26 - 06 69.88.71.27 - Fax: 06 69.88.72.24
E-mail: info@iccrs.org - Fax Prayer Line: 06 69.88.72.30
Web site: www.iccrs.org

PROFILE



Bro. Emil Lucero
Coordinator, North Pacific Region

Bro. Emil Lucero was recently appointed as the AFC-CPC North Pacific Regional Coordinator. He is currently the Coordinator of the Filipino Catholic Charismatic Communities (FCCC) of the Archdiocese of San Francisco, CA. A member of the Amor Dei Charismatic Prayer Community, he was baptized in the Holy Spirit in 2000.

He is a 1976 graduate of the Philippine Military Academy and has served in the Philippine Constabulary, now Philippine National Police.

He earned a Law degree in 1986 from the Baguio Colleges Foundation.

He attributes to the encouragement of his wife, Chilla, his transformation from a decorated combat soldier to a soldier of God. Both of them are now dedicated and committed servants of the Lord in the Amor Dei Community.

As coordinator of the Filipino Catholic Charismatic Communities of the Archdiocese of San Francisco, Bro. Emil oversees the activities of 14 charismatic prayer communities – Amor Dei, BLD, El Shaddai, Light of God, Our God Reigns, St Patrick, Shalom, God’s People, Lord’s Flock, Immaculate Conception, Perpetual Help, God’s Word, Our Lady of Angels, and FCA/JAC.

Let’s give Bro. Emil a warm welcome to our AFCCPC community.

THEME

“...concept of Stewardship, simply put, is to **‘Go in Peace, to Love and Serve the Lord’**. As Catholic stewards we can strive to do that each and every day.”

Lord, whose **love in humble service**
Bore the weight of human need,
Who did on the Cross, forsaken,
Show us mercy’s perfect deed:
We, Your servants, **bring the worship**
Not of voice alone, but heart;
Consecrating to your purpose
Every gift which you impart.

As we worship, grant us vision,
Till Your love’s revealing light,
Till the height and depth and greatness
Dawns upon our human sight;
Making known the needs and burdens
Your compassion bids us bear,
Stirring us to faithful service
Your abundant life to share.

Called from worship into service
Forth in Your Name we go,
To the child, the youth, the aged,
Love in living deeds to show.
Hope and health, goodwill and comfort,
Counsel, aid , and peace we give,
That your children, Lord, in freedom,
May Your mercy know and live.

*A Morning Prayer
Cf Liturgy of the Hours*

Go!

"Are you talking to me?" (lead character, *Taxi Driver*, 1976)

"Here am I! Send me." (major prophet, *Isaiah 6:11*, 740 BC)

While the modern fictional character was engrossed in badgering his own reflection in the mirror, the historic prophet was offering himself to an angel of the Lord to do as He wills. Isaiah teaches four (4) main themes that thread through the whole gamut of salvation history from the Old Testament through the New Testament and even during the current Years of the Lord:

- a. "the holiness of God;
 - b. sin is uncleanness and profanation;
 - c. the imminence of divine punishment from which here can be no escape;
 - d. hope of salvation."
- cf: Commentary and Notes
Major Prophets Volume – Old Testament

The Navarre Bible, First Edition 2008

St. Jerome, Scriptures redactor to the Latin Vulgate, "I will interpret the book of Isaiah, showing him to be not only a prophet (God's spokesman) but an evangelist (announcer of Good News) and apostle" one who is sent).

Jesus Christ first sent out the Twelve to the "lost sheep of the house of Israel" and preach repentance for "The kingdom of heaven is at hand." And anyone who would not receive the messengers nor the their message, "Truly, I say to you, it shall be more tolerable on the day of judgment for the land of Sodom and Gomorrah than for that town." *Matthew 10: 5-15*)

Right before Our Lord's Ascension, the Great Commission involved the remnant Eleven being sent out to the whole world, and to baptize all nations in the Name of the Blessed Trinity, teach everyone His commandments. Our Lord assures the apostolic missionaries of His Presence with them every step of the way, all the way, to the end of the age. (*Matthew 28: 16-20*)

We see that the missionary activities derive their reason from the will of God "Who desires all men to be saved and to come to knowledge of the truth. For there is one God, and there is one mediator between God and men, the man Jesus Christ, who gave Himself as a ransom for all, the testimony to which was borne at the proper time. For this I was appointed a preacher and apostle ... a teacher of the Gentiles in faith and truth." (*1 Timothy 2: 4-7*)

Salvation is obtained through belonging to the Church, and the proof that people belong to it will be their observance of the commandments. "You have been created for the glory of God and for your own eternal salvation: this is your goal, your soul's treasure, your heart's desire. If you reach this goal, you will be blessed and holy; if you fail to reach this goal, you will be wretched and full of sorrow." (*St Robert Bellarmine, Doctor of the Church*)

"Recent popes have stressed the importance of the role of the laity in missionary activity. In the Exhortation *Christifideles Laici*, I spoke explicitly of the Church's "permanent mission of bringing the Gospel to the multitudes - the millions and millions of men and women - who as yet do not know Christ the Redeemer of humanity," and of the responsibility of the lay faithful in this regard. The mission *ad gentes* is incumbent upon the entire People of God."

"The need for all the faithful to share in this responsibility is not merely a matter of making the apostolate more effective, it is a right and duty based on their baptismal dignity "they are bound by the general obligation and they have the right, whether as individuals or in associations, to strive so that the divine message of salvation may be known and accepted by all people throughout the world. This obligation is all the more insistent in circumstances in which only through them are people able to hear the Gospel and to know Christ." Furthermore, because of their secular character, they especially are called "to seek the kingdom of God by engaging in temporal affairs and ordering these in accordance with the will of God."

"The sphere in which lay people are present and active as missionaries is very extensive. Their own field...is the vast and complicated world of politics, society and economics... on the local, national and international levels."
(Pope John Paul II, Redemptoris Missio, 1990)

"A man had two sons; and he went to the first and said, 'son, go to work in the vineyard today.' And he answered, 'I will not; but afterward he repented and went . And he went to the second and said the same ; and he answered, ' I go, sir,' but did not go. Which of the two did the will of his father?"
(Matthew 21:28)

Who's on first? ...seconds, anyone?



The Trumpet renews our invitation to our sisters and brothers in the AFCCPC to share events and announcements. We can publish them in the next issue when received 2 weeks before press time.

