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A Word from Fr. Norbert

THE NEVER ENDING WINTER – THE SEED BED OF NEW LIFE

As we look at winter, what we often see appears to be without life. It is just cold sometimes frozen and somewhat difficult to endure for any length of time. To top all this off it's often wet or, worse yet, it has periods of snow or ice. Everything appears to be black, tan, grey or brown. There are, however, the occasional green tree or bush that seem to defy the harsh death cry of winter. Darkness prevails more than light. On a good day we may enjoy seven hours of sun with three more of light; ten hours in all. The sun always feels good when it's not cloudy and we can find a sunny spot against a wall or some well protected place.

Immediately after we step out of that spot, however, it's always cold. Oh, you can still feel the sun, but the surroundings always overwhelm it and we once again are quickly reminded of winters dominate hold. We wonder when will it end?

Desolation seems to be without life in one's spiritual journey. God seems



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distant and our journey toward our Maker seems frozen. To top it off, the presence of God often feels watered down or, worse yet, blanketed in the stillness of quiet covered over with this unbearable distance and the apparent lack of any movement on God's part. It's just bland with no color in our life. Everywhere we turn our prayer life is labored and without feeling, like it is dying. There is the occasional person who seems to be on fire and alive, and we wonder; why are we trapped here while they seem to defy everything we experience? The darkness is greater than the Light but on occasion at Mass, Adoration, or a bright passage in Scripture we, if the clouds of distance with God lift, find a momentary reminder of faith and it feels good. But it's short lived as everything is once again overwhelmed and the desolation once again exerts its hold. We sit and we wonder will it ever end?

We come to discover Faith, like the assurance that Spring will come, is something willed not felt or understood, but promised – *"I am the way the truth and the life"*. So we patiently wait for the springtime of consumption.

Unseen in nature during these months of cold lifelessness is a quiet undoing. The weeds are slowly disappearing, and the excessive summer's growth is beaten down, becomes brittle and breaks apart. The sea of leaves have drifted to low areas or are entangled in various natural nets and there begin to slowly decay.

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All of this becomes new soil rich in nutrients but also layered with potential new weeds. The violently disrupted soil of spring and summer is washed into low places where it settles into its new home, or it is packed down in place by the winter rains slow movement downward through the hard soil toward underground storage tanks. This movement of water carries with it nutrient rich food charging the soil it passes through with potential life. Rocks are dislodged and what was once unmovable, without notice, becomes a blessing or curse as they begin their slow journey to their new home. This is the real winter wonderland. The God of the Universe prepares for a dramatic orchestra of a violent upheaval of new life. Tender roots penetrate the rockiest and hardest soil. Fragile shoots shove their way out of the solid hold the earth has over them. Tender vegetation rises from death. Creation gives birth after months of labor and what was barren is clothed in beauty never before seen.

Consolation emerges from the tight hold of desolation with a new spiritual union whose beauty has never before been contemplated, as the soul comes to new life in an ecstatic consummation with



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THE POWER OF WORSHIP

BY DR. DENNIS HOLT

There is a distinct difference between praise and worship but for the sake of space, in this article, I will combine them as just worship. Worship was designed by our Father not for His benefit, but for ours. Because God is God He needs nothing, but He has a great desire to be intimate with His children. We are told by Jesus in John 4:24 that the Father is a Spirit and He is looking for those who will worship Him in spirit and in truth.

In the Old Covenant, worship was best expressed by the Tabernacle of Moses – the Outer Court, the Holy Place and the Holy of Holies. The priest would sacrifice the animal in the Outer Court, go to the Bronze Laver and cleanse himself, and then, take the blood of the animal into the Holy Place where there was the Menorah or Candle-stand, the Altar of Incense and the Table of Shewbread all symbolic of the realm of the Spirit. Taking embers from the Alter of Incense he would enter the Holy of Holies and literally sling the blood of the animal onto the Mercy Seat of the Ark of the Covenant. On that blood the Father would show up. One man, one time of year had an opportunity to be intimate with the Father and that man had to be a priest. The curtain between the Holy Place and the Holy of Holies could only be legally pierced on the Feast of Atonement. How sad that must have been for our Father when He wanted so much to be with His children. But, praise God, that curtain was torn from top to bottom the very hour Jesus died on that Cross. The way is now open to the Father, but that way must be understood because that way is worship.

