

that is within the sphere of our free will and is not forbidden to it; so that for our part we do not desire health more than sickness, wealth more than poverty, honor more than dishonor, a long life rather than a short one, and similarly in all the rest; Only desiring and choosing that which leads more surely to the end for which we are created”⁵

The Apostle John said it this way: “Do not love the world or anything in the world. If anyone loves the world, the love of the Father is not in him. For everything in the world—the cravings of sinful man, the lust of his eyes and the boasting of what he has and does—comes not from the Father but from the world. The world and its desires pass away, but the man that does the will of God lives forever” (1 John 2:15-17 NIV)

St. Paul says it this way: “May I never boast of anything but the cross of our Lord Jesus Christ! Through it the world has been crucified to me and I to the world” (Galatians 6:14 NAB) Jesus said it in many ways and places. “Anyone that does not pick up his cross and follow me cannot be my disciple.” (Luke 14:27)

What does all this mean to us as charismatic Catholics? Just this; God has poured out His Holy Spirit and His grace in abundance upon us for service to His Body. And in the Charismatic Renewal what is our primary service? We believe that our primary service is to be for God an example of the reality that God answers prayer. We are to be a people of prayer that we might always be a



people of hope. A people of hope that we might be a people of praise and trust in all circumstances. A people of praise and trust that we might hear clearly what God wants to do in a specific situation, and a people of faith that is willing to act boldly in obedience to the ‘word’ we hear so that God can act in the situation to save His people. And finally to be those instruments of praise and power that God through His Holy Spirit might draw others to Himself as Savior and LORD. Are we willing?

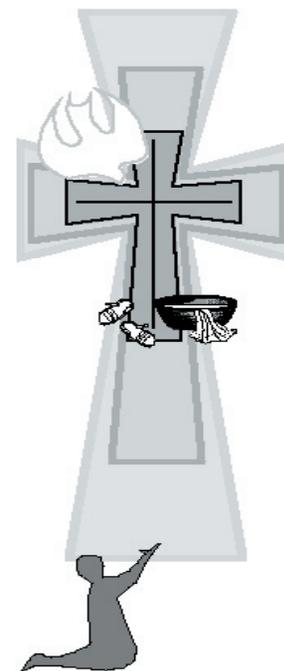
Will we continue to commit ourselves to God alone and to “praise, reverence and serve.” Him alone? Are we willing to be thought of as strange, different, the same stigma that the Lord had to bear? Are we willing to allow the Holy Spirit to make us conservative/liberals in our trust and faith in Him? Conservative because we believe and submit to the authority of our Church and we have learned to submit to the authorities God has established over us; and liberal because we are constantly looking for, and expecting, change in our lives as Jesus becomes Lord. May God through His Holy Spirit continue to teach us how to let Jesus be Lord that through our lives He may accomplish all that He desires in this work in the Charismatic Renewal.

Will you pray this prayer with us? *God our Father, we pray that you keep us safe from knowledge that would draw us to anyone or anything other than the person of your Son Jesus Christ. We acknowledge our sinfulness in tending to look for independence from His personal Lordship over our life, and we entrust ourselves to your Holy Spirit to teach us how to submit to this glorious Lordship of Jesus. May you in deed be glorified in your Son as the life of our lives. In Jesus precious name we pray.... Amen.*

FOOTNOTES

1. L’Osservatore Romano, June 30, 1986, Pp5
2. Joshua 5:13-15 3. Romans 8:31 4. Hebrews 13:8
5. St. Ignatius Spiritual Exercises, Ist. Week, Statement Of Principle & Foundation.

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JESUS CHRIST IS LORD

By Pat Mullins

*Jesus replied) “Stop toiling and
ng and producing for the food
t perishes and decomposes in
using; but strive and work and
produce rather for the lasting food
which endures continually unto life
eternal. The Son of man will give (furnish) you that, for
God the Father has authorized and certified Him and
put His seal of endorsement upon Him. They then said,
What are we to do that we may (habitually) be working
the works of God? What are we to do to carry out what
God requires? Jesus replied, This is the work (service)
that God asks of you, that you believe in the One Whom
He has sent — that you cleave to, trust, rely on and have
faith in His Messenger ..Jesus replied, I am the Bread of
Life. He who comes to Me will never be hungry and he
who believes on and cleaves to and trusts in and relies
on Me will never thirst any more — at any time. (John
6:27-29 & 35 Amplified)*

*But you shall receive power — ability, efficiency and
might — when the Holy Spirit has come upon you, and
you shall be My witnesses in Jerusalem and all Judea
and Samaria and to the ends — the very bounds— of
the earth.*

(Acts 1:8 Amp)

In a message delivered by our Holy Father John

Paul II to some of the Bishops of North-East India on June 20, 1986, he said: “There is one aspect of your pastoral mission about which I wish to reflect with you, and indeed with all who have a share in the Church’s service to the human family. Is the question of the centrality and primacy of the person in relation to every aspect of the Church’s activity.