The next Trumpet goes to press September 30, 2011.

in Peace

"... the Holy Spirit, whom the Father will send in my name, He will teach you all things, and bring to your remembrance all that I have said to you. Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid." (John 14: 27)

As it developed in the unfolding of the scriptural message, peace, at first, meant simply happiness in all its many aspects. Peace was "possession of good things"

The biblical concept is essentially different from our modern idea and is really more positive, more expansive, and more encompassing in scope, content, and context. Consider, for instance, greeting another "Shalom!" is in a true sense such a sincere wish: "My son do not forget my teaching, but let your heart keep my commandments for length of days and years of light and abundant welfare will they give you.." (Proverbs 3:1)

The Israelites in the Old Testament considered peace in relation to the covenant of God had made with them, the "covenant of peace"... lasting, loving, loyal. *"For the mountains may depart from you and the hills be removed, says the Lord, Who has compassion on you."* (Isaiah 54:10) In Ezekiel 34: 25-31

"I will make them a covenant of peace ...so that they may dwell securely... I shall bless the people and the places around them ... and they shall know that I am the Lord, their God, and they are my people."

Peace was anticipated and long-awaited gift from God in the Person of the Messiah. "...until the Spirit is poured upon us from on high, and the wilderness becomes a fruitful field, and the fruitful field is deemed a forest. Then justice will dwell in the wilderness, and righteousness abide in the fruitful field. And the effect of righteousness will be peace, and the result of righteousness quietness and trust forever. My people will abide in a peaceful habitation." (Isaiah 32: 15-18)

In the New Testament, St. Paul joins peace with grace. "Grace to you and peace from God our Father and the Lord Jesus Christ." (Romans 1:1) "Grace to you and peace from God our Father and the Lord Jesus Christ ." (1 Corinthians 1:1) "Grace to you and peace from God the Father and our Lord Jesus Christ ..." (Galatians 5:3). Indeed, this exactly identical greeting is wished upon the specific group of Gentiles that Paul is addressing at the time to emphasize the importance and significance of the relationship between peace and grace.

Paul fortifies this connection by teaching that peace is reconciliation with God. *"Let all men know your forbearance. The Lord is at hand. Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus."* (Philippians 4: 5-7). Moreover, "... now in Christ Jesus you who once were far off have been brought near in the blood of Christ. For he is our peace, who has made us both one, and has broken down the dividing wall of hostility ... And he came and preached peace to you who were far off and peace to those who were near ." (Ephesians 2: 13-17)

Under the New Covenant, peace has demonstrably taken a more incisive significance. Peace has been wound around and woven into the essence and mission of Christian life --- spreading the Good News of the Kingdom! *"Hail, full of grace, the Lord is with you!... "Glory to God in the highest, and on earth peace among men with whom He is well pleased!" ... " Blessed is the King Who comes in the name of the Lord! Peace in heaven and glory in the highest ! ... I tell you, if these (disciples) were silent, the very stones would cry out."* (Luke 1; 2; 19)

For the Christian, then, the essence of peace is that of Jesus Christ Himself through Whom, with whom, and in Whom every baptized believer gives witness.

Individually and collectively, as members of and as the Body of Christ, faithful laity must give their share in nourishing the world with spiritual fruit --- love, joy, patience, kindness, goodness, faithfulness, gentleness, self-control, **peace**. (Galatians 5:22)



to Love and Serve

"This is my commandment, *that you love one another as I have loved you*" (John 15:12)

This commandment that He is giving them is a new one, the Lord Jesus tells His disciples. Yet was it not contained in the Old Law, where it is written: *You shall love your neighbor as yourself?* Why does the Lord call it new when it is clearly so old? Or is the commandment new because it divests us of our former selves and clothes us with the new person? Love does indeed renew the person who hears, or rather obeys its command; but only that love which Jesus distinguished from a natural love by the qualification: *As I have loved you.*

This is the kind of love that renews us. When we love as He loved us we become new men, heirs of the new covenant and singers of the new song. My brothers, this was the love that even in bygone days renewed the holy men, the patriarchs and prophets of old. In later times it renewed the blessed apostles, and now it is the turn of the Gentiles. From the entire human race throughout the world this love gathers together into one body a new people, to be the bride of God's only Son. She is the bride of whom it is asked in the Song of Songs: *Who is this who comes clothed in white? White indeed are her garments for she has been made new; and the source of her renewal is none other than this new commandment.*

And so all the members make each other's welfare their common care. When one member suffers all the members suffer with him, and if one member is glorified all the rest rejoice. They hear and obey the Lord's words: *A new commandment I give you, that you love one another; not as men love one another for their own selfish ends, nor merely on account of their common humanity, but, because they are all gods and sons of the Most High. They love one another as God loves them so that they may be brothers of His only Son. He will lead them to the goal that alone will satisfy them, where all their desires will be fulfilled. For when God is all in all, there will be nothing left to desire.*

This love is the gift of the Lord Who said: *As I have loved you, you also must love one another.* His object in loving us, then, was to enable us to love each other. By loving us himself, our mighty head has linked us all together as members of His own body, bound to one another by the tender bond of love.

Cf : A Treatise on John St. Augustine

Blessed are the merciful, because they shall obtain mercy (Matthew 5:7).

Mercy is not the least of the beatitudes. Again: *Blessed is he who is considerate to the needy and the poor.* Once more: *Generous is the man who is merciful and lends.* In another place: *All day the just man is merciful and lends.* Let us lay hold of this blessing, let us earn the name of being considerate, let us be generous.

Not even night should interrupt you in your duty of mercy. Do not say: *Come back and I will give you something tomorrow.*

There should be no delay between your intention and your good deed. Generosity is the one thing that cannot admit of delay.

Share your bread with the hungry and bring the needy and the homeless into your house, with a joyful and eager heart. He who does acts of mercy should do so with cheerfulness. The grace of a good deed is doubled when it is done with promptness and speed. What is given with a bad grace or against one's will is distasteful and far from praiseworthy.

When we perform an act of kindness we should rejoice and not be sad about it. *If you undo the shackles and the thongs, say Isaiah, that is, if you do away with miserliness and counting the cost, with hesitation and grumbling, what will be the result? Something great and wonderful! What a marvelous reward there will be: Your light will break forth like the dawn and your healing will rise up quickly.* Who would not aspire to light and healing.

If you think that I have something to say, servants of Christ, his brethren and coheirs, let us visit Christ whenever we may; let us care for him, feed him, clothe him, welcome him, honor him, not only at a meal, as some have done, or by anointing him, as Mary did, or only by lending him a tomb, like Joseph of Arimathea, or by arranging for his burial, like Nicodemus, who loved Christ half-heartedly, or by giving him gold, frankincense and myrrh, like the Magi before all these others.

The Lord of all asks for mercy, not sacrifice, and, mercy is greater than myriads of fattened lambs. Let us then show him mercy in the persons of the poor and those who today are lying on the ground, so that when we come to leave this world they may receive us into everlasting dwelling places, in Christ our Lord himself, to whom be glory for ever and ever. Amen.