Every time I teach on praise and worship I explain that worship is taking us somewhere. Its mission is to take us from the “Outer Court” to the “Holy of Holies.” The sacrifice of the animal in the Outer Court represents our Lord Jesus. With the power of His Blood we can move from the realm of the natural to the realm of the Spirit. The Bronze Laver was

fashioned from the hand mirrors of the women which symbolizes that before we enter the realm of the Spirit we must do introspection and make sure we are ready. Here we see the Sacrament of Reconciliation as a means of purifying that which needs to be removed before coming before our Holy Father. The washing of the water in the Laver is not only symbolic of this purification but also our preparation to enter the realm of the Spirit by the “*washing of water by the Word*” as described by St. Paul in Ephesians 5:26.

Once prepared, we enter the Holy Place or the realm of the Spirit. Here we become comfortable and are sustained by:

The Menorah which represents the Light of the Holy Spirit

The Altar of Incense which represents our prayer life

The Table of Shewbread which represents the provisions of our Covenant (the Sacraments, the Word, etc.)

As the priest took some of the embers from the Altar of Incense so we realize that our prayer life or communication with the Father leads us into the Holy of Holies and there we commune with the Father who loves us so much.



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This is the destination of worship because worship has the power to build a Tabernacle wherever we are, and the Father always resides in that Tabernacle. He tells us in Psalms 22:3 that He inhabits the praises of His people. Nowhere in scripture does it say that He inhabits the prayers of His people, but you cannot praise the Father and not have Him show up. He's there every single time without exception. Read the story of Paul and Silas in Acts 16 or the dilemma of Israel in 2 Chronicles 20. Jesus is the Lion of the Tribe of Judah. Judah in Hebrew means praise. Jesus is the Lion of the Tribe of Praise.

It is here that so many Catholics miss it. Singing is not worship unless it is taking you somewhere (as described above). *Tehillah* is the word in Hebrew that means to sing, and it is a word that denotes worship, but there's more. *Barak* means to bless as in kneeling or bowing. As Catholics we have this worship down well. There are two more, however, that really get to the heart of worship. The first is *yadah*. It means to throw or extend your arms to the heavens. Why does this word denote worship? The word, *yada*, means "to know." It is a very intimate word. It is used to describe sexual union between Adam and Eve. Adam "knew" Eve and she conceived (Genesis 4:1)... The words are from the same root because to extend our arms in worship is a sign that we are surrendering to our Father. "Come out with your hands up!" is easily understood as a sign of surrender. Also, a child reaching up to his father is a beautiful picture of that child's longing to be intimate with his father. We Charismatics are fortunate to understand this worship very well. We must surrender to Him IF we are going to be intimate with Him.

The second Hebraic word for worship is very commonly used in the scriptures. It is the word, *halal*. *Halal* combined with Yahweh is the origin for our word, hallelujah. We interpret it as "praise be God," but the word actually means foolish raving. To understand this as worship let's look at a Razorback football game. The stands are full of *halal*. Which is more important a football game or your salvation? We can easily go berserk for our team, but we see this as irreverence to our God. What if those people in the stands never cheered for their team? What if you went to a birthday celebration and no one celebrated? What if we go to a CELEBRATION of the Mass and sing but never worship?

The other day at Mass the responsorial psalm went something like, "God mounts His throne to shouts of joy." The word for shout in Hebrew is the word, *shabach* and it is a word for worship. The Father says let the shouts of victory be in the camp (Psalm 118:15). If God does mount His throne to shouts of joy, He is not mounting His throne during any Mass.