This reflection applies first of all to the very content of evangelization. The heart of your pastoral ministry is the preaching of the Good News of salvation in the person of Jesus Christ, the Word made flesh. The message is not merely a theory of doctrine, however sublime. The first obligation of the apostle is to bear witness to the person of our Lord and Savior “that which we have seen and heard we proclaim also to you” (1 Jn. 1:3)

The basic content therefore of evangelization and catechesis is not an abstract lesson for living, but the reality of the Son of God and Son of Man, our Lord Jesus Christ. In fact, “to evangelize is first of all to bear witness in a simple and direct way to God revealed by Jesus Christ, in the Holy Spirit: to bear witness that in his Son God has loved the world—that in his Incarnate Word he has given being to all things and has called men to eternal life”. (Evanvelii Nuntiandi, 26).

Later he said; “In relation to catechesis you yourselves have written: “To acknowledge Christ as the center of catechesis would imply that we teach about him, that whatever we say or do will have reference to him, and above all, that he himself is the Teacher.” (Joint Pastoral Letter on Catechesis in North-East India, 1984, no. 4).

I wish to encourage you never to lose sight of the centrality of the person of Jesus Christ in every activity aimed at building up the Christian community. The servants of the Gospel must always be careful not to teach a message deprived of its substance or to transform the message of salvation

into a mere theory of social and economic justice. The fervour and resourcefulness of your Churches depend on the measure in which the person of our Lord remains the focal point of your lives and endeavours. The importance you give to the Bible in the formation of your communities offers the assurance that their prayer and spiritual life will be founded on the solid basis of the word of God. ¹ Thank you Lord Jesus for our spiritual leader



that speaks so clearly your word on these matters.

One of our favorite quotes is: “Christianity is not first of all a religion, but a relationship” We know that true religion will flow out of that relationship because Jesus is Truth, and He is to be our life. Christianity is not first of all a morality, a series of teachings, or a philosophy of life, it is relationship with the person of Jesus Christ THE Lord, and we call Him our Lord because the Holy Spirit has revealed Him to us as Lord. Our challenge then as Christians is to increasingly let Him be Lord! We want God to be our savior, our advisor, our defender, our healer, our comforter, even our equal partner — just as long as we have the final word on any matter—not our LORD.

How often we are of the same attitude as Joshua as he encountered the ‘Captain of the army of the Lord of Hosts’ ² Joshua’s question was: “Are you for us or against us?” This is a good question from any human point of view. Don’t we often need the assurance that God is ‘for us’? After all, didn’t the Apostle Paul tell us; “If God be for us who can be against us?”³ Indeed, if God is on our team what difference does it make who, or how many, are on the other team? There are many “religions” around today that proclaim God is for us, but they often forget the conditions of how we can experience in our lives that God is for us. It is an indisputable fact that God is for us, He proved that in becoming a man, dying for us, and rising again to live for us. To be sure, God is for us! The problem exists that we are not for God!

The response to Joshua’s question is the same for us today; “*The man said to him, ‘I am here as captain of the army of the Lord’ Joshua fell down before him, face to the ground, and said, ‘What have you to say to your servant, my Lord’*” That is the part that the pride of humanity doesn’t like to read or do. The captain of the army of the Lord said to him, ‘*Take off your sandals; the place where you are standing is holy*’; and Joshua obeyed. Throughout scripture the barefooted person is the slave or servant, just as Jesus was when He walked this earth as a man. He still walks it here in the humanity of His Body of Christ. He is the Same Forever! ⁴ Jesus, meek, lowly and humble of heart toward the weak, erring, sinful, and needy people of God, the servant of God’s people. Humble before God, servant before people, and conqueror before sin and Satan. He is the same today. How is He in you? Is He Lord of your heart? and mind? and will? and soul? your strength and weakness? your likes and dislikes? Has the insidious demon of the varieties of humanism invaded into this Lordship? Humanism simply defined is the human being as the motive and purpose of my life instead of God. It may be secular or religious humanism, but the focal point is the same.

St. Ignatius in his introduction to the ‘Spiritual Exercises’ has this statement:

“Man is created to praise, reverence, and serve God our Lord, and by this means to save his soul. And the other things on the face of the earth are created for man and that they may help him in prosecuting the end for which he is created. Whence it follows that man is to use such things just in so far as to help him towards his end, and he should avoid them in so far as they hinder him in that respect.

For this reason it is necessary that we should be indifferent to all created things in everything