... the Lord

Psalm 34
God the Savior of the just

You have tasted the sweetness of the Lord (1Peter 2:3)

I will bless the Lord at all times, His praise always on my lips;
In the Lord my soul shall make its boast. The humble shall
hear and be glad.

Glorify the Lord with me. Together let us praise His Name.
I sought the Lord and He answered me ; from all my terrors
he set me free.

Look towards Him and be radiant; let your faces not be
abashed. This poor man called; the Lord called him and
rescued him from all his distress.

The angel of the Lord is encamped around those who
revere Him, to rescue them. Taste and see that the Lord is
good. He is happy who seeks refuge in Him.

Revere the Lord, you His saints. They lack nothing, those who
revere Him. Strong lions suffer want and go hungry but those
who seek the Lord lack no blessing.

Come, children, hear me that I may teach you the Fear
of the Lord. Who I she who long for life and many days to
enjoy his prosperity?

Then keep your tongue from evil and your lips from seeking
deceit Turn aside from evil and do good; seek and strive
after peace.

The Lord turns His face against the wicked to destroy their
remembrance from the earth.
The Lord turns His eye to the just and His ears to their appeal.

They call and the Lord hears and rescues them in all their
distress. The Lord is close to the broken-hearted; those whose
spirit is crushed He will save

Many are the trials of the just man but from them all the
Lord will rescue him. He will guard over all his bones, not one
of his bones shall be broken.

Evil brings death to the wicked; those who hate the good
are doomed. The Lord ransoms the souls of His servants.
Those who hide in Him shall not be condemned.

Psalm 122
The holy city , Jerusalem

*You have come to Mount Zion, to the city of the living God,
the heavenly Jerusalem (Hebrews 12:22)*

I rejoiced when I heard them say: "Let us go to God's
house." And now our feet are standing within your gates, O
Jerusalem.

Jerusalem is built as a city strongly compact. It is there that
the tribes go up, the tribes of the Lord.

For Israel's law it is, there to praise the Lord's Name.
There were set the thrones of judgment of the house of
David. For the peace of Jerusalem pray: "Peace be to your
homes!" May peace reign in our walls, in your palaces,
peace!"

For love of my brethren and friends I say: "Peace upon
you!" For love of the house of the Lord, I will ask for your
good.



In the Image of God

The International Theological Commission reaffirms the truth that **human persons** are created in the **image of God** in order to enjoy **personal communion** with the Father, Son and Holy Spirit and with one another .

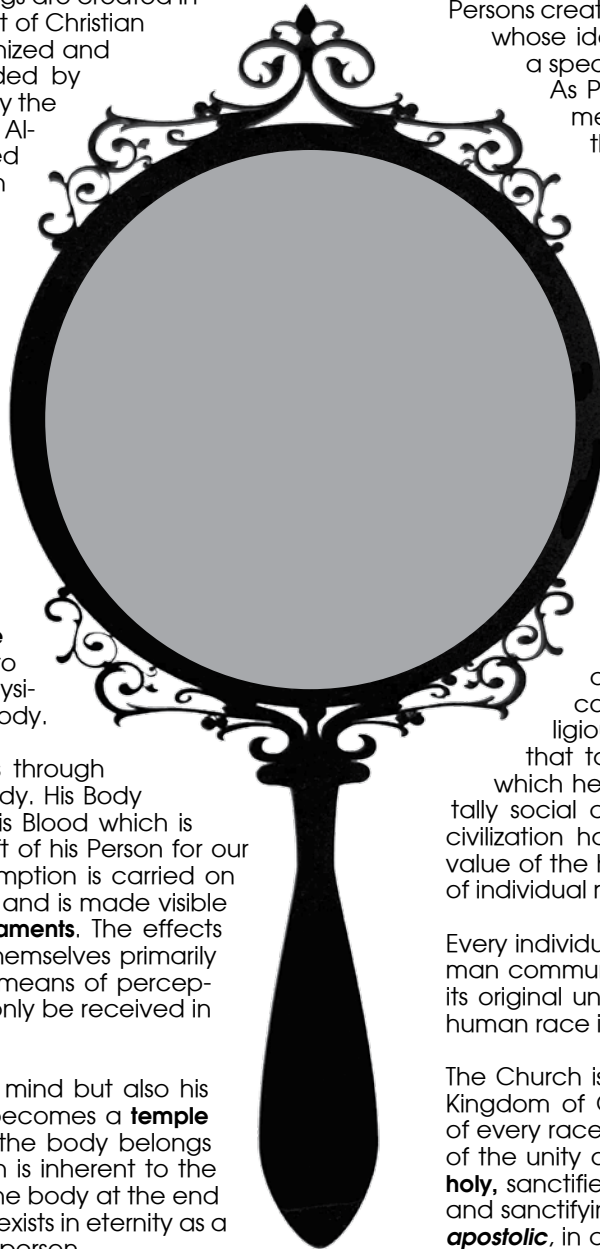
As the Scriptures, Tradition, and the Magisterium make clear, the truth that human beings are created in the image of God is at the heart of Christian revelation. This truth was recognized and its broad implications expounded by the Fathers of the Church and by the great scholastic theologians. Although, this truth was challenged by some influential modern thinkers, today biblical scholars and theologians join with the Magisterium in reclaiming and reaffirming the doctrine of the **imago Dei**.

The central dogmas of the Christian faith imply that the body is an intrinsic part of the human person and thus participates in his being created in the image of God. Within the framework of the doctrine of the incarnation, the body also appears as an intrinsic part of the person. The Gospel of John affirms that "**the Word became flesh**" in order to stress, that Jesus had a real physical body and not a phantom-body.

Furthermore, Jesus redeems us through every act he performs in His Body. His Body which is given up for us and His Blood which is poured out for us mean the Gift of his Person for our salvation. Christ's work of redemption is carried on in the **Church, His Mystical Body**, and is made visible and tangible through the **Sacraments**. The effects of the sacraments, though in themselves primarily spiritual, are accomplished by means of perceptible material signs, which can only be received in and through the body.

This shows that not only man's mind but also his body is redeemed. The body becomes a **temple** of the Holy Spirit. Finally, that the body belongs essentially to the human person is inherent to the doctrine of the **Resurrection** of the body at the end of time, which implies that man exists in eternity as a complete physical and spiritual person.

These biblical, doctrinal and philosophical indications converge in the affirmation that human "bodiliness" participates in the *imago Dei*. If the soul, created in God's image, forms matter to constitute the human body, then the human person as a whole is the bearer of the divine image in a spiritual as well as a bodily dimension. This conclusion is strengthened when the christological implications of the image of God are taken fully into account.