Worship was designed by the Father to transform us from the natural realm to the supernatural realm where we meet with Him Face to face. The Charismatic Church, I believe, understands this to a point but we have so much further to go. Somehow, we have come to associate reverence with being quiet. This is not the Father's view of reverence. Heaven is a noisy place. The angels are constantly shouting the holiness of God and the Father has not done near for the angels what He has done for me and you. Many Catholics see even raising hands at Mass as a distraction and disrespectful. People this must change. The Mass should be full of joy and celebration for what our Jesus has done for us. If Publisher's Clearing House shows up at your door with a million dollar check tomorrow, I hope you will not be disrespectful by expressing your joy and thanks to them for what they have done.

I want to encourage all of you Charismatics to stand strong in what you know is the truth. We have been promised by our Father that one day the Tabernacle of David will be rebuilt (Acts 15:16) and we will worship the Father the way He wants us to worship Him. David's Tabernacle had worshippers twenty-four hours a day giving praise and worship to God.

One last thing -- because worship is designed to transform us from the natural realm to the spiritual realm, you can do it anytime, anywhere. As a worship leader I can bring the anointing into any room simply by repeating (singing) the chorus of the song, *Holy is His Name*, by John Michael Talbot. The Holy Spirit loves for us to sing about the holiness of God and this simple chorus is truly anointed. Try it. Shut your eyes, raise your hands in surrender and begin to sing to the Father. You may want to kneel, you may want to shout. You may even want to give God a cheer. Listen to your heart and rejoice. Watch what happens. The Father always shows up. What an awesome Father we have! Let's all learn to worship in a way that increases the intimacy of our relationship with Him. ~~DFH

2018 Arkansas Catholic Charismatic Conference Preview

Friday July 27th

3:00 pm — Registration opens

6:30 pm - First night evening session: **There is More!** Fr. Mathias will talk about Jesus' ultimate mission, to baptize us in the Holy Spirit and give us access to the life He led. He will give the basic Gospel proclamation and his testimony of being baptized in the Holy Spirit and subsequent outpourings in his life. At the end of the evening, people will be invited to come and receive prayer for more of the Holy Spirit in their lives.

Saturday July 28th

Worship

Saturday morning session: **The Normal Catholic Life** Jesus Christ represents what normal Christianity is supposed to be — Patrick Reis will witness to the power of the Holy Spirit to transform us into the image of Christ. He will share his personal transformation and the Scriptures that helped transform his life to begin living a lifetime of faith in the power of God and the supernatural lifestyle available to all Christians.

Afternoon Session:

Hearing God's Voice - Patrick

Heal the Sick — Fr Mathias will share his testimony of coming into healing ministry, provide a concise theology for our power and authority to heal sickness and present a basic prayer model for healing and do live demonstrations.

Impartation - Fr. Mathias will unpack the Pauline teaching of impartation based upon Romans 1:11. He will present both the Old Testament and New Testament foundations for the impartation of spiritual gifts from one person to another. He will also share powerful testimonies of receiving impartation of anointing from others, releasing impartation for others and the supernatural fruit that flowed forth.

Evening - **Healing Service** In the session, Fr. Mathias will preach the gospel of power in that Jesus never proclaimed the kingdom of God without demonstrating it through signs wonders and miracles. He will share Faith giving testimonies of divine healings and create an atmosphere of faith for healing. He will lead the congregation to break down common barriers to receiving healing. He will then lead corporate prayers for healing which will include testimonies of those who are healed. .

Sunday, July 29th

Morning Session

The Prophetic Gifts of the Holy Spirit — Patrick will provide his story on how he grew in the prophetic gifts and how they became a regular part of his lifestyle, provide concise teachings on the gift of words of knowledge and prophecy. He will close with guiding activations for participants to help step into words of knowledge and prophecy

Testimonies and closing words from Father and Patrick followed by Mass

Mission Statement

The mission of the Catholic Charismatic Renewal of Arkansas is to share in and support the ongoing work of the Holy Spirit in the Church, that is, to stir into flame the grace of Pentecost. We strive to do this by:

- Coming together in prayer groups to celebrate and experience the Father's love, grace, and mercy as it comes to us in the person of Jesus Christ and by gift of the Holy Spirit.
- Leading others to the release of the Spirit in their lives.
- Identifying, fostering, and using the particular charisms each has received.
- Serving one another, families, community, Church, and the world.
- Evangelizing, sharing the Good News by word and example.