"In reality it is only in the mystery of the Word made flesh that the mystery of man truly becomes clear.... Christ fully reveals man to himself and brings to light his most high calling" (*Gaudium et Spes*, 22). Spiritually and physically united to the incarnate and glorified Word, especially in the sacrament of the Eucharist, man arrives at his destination: the resurrection of his own body and the eternal glory in which he participates as a complete human person, body and soul, in the Trinitarian communion shared by all the blessed in the company of heaven.

Persons created in the image of God are bodily beings whose identity as male or female orders them to a special kind of communion with one another. As Pope John Paul II has taught, the nuptial meaning of the body finds its realization in the human intimacy and love that mirror the communion of the Blessed Trinity whose mutual love is poured out in creation and redemption.

This truth is at the center of Christian anthropology. Human beings are created in the *imago Dei* precisely as persons capable of a knowledge and love that are personal and interpersonal. It is of the essence of the *imago Dei* in them that these personal beings are relational and social beings, embraced in a human family whose unity is at once realized and prefigured in the Church.

It follows that personal beings are social beings as well. The human being is truly human to the extent that he actualizes the essentially social element in his constitution as a person within familial, religious, civil, professional, and other groups that together form the surrounding society to which he belongs. While affirming the fundamentally social character of human existence, Christian civilization has nonetheless recognized the absolute value of the human person as well as the importance of individual rights and cultural diversity.

Every individual human being as well as the whole human community are created in the image of God. In its original unity – of which Adam is the symbol – the human race is made in the image of the divine Trinity.

The Church is the Sacrament of Salvation and of the Kingdom of God: **catholic**, in bringing together man of every race and culture; **one**, in being the vanguard of the unity of the human community willed by God; **holy**, sanctified herself by the power of the Holy Spirit, and sanctifying all men through the Sacraments; and, **apostolic**, in continuing the **Mission** of the men chosen by Christ to accomplish progressively the divinely willed unity of the human race and the consummation of creation and redemption.

cf:

INTERNATIONAL THEOLOGICAL COMMISSION
Communion and Stewardship:
Human Persons Created in the Image of God
Rome, 2000 -2002

“Stir Into Flames the Gift of God

Robert Canton (National Coordinator)

As of this writing, I am in Domus Pacis, Santa Maria Degli Angeli in Assisi, Italy attending the International Catholic Charismatic Conference sponsored by the Vatican-based International Catholic Charismatic Renewal Services (ICCRS).

On our way to Assisi, some of the members of the ICCRS Council stopped by at St. Peter's Basilica in the Vatican to have an audience with his Holiness, Pope Benedict XVI. During our audience with him, the Holy Father encouraged the ICCRS Councilors to continue to have confidence in the Holy Spirit and to pray for peace throughout the world. He also assured us of his prayers and support for the worldwide Catholic Charismatic Renewal.

He greeted each one of us personally and he went to the extent of having individual as well as group pictures with him. I consider it a “grace moment” indeed to be able to kiss his ring symbolizing his being a successor to St. Peter and to converse with the Supreme Pontiff. Moments before I came face to face with the Vicar of Christ here on earth, I said a short prayer to the Lord to make all of you to be present in the spirit at that moment because I am representing all of you as well as the English speaking CCR in North America, Central America, and the Caribbean countries.

In March of this year, the ICCRS Councilors also had a private audience with the Vatican's Secretary of State, the Vatican's No. 2 man, Tarcisio Cardinal Bertone. Cardinal Bertone also encouraged the ICCRS Council members to continue to serve the worldwide Catholic Charismatic Renewal with the power of the Holy Spirit.

The Pontiff's message is indeed a validation of the theme of the Assisi Conference, which is “Growing in the Charisms of the Holy Spirit.” I believe this Conference is very much needed for us to “stir into flames the gifts of God.”—2 Tim. 1:6.

I am scheduled to give talks on the gifts of healing, word of knowledge, faith, and miracles and to lead a session focusing on the operations of the gift of miracles.

In the book of 1 John 4:4, St. John says, “the Kingdom of God is not a matter of words but of power.” Indeed we have to implore the Holy Spirit again and again to empower us and to use us in the Name of Jesus to do His works for His glory and for the building up of His Church. We should always remember what Jesus said to His disciples in John 14:12, “the works that I do, you will do also, and far greater works shall you do because I will go to the Father.” And His words are alive and active and they still apply to all baptized believers, to all of us, until now. All we have to do is to receive His gifts with faith and with thanksgiving in our hearts because every good gift, every blessing comes from Him.

I am also looking forward and I'm very much excited about our forthcoming 16th National Convention of the Alliance of Filipino Catholic Charismatic Prayer Communities (AFCCPC) to be held on July 1-3, 2011 at the Sheraton Hotel in East Rutherford, N.J.

The last time I talked with the Chairperson of the Convention, Sis. Purita Vazquez, before I left for Italy, she informed me that everything is “ready to go.” I really am very thankful to the Lord for giving us laborers in His vineyard such as Sis. Purita

Vazquez and her husband Mario, and the members of their prayer group, St John's Prayer Community in Jersey City, and all the Auxiliary members and Regional Coordinators and officers of the East Atlantic Region and of course, Fr. Bill Halbing, the Assistant Head Shepherd of the AFCCPC and the newly-appointed Bishop's Liaison to Catholic Charismatic Renewal in the Archdiocese of Newark, N.J. By the way, this Convention is also under the auspices of the Archdiocese of Newark, courtesy of Fr. Bill Halbing. That's why I expect tremendous blessings from the Lord for this Convention because of the active participation of the entire Charismatic Community in the Archdiocese of Newark. The array of speakers that we have in this Convention is considered to be one of the most powerful that we've ever assembled.

I am also happy to report to you that the AFCCPC' Leaders' Retreat to be held in Bethany Retreat Center in Lutz, Florida on Feb. 24-26, 2012 is set to go. Dr. Al Albarracin, the Chairperson for this retreat, is ready to welcome us all in sunny Florida in the winter of 2012. I enjoin all of you to attend this retreat because I believe the Holy Spirit has a “treat” for us all beyond our expectations. If you have further questions about this retreat, please contact Dr. Albarracin at 614-905-2671.

I would also like to announce the appointments of Jeannie Ejercito from Las Vegas, Nevada, a servant leader for St. Francis of Assisi Prayer Group, as a Regional Coordinator for the Rocky Mountain Region, Emil Lucero, the chairperson of the Filipino Catholic Charismatic Communities in San Francisco, Ca., as a Regional Coordinator for the North Pacific Region, and Melba Barrameda, a member of the Diocesan Pastoral Council in Queens, New York, as a Regional Coordinator for the East Atlantic Region. I believe that, through the anointing of the Holy Spirit, they will be a great and valuable asset to the AFCCPC.

Furthermore, I would like to inform all of you of the forthcoming AFCCPC East Canadian Regional Conference to be held in Toronto, Canada on Sept. 7-9, 2012. Please mark your calendar and plan on attending this Regional Conference. The chairperson for this Conference is Brod Don Quilao, one of the Regional Coordinators for East Canada. As many of you may recall, one of the biggest, if not the biggest, AFCCPC National Conventions was held in Toronto, Canada in 1997. This forthcoming Conference in 2012 will be the first ever Regional Conference to be conducted in East Canada Region.

In this vein, I would also to ask you to be present during 2012 National Conference sponsored by the “Gatherings of the National Leadership Groups,” formerly known as the “Committee of Six” on June 1-3, 2012 in the Philadelphia Convention Center. The AFCCPC will hold a one-day Mini-Conference on Saturday, June 3, 2012. The chairperson of this Mini-Conference is none other than our indefatigable Sis. Purita Vazquez. She will be assisted in this task by Dr. Dave Armesto, our Regional Coordinator from New York.

We should always be thankful to the Lord, because, through the inspirations and guidance of His Holy Spirit, the AFCCPC has always been a very dynamic and active organization, always willing and able to serve God's people. Please continue to pray for all the members of the board, the Regional Coordinators, officers, and spiritual advisers, and especially for me, your lowly National Coordinator, for strength, wisdom, knowledge, and anointing from the Holy Spirit. For, without the Lord, we are nothing and we can do nothing. But with the Lord and the anointing of His Holy Spirit upon us, we can do everything and nothing at all is impossible for us. To God be the glory, forever and ever, Amen!!!

I Am The Way

Missionary activity renews the Catholic Church, revitalizes our Faith, and reaffirms our Christian identity. Faith is strengthened when it is given to others. By accepting Christ, we open ourselves to the definitive Word of God, to the One in Whom God has made Himself known and has shown us the **Path to Himself**.

The number of those who do not know Christ and do not belong to the Church is constantly on the increase. Indeed, since the end of the Second Vatican Council it has almost doubled. When we consider this immense portion of humanity which is loved by the Father and for whom he sent his Son, the urgency of the Church's mission is obvious.

On the other hand, our own times offer the Church new opportunities in this field: we have witnessed the collapse of oppressive ideologies and political systems; the opening of frontiers and the formation of a more united world due to an increase in communications; the affirmation among peoples of the gospel values which Jesus made incarnate in his own life (peace, justice, brotherhood, concern for the needy); and a kind of soulless economic and technical development which only stimulates the search for the truth about God, about man and about the meaning of life itself.

God is opening before the Church the horizons of a humanity more fully prepared for the sowing of the Gospel. Blessed John Paul II sensed that the moment had come to commit all of the Church's energies to a new evangelization and to the mission *ad gentes*. No believer in Christ, no institution of the Church can avoid this supreme duty: to proclaim Christ to all peoples. In his first encyclical, then Pope John Paul, set forth the program of his Pontificate, "the Church's fundamental function in every age, and particularly in ours, is to direct man's gaze, to point the awareness and experience of the whole of humanity toward the mystery of Christ."

The Church's universal mission is born of faith in Jesus Christ, as is stated in our Trinitarian profession of faith: "I believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father.... For us men and for our salvation he came down from heaven: by the power of the Holy Spirit He became incarnate from the Virgin Mary, and was made man. It is only in faith that the Church's mission can be understood and only in faith that it finds its basis.

"No one comes to the Father, but by me" (Jn 14:6)

If we go back to the beginnings of the Church, we find a clear affirmation that Christ is the one Savior of all, the only one able to reveal God and lead to God. In reply to the Jewish religious authorities who question the apostles about the healing of the lame man, Peter says: "By the name of Jesus Christ of Nazareth whom you crucified, whom God raised from the dead, by him this man is standing before you well.... And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved" (Acts 4:10, 12). This statement, which was made to the Sanhedrin, has a universal value, since for all people-Jews and Gentiles alike - salvation can only come from Jesus Christ.

Christ is the one mediator between God and mankind: "For there is one God, and there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all, the testimony to which was borne at the proper time. For this I was appointed a preacher and apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and truth" (1 Tm 2:5-7; cf. Heb 4:14-16). No one, therefore, can enter into communion with God except through Christ, by the working of the Holy Spirit. Christ's one, universal mediation, far from being an obstacle on the journey toward God, is the way established by God himself, a fact of which Christ is fully aware.

The Church As Sign and Instrument of Salvation

The first beneficiary of salvation is the Church. Christ won the Church for himself at the price of his own blood and made the Church his co-worker in the salvation of the world. Indeed, Christ dwells within the Church. He carries out his mission through her.

The Holy Spirit : The Principal Agent of the Mission

"At the climax of Jesus' messianic mission, the Holy Spirit becomes present in the Paschal Mystery in all of his divine subjectivity: as the one who is now to continue the salvific work rooted in the sacrifice of the cross. Of course Jesus entrusts this work to human beings: to the apostles, to the Church. Nevertheless, in and through them the Holy Spirit remains the transcendent and principal agent for the accomplishment of this work in the human spirit and in the history of the world." Cf: Pope John Paul II, *Dominum et Vivificantem*, 1986

Sent Forth "to the end of the earth" (Acts 1:8)

"All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations....and lo, I am with you always, to the close of the age" (Matthew 28:18-20)

Excerpts from "*Redemptoris Missio*", 1990
Pope John Paul II



Image: ICCRS Members with Cardinal Bertoni

The Armour of God: The Source of Strength

Bob Canton,

AFCCPC National Coordinator & ICCRS Director

We, the members of the Church Militant here on earth, are engaged in continuous war. We are engaged in a battle against Satan whom Jesus described as “a murderer from the very beginning,” and “the father of lies” (John 8:44).

Pope John Paul II, during his visit to the Sanctuary of St. Michael the Archangel on May 24, 1987, declared, “The battle against the devil is still being fought today because the devil is still active in the world.” The Catechism of the Catholic #409 states, “The whole of man’s history has been the story of our combat with the powers of evil, stretching, so our Lord tells us, from the very dawn of history until the last day.” Pope Benedict XVI remarked, “Whatever the less discerning theologians may say, the devil, as far as Christian belief is concerned, is a puzzling but real, personal and not merely symbolical presence.”

Satan and his demons unleash their attack on God’s people in various ways. His goal is to inflict eternal death on the human soul, decisively, ultimately. Jesus says in John 10:10, “Satan comes to kill, to steal, and to destroy but I have come to give you life, life in abundance.” The evil one attacks a person’s mind because he knows that whoever controls the person’s mind controls that person. The mind is a battlefield where the spiritual fight is being waged. He also attacks a person’s heart and conscience, also a battleground for spiritual warfare, to diminish the person’s self-worth and dignity as a precious creature of God. The enemy targets the will because he knows that once he controls the person’s will, it becomes easy for him to separate that person from God. Satan attacks a person’s body since it is made in the image and likeness of God. He is the author of suffering, and sickness and death.