Conference 2018

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2018 Arkansas Catholic Charismatic Conference



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UPON ALL FLESH**

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Fr. Mathias Thelen



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Praise and Worship for Charismatic Prayer Groups

by Janie Calvert

The Catechism of the Catholic Church explains that “praise is the form of prayer that recognizes most immediately that God is God. It lauds God for His own sake and gives him glory, quite beyond what He does, but simply because HE IS....By praise, the Spirit is joined to our spirits to bear witness that we are children of God....Praise embraces the other forms of prayer and carries them toward him who is its source and goal (God the Father.” (#2639)

The Psalms are our biggest resource for continual offering of praise: “Greet God with a song of praise” (Psalm 95:2), “enter the temple gates with praise” (Psalm 100:4) “bless the Lord at all times; praise shall be always in my mouth” (Psalm 34:2; “all you peoples clap your hands; shout to God with joyful cries.....sing praise to God, sing praise” (glory, might, power, thanksgiving, wisdom and praise (Rev. 4:11; 5:12-14; 7:10-12)

Often, we Catholics are more familiar with prayer that involves asking, thanking, reciting, conversing, meditating and quiet. We need to be educated about the value of the prayer of praise. The Mass is filled with prayers of praise including the Glory to God, Holy, Holy, Holy and Alleluias. When we sing or say Alleluia we are saying “praise the Lord!” St. Paul in Eph. 5: 18-20 exhorts us “be filled with the Holy Spirit, addressing one another in psalms, hymns and spiritual songs, singing and playing to the Lord in your hearts.”

The purpose of praise is related primarily to God and secondarily to us. Our primary focus is to honor God by proclaiming, rejoicing and uniting ourselves with God for his own sake and for what he has done.

When we come to our prayer meetings, we need to let go of the concerns of the day, slow down and enter into the presence of God. With some songs we are going to meet God and sing directly to Him, not merely about Him.

Three forms of honoring and praising God are found in the Psalms:

1.Proclamation Praise: The Holy Spirit working with our minds and memory to proclaim and announce to God and to ourselves, the good news of what God has accomplished and the truths of our faith. Then our minds and memories become rooted in God. Psalm: 96: 1-3 proclaims: “Sing to the Lord a new song; sing to the Lord, all the earth. Sing to the Lord, bless his name; announce his salvation day after day. Tell God’s glory among the nations; among all peoples, God’s marvelous deeds.”

2. Jubilation/Rejoicing Praise: The Holy Spirit energizes our spirit with joyful praise. The infilling of the Holy Spirit lifts up our human spirit to praise God in the joy of the Holy Spirit. We are called to be expressive and make a joyful noise. Psalm 47:2 says it well: “All you people, clap your hands; shout to God with joyful cries.”

3.Union of Praise/Worship (a loving adoration and longing for the presence of God). The Catechism of the Catholic Church says this about worship. “You shall worship the Lord your Godand him alone shall you serve” (Mt 4:10). (This was when the devil was trying to tempt Jesus in the desert.) It goes on to say: Adoring God, praying to him, offering him the worship that belongs to him, fulfilling the promises and vows made to him are acts of the virtue of religion which fall under obedience to the first commandment.” (# 2135)

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To submit an article, photograph or event for the April 2018 newsletter please contact Linda Williams at lwilliams.1234@sbcglobal.net or Sherry Asbell accnewsletter@gmail.com. Deadline is March 15, 2018.

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Therefore, we see that the 3rd form of honoring and praising God found in the Psalms is a loving adoration and longing for the presence of God). St. Paul writes in Rom. 5:5 “the love of God has been poured into our hearts through the Holy Spirit.” The Holy Spirit fills our heart with a longing love for God. When our hearts become rooted in God, we come to a simpler, slower, softer, more repetitive expression of longing for God, a union with God’s love and an abiding in God’s presence. (Psalm 42: 2-6) In our prayer groups, songs such as “Oh Come Let Us Adore Him” or just singing “Jesus” over and over leads us into the quiet time when we sit silently and listen to what the Holy Spirit has to say to the group.