During a Healing Rally that I had the privilege to conduct in Long Island, New York recently, I prayed over a young woman who was tormented by the evil spirits with fear and chronic depression and suicidal tendencies. The lady went down on the floor backwards as I was praying over her. Few minutes later, her body started moving away from the foot of the altar, as if being dragged down by unseen forces, towards the entrance of the Church. I commanded those forces in the Name and by the blood of Jesus to stop dragging her body down the aisle. Her body stopped moving halfway between the altar and the entrance of the Church. After I recited prayers for healing and deliverance over her, she felt better and very much at peace.

Jesus says, “Behold, I have given you the power to tread upon serpents and scorpions and upon the full force of the enemy and nothing will harm you.” (Lk 10:19). St. Paul, having used and experienced this power from the Lord, writes, “For, although we are in the flesh, we do not battle according to

the flesh, for the weapons of our battle are not of flesh but are enormously powerful, capable of destroying fortresses” (2 Cor 10:3-4). St. Paul, in his desire to impart upon the Ephesians the ways to defend themselves against the enemy’s attacks, penned down his instructions in Eph 6:11-17, “Therefore, put on the armour of God so that you may be able to stand firm against the tactics of the devil. For our struggle is not with flesh and blood but with the principalities, with the powers, with the world rulers of this present darkness, with the evil spirits in the heavens. Therefore, put on the armour of God, that you may be able to resist on the evil day and, having done everything, to hold your ground. So stand fast with your loins girded in truth, clothed with righteousness as a breastplate, and your feet shod in readiness for the gospel of peace. In all circumstances, hold faith as a shield, to quench all the flaming arrows of the evil one. And take the helmet of salvation and the sword of the Spirit, which is the word of God.”

The description of God’s armour by St. Paul was based on the book of Isaiah 59:17, “He put on justice as his breastplate, salvation as the helmet on his head; He clothed himself with garments of vengeance, wrapped himself in a mantle of zeal.” This prophecy is about the Messiah. Therefore, we can conclude that the armour of God is Jesus Christ Himself. Putting on the whole armour of God is of utmost importance, because, according to St. Peter, “your enemy the devil is prowling around like a roaring lion, always looking for someone to devour” (1 Pt 5:8-9).

St. Paul used the imagery of the Roman soldiers to depict in details each specific part, and each piece of the armour which represents the different aspects of spiritual preparation that will help us in our fight against the principalities and powers. The whole armour is indeed a very powerful weapon against the enemies of our soul if we use it under the direction and power of the Holy Spirit. “Loins girded in truth” means our fight must be anchored on the truth who is Jesus Christ; “breastplate of righteousness” refers on the righteousness that we derived only in a close relationship with Jesus; “shoes of peace” is the victory of Christ which gives us a secure and solid footing as we fight the devil; “shield of faith” means our faith in Jesus Christ and His atoning sacrifice on the Cross in Calvary shield and protect us against the flaming arrows from the evil one; “helmet of salvation” refers to the total deliverance, in Jesus Christ, from all dark aspects in our life if we allow Him to deliver us; “sword of the Spirit” represents the Word of God, according to St. Paul. When He was tempted by Satan in the desert, Jesus used God’s Words to repudiate him.

By faith, we have to wear the full armour of God everyday because it is the source of our strength and protection. As we suit up with this mighty armour, which is both offensive and defensive in nature, we should remember that Satan has already been a defeated foe. Jesus has already won the battle for us. He says, “I will give the victor the right to sit with me on my throne, as I myself first won the victory and sit with my Father on His throne” (Rev 3:21).

Truly, we are “more than conquerors with Christ who loved us”

charismatic Charismatic

Through the auspices of the National Service Committee, the Catholic Charismatic Writers Association was organized. The CCR Writers trust that God will give them greater wisdom and inspiration in helping the grace of charismatic renewal to become more fully active in the life of the Catholic Church.

In this initial "brainstorming in the Spirit" of the CCR Writers, Fr. Bob Hogan, plumbs the recesses of our soul and tugs at the sinews of our soul - **"To share ideas and efforts that help us to engage better the wider Church with areas that we believe God is calling us to dialogue with the whole Church"**. The Chairman of the National Service Committee channels our focus to several areas of attention. *The Trumpet* collates excerpts from authoritative sources

I. ... **Catholic Charismatic Renewal dialogue with the "wider" Church** "What is the danger as far as we are concerned? That the Charismatic Renewal, which came into being for the renewal of the whole church, should end up by becoming identified purely and simply with one segment of the church ..."

"This does serious harm. The Charismatic Renewal is a gift for the whole church, not for just a particular part, and so it must remain. Indeed, in its early days, like every prophetic movement, it was seen as a great sign of newness and openness, a forward thrust on various fronts.... Cardinal Suenens, who was, for years, its principal sponsor and ecclesiastical spokesman, was one of the most authoritative promoters of the need for giving contemporary impact to the practices and beliefs of the church."

The Prophetic Role of the Charismatic Renewal
Fr. Raniero Cantalamessa, September 1999

II **approaching the dialogue on important areas and topics**

A) "The second danger is devotionism...The Charismatic Renewal was born with a powerful drive to return to the essentials of the Christian life: the Holy Spirit, the lordship of Christ, the word of God, the sacraments, the charisms, prayer, evangelization. This is the secret of its explosive power. It simply accentuates what should be common and "normal" for every baptized person."

"Let us once again offer to the church this taste for what is essential. The basic work of the Spirit is his sanctifying activity (2 Thess 2:13; 1 Pt 1:2) by which he transforms human beings, giving them a new heart, not the heart of a slave but the heart of a child of God's family. Next comes his charismatic activity, by which he distributes a variety of gifts for the good of the community. This is what he did at Pentecost: he transformed the apostles, making new men of them, then he had them speak in tongues and prophesy, and he gave them all the gifts they would need for their mission. In the Charismatic Renewal too, we need to respect this hierarchy: personal sanctification must come first, and only then, in second place, the experience of the charisms. The Holy Spirit does not set out merely to clean up the dress of his bride, the church. His first aim is above all to renew her heart."

"... There has been a return to an excessive insistence on what is optional. The Charismatic Renewal itself has become sucked into this whirlpool, to such an extent that in some places it has become identified merely by association with certain devotions, apparitions, individual and particular messages. Certain of these things are in themselves quite legitimate, and a sign of the richness of the Catholic Church, but they need to be kept

within their proper sphere and not imposed on all and sundry as a measure of the greater or lesser extent of their "catholicity".

"...This is not a question of taking a position against any of these things. The point is whether the Charismatic Renewal ought to be characterized by this kind of thing, or by something else. We already have all that we need to become holy and to spread the Gospel.

Our task as spiritual guides is to help our brothers and sisters to be open to the great mysteries of the faith and never to shut themselves up in any short-lived devotionism, which can never serve to re-evangelize the world. To concentrate on essentials does not mean depriving the faithful of space for free expression, or personal preference, and reducing everything to a bland sameness. There is certainly room to cultivate one's personal devotion as well, but this needs to be kept within the ambit of what is personal. We must not confuse what is demanded of everyone with things that are to be left to individual choice."

Ibidem

B) On Baptism in the Holy Spirit

1) "In order to assist bishops in dealing with the pastoral problems that arise because of the presence of so many Pentecostals in their dioceses and the loss of so many Catholics to these new Pentecostal groups, the Pontifical Council for Promoting Christian Unity has conducted a number of major seminars for bishops in Africa, Asian and Latin America in the past few years."

2) "...did not resolve all ambiguities concerning "Baptism in the Holy Spirit" and cites one in particular: 'whether there is a further imparting of the Spirit with a view to charismatic ministry' or 'whether baptism in the Holy Spirit is, rather, a kind of release of certain aspect of the Spirit already given.'

3) "discussion of the biblical perspectives on 'Baptism in the Holy Spirit' recognizes the problem in interpreting biblical texts and offers a new summary of the Baptism in the Holy Spirit: To be baptized with the Holy Spirit (cf Acts 1:5), to be filled with the Holy Spirit (cf Acts 2:4) or to receive the Holy Spirit (cf Acts 2:38) ...

4) "It is made quite clear that there is no official Catholic doctrine on 'Baptism in the Holy Spirit', and that for Catholics, charismatic 'Baptism in the Holy Spirit' cannot be considered as an additional sacrament" and it can not be said to communicate sacramental grace that those who have not received it would not possess. For Catholics it is through the two Sacraments of Baptism and Confirmation that they receive new life and the grace and power of the Holy Spirit to grow in holiness and to engage in mission with all the gifts and charism that the Spirit imparts."

5) "...there are two schools of theological interpretation current in Catholic reflections on 'Baptism in the Holy Spirit' represented by the Malines Document (1974) and *The Spirit Gives Life* from the German Bishops' conference (1987)While both schools of thought agreed on the importance of the charisms and of spiritual experience, and that 'Baptism in the Holy Spirit' is part of normal ecclesial life, they do differ quite clearly as to whether 'Baptism in the Holy Spirit' is a particular spiritual experience or is a normative part of the process of Christian Initiation."

6) Much is at issue here. The warm reception of Catholic renewal is obvious and pastorally important for dioceses wishing to offer a Catholic alternative to Pentecostalism. However, there is no agreed theological interpretation of the phenomenon and certainly none endorsed by the Magisterium at its highest levels. It is very difficult for Catholics .. to represent the Church when the issues (they) are dealing with have not been adequately addressed on a theological level by the Catholic

Church itself. They cannot point to doctrinal definitions or major statements of the Magisterium.”

Cf Comment and Reflections The Most Rev Michael E. Putney, Bishop of Townsville Fifth Phase of the International Dialogue Between Pentecostal Churches and Leaders and Catholic Church (1998-2006) PONTIFICAL COUNCIL FOR PROMOTING CHRISTIAN UNITY

III. “Go-to” person(s) concerning the Communion and Mission of the Catholic Church

A) Art. 3. ICCRS has a special concern for the faithfulness to the Catholic Church of Charismatic Renewal participants and for their obedience to the Pope as well as to the other Bishops, according to the Church’s teachings.

cf Statutes of the ICCRS

B) “You are an ecclesial movement. Therefore, all these criteria of ecclesiality of which I wrote in *Christifideles laici* (cf n.30) must be expressed in your lives especially faithful adherence to the Church’s Magisterium, filial obedience to the Bishops and a spirit of service toward local Churches and parishes.

*cf Pope John Paul II, April 4, 1998
Address to Leaders of Renewal in the Spirit*

C) “It is always from the perspective of the Church’s communion and mission, and not in opposition to the freedom to associate, that one understands the necessity of having clear and definite criteria for discerning and recognizing such lay groups, also called ‘Criteria of Ecclesiality’.

1) *The primacy given to the call of every Christian to holiness*, as it is manifested “in the fruits of grace which the spirit produces in the faithful and in a growth towards the fullness of Christian life and the perfection of charity.

2) *The responsibility of professing the Catholic faith*, embracing and proclaiming the truth about Christ, the Church and humanity, in obedience to the Church’s Magisterium, as the Church interprets it. For this reason every association of the lay faithful must be a *forum* where the faith is proclaimed as well as taught in its total content.

3) *The witness to a strong and authentic communion* in filial relationship to the Pope, in total adherence to the belief that he is the perpetual and visible center of unity of the universal Church and with the local Bishop, “the visible principle and foundation of unity in the particular Church and in “mutual esteem forms of the Church’s apostolate”. The communion with Pope and Bishop must be expressed in loyal readiness to embrace the doctrinal teachings and pastoral initiatives of both Pope and Bishop.

4) *Conformity to and participation in the Church’s apostolic goals*, that is, “the evangelization and sanctification of humanity and the Christian formation of people’s conscience, so as to enable them to infuse the spirit of the gospel into the various communities and spheres of life. From this perspective, every one of the group forms of the lay faithful is asked to have a missionary zeal which will increase their effectiveness as participants in a re-evangelization.

5) *A commitment to a presence in human society*, which in light of the Church’s social doctrine, places it at the service of the total dignity of the person. Therefore, associations of the lay faithful must become fruitful outlets for participation and solidarity in bringing about conditions that are more just and loving within society.

cf No. 30, Christifideles Laici

IV. Being open to solid Catholics not directly involved in the Movement

A) “*Desire the higher gifts. (1Cor 12:31)* Always seek Christ; seek him in meditation on the Word of God, seek him in the sacraments,

seek him in prayer, seek him in the witness of your brothers and sisters. Be grateful to the priest who pastor your communities: through their ministry it is the Church who guides you and help you as a mother and teacher. Joyfully welcome the occasions that are offered to you to deepen your Christian formation. Serve Christ in those close to you, serve him in the poor, serve him in the needs and necessities of the Church. Let yourselves be truly guided by the Spirit! Love the Church: one, holy, catholic and apostolic.