So, we see, these three forms of praise and worship root our whole selves – mind, memory, spirit, body, and heart - in God. As we honor God, we become transformed.

The leaders of a prayer group should attempt to conduct their meetings in harmony with these three forms of praising and honoring our Lord. The music leader should try to begin with songs that are filled with Proclamation praise and Jubilation/ rejoicing. At some point the Spirit usually leads the group into gentler, meditative songs of union, praise and worship. The focus is not to “get into the music” but to “get into the Lord.” Songs are a help for praise, but not the heart of praise.

We are transformed by developing an attitude of praise, which creates a spirit of faith and overcomes negativity. We are transformed by the Spirit being joined to our spirit (Rom 8:16-17) As we proclaim in praise that God is in charge, our spirits become more open to letting the Holy Spirit influence us and empower us with his gifts for ministry.

Growing in praise involves both surrendering to the Holy Spirit and practice. St. Paul says to “strive eagerly” for the spiritual gifts. Eagerness opens our spirit to surrender to the Holy Spirit. We need to pray regularly for the Spirit’s gift of praise, a heart for praise and an attitude of praise. Also, we can pray for people to receive the gift/charism of tongues. This gift helps us to surrender to the Spirit of God praising within us and helps us to persevere in praise and worship. Praising or praying in tongues sometimes leads us into a rejoicing, proclaiming attitude, while at other times, it leads us into a contemplative, loving union attitude. We cooperate with the Spirit’s gift of praise by learning a language of praise and practicing it.

We need to understand the importance of praise and worship as it helps us to enter into a way of praying which can have a tremendous influence on our spiritual life and our life of ministry. If we persevere we will develop a deeper intimacy with God through the Holy Spirit and learn to live in the leading and empowerment of the Spirit.

Resource: “Praise and Worship” leaflet from the National Charismatic Renewal Center



Check These Out!!!!



New from Encounter Ministries — Demonstrating God

Newsletter Article Sought, Questions Answered

If you have an article you would like to submit for publication in the ACCR newsletter, please submit it to Linda Williams at accnewsletter@gmail.com. Next newsletter—June 1, 2018. Submission deadline May 15, 2018. All articles submitted are subject to review before publication.

????? Do you have a question for the Arkansas Catholic Charismatic Renewal? Please send your ?? To accnewsletter@gmail.com.

CHARISMATIC PRAYERS GROUPS IN ARKANSAS

Group Type	Name	City	Contact	Email/Phone
Prayer Group	New Life	Conway	Pat Hoelzeman	501-329-6314
Prayer Group	Heart of Jesus	Fort Smith	Phylis Weisenfels	479-783-0971
Ministry Magnificat	A Ministry to Catholic Women	Hardy	Shirley Heuser	807-856-2543
Prayer Group	Light In the Darkness	Hattieville	Donna McCall	501-354-9786
Prayer Group	Children of God	Hot Springs	Christy Miller	501-318-9242
Prayer Group	Christ the King	Little Rock	Fred & Tammy Woell	501-225-9287
Prayer Group	Holy Souls Prayer Group	Little Rock	Susej Thompson	501-772-2512
Prayer Group	Living Waters	Mena	Dc. Larry Hatch	479-394-5655
Prayer Group	Our God Reigns	North Little Rock	Jerri Miller	501-835-6044
Prayer Group	The Friends of Jesus	Pine Bluff	Jim & Joanne Rin- chuso	870-879-3555
Prayer Group	St. Paul	Pocahontas	Dennis & Janet Holt	870-892-9473
Prayer Group	Praise and Worship	Russellville	Marion Hotz	479-967-4296
Prayer Group	Glory of Zion	Subiaco	Fr. Mark Stengel OSB	479-934-1169
Prayer Group	Merciful Heart	Rogers	Rebecca Brandes	316-258-2583
Prayer Group	Holy Family	Hot Springs	Ruth Sliger	501-282-5292