Pope John Paul II Message to World Meeting of the Charismatic Renewal Rimini, Italy April 24, 2000

B) “In our world, often dominated by a secularized culture which encourages and promotes models of life without god, the faith of many is sorely tested, and is frequently stifled and dies. Thus we see an urgent need for powerful proclamation and solid, in-depth Christian formation. There is so much need today for mature Christian personalities, conscious of their baptismal identity, of their vocation and mission in the Church and in the world. There is a great need for living Christian communities! And here are the movements and the new ecclesial communities: they are the response, given by the Holy Spirit, to this critical challenge at the end of the millennium.”

*Pope John Paul II referring to previous meeting
with Charismatic Renewal Leaders in Rome, May 30, 1998*

C) “... I also observed that a new period for movements was unfolding, “that of ecclesial maturity”. Today, charismatic communities are also called to take this step, and I am sure that the International Catholic Charismatic Services will play an important role in developing this ecclesial awareness in the various Catholic charismatic communities throughout the world. ... The Church expects from you the mature fruits of communion and commitment.”

Ibidem

D) *1 Corinthians 12:31 Earnestly desire the higher gifts* – Pope John Paul II’s Exhortation

“St Paul is encouraging his Christians to put greater value on the gifts of the Spirit that contribute most to the good of the Church. ‘The first and most necessary gift is charity, by which we love God above all things and our neighbor because of Him ... Love, as the bond of perfection and fullness of the law (Col 3:14, Rom 13:10), governs, gives meaning to, and perfects all the means of sanctification. Hence, the true disciple of Christ is marked by love both of God and of his neighbor” (Vatican II, *Lumen Gentium*)

*Excerpt Commentary, The Navarre Bible
New Testament Compact Edition 2008*

V. AFCCPC’s approach

A) Mission of the Alliance:
Serve, Unify and Build Up the Catholic Church through member Charismatic prayer groups and communities.

B) Purpose of *The Trumpet* in the Contemporary World
Closer relationship between Our Lord Jesus Christ AND the Corporate AFCCPC together with its Individual Members.

C) Be an effective, intelligible and easily understood instrument of communication.

- 1) Faithfully and Boldly proclaiming the Gospel
- 2) Promoting, supporting, and exemplifying Christian Lifestyle amidst the World View
- 3) Being a Beacon and Buoy for our brethren in our mutual Journey Home.
- 4) Being a bellwether for action, celebration, or remediation.

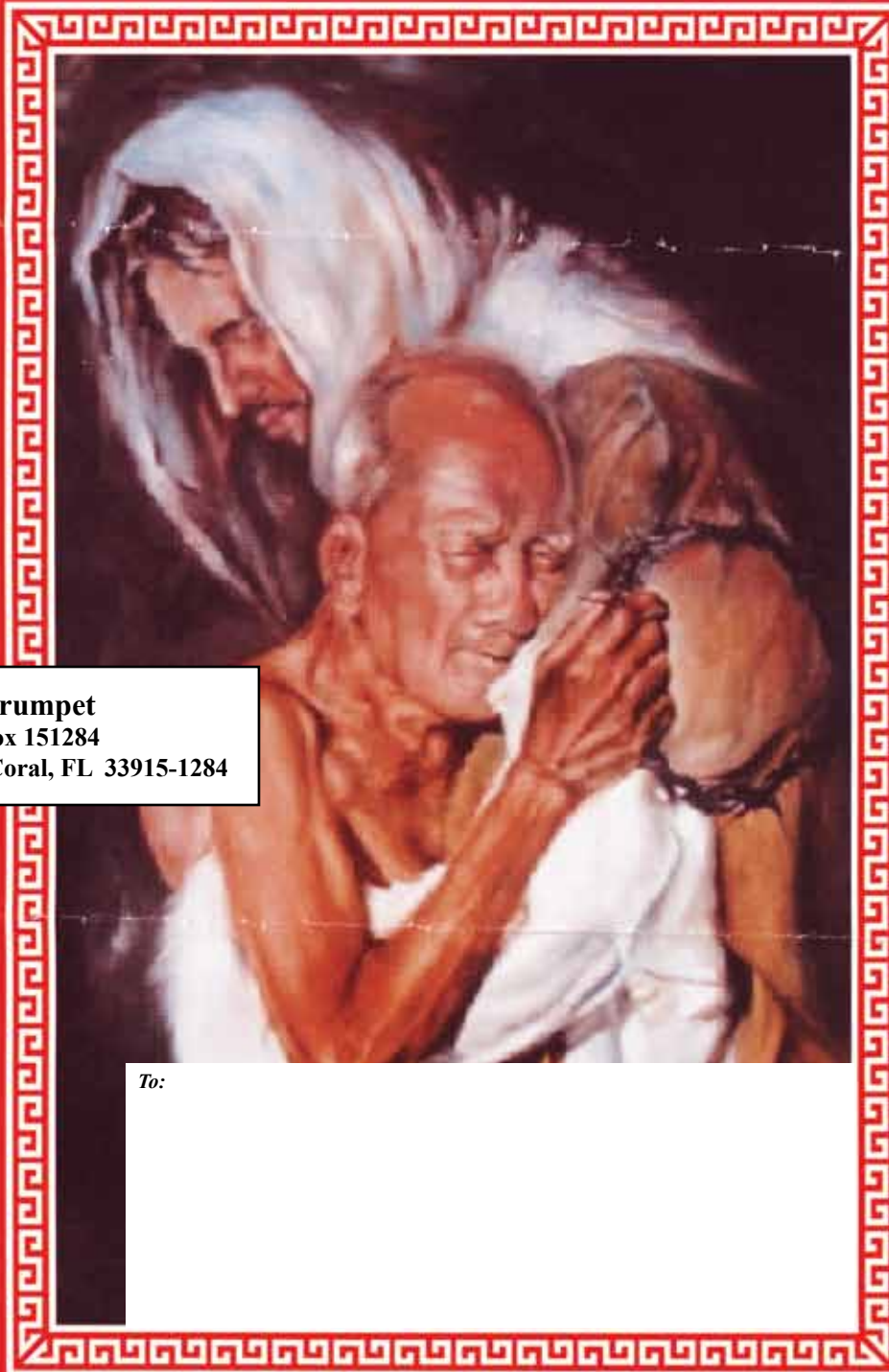


ALLIANCE OF FILIPINO CATHOLIC CHARISMATIC PRAYER COMMUNITIES

16TH NATIONAL CONVENTION

July 1, 2 & 3, 2011

FRIDAY, SATURDAY & SUNDAY



The Trumpet
P.O. Box 151284
Cape Coral, FL 33915-1284

To:

"Return to me with your whole heart..." Joel 2:12

Sheraton Meadowlands Hotel & Conference Center
2 Meadowlands Plaza, East Rutherford, New Jersey 07073