

Burning Bush House of Prayer

Cor Sacratissimum Iesu

Mission Statement

The Most Sacred Heart of Jesus Burning Bush house of prayer opened in the Diocese of Allentown, Pennsylvania, during the vigil Mass on the First Sunday of Advent 2004, the Year of the Eucharist. Our mission is to follow the vision of Our Holy Father, Pope John Paul II, in fostering “*the spirituality of Pentecost ... as a renewed incentive to prayer, holiness, communion and proclamation.*” Those who participate in the Burning Bush will be asked to selflessly offer themselves as a sacrifice of prayer for the life of the Church and the world. All those involved with The Most Sacred Heart of Jesus Burning Bush will offer praise, adoration, and intercession to the Heart of Jesus burning with love in the Most Blessed Sacrament. Our mission is rooted in returning to the Upper Room, the Cenacle, where Jesus both offered His Life in the Eucharist, leaving us a Perpetual Communion with Him, and after His Resurrection poured out the promised Gift of the Holy Spirit on Pentecost.

Role in Evangelization

Our Holy Father in encouraging this initiative sees the opportunity for rediscovering the Spirit of Pentecost in the Church through the Charismatic Gifts of the Spirit, which inspired the Apostles to “go out to all the ends of the earth and proclaim the good news.” Therefore the role of prayer, intercession, and adoration which those who participate in the Burning Bush breathe in deeply whenever they enter in to the house should propel one to evangelize. This initiative is established in our Diocese within the bounds of the Catholic Charismatic Renewal whose auspices fall under the Secretariat of Evangelization. Our offering of prayer and intercession should bear fruit in every aspect of evangelization in our Diocese, in our Nation, and in the Universal Church.

Faithfulness to the Magisterium of the Church

Every initiative in the Catholic Church must be subject to constant scrutiny and review by the Shepherds of the Church. The initiative known as “Burning Bush” in the Universal Church has been approved and encouraged by the Holy Father himself and therefore as it is expressed in the Church in Rome it should be expressed in its substance in other local churches. The Most Sacred Heart of Jesus Burning Bush intends to do whatever the Catholic Church desires her to do and nothing more nor

nothing less. The initiative is subjected completely to our Diocesan Bishop and in whatever way we can build up the Church locally or universally we will always do so in complete obedience to the local Bishop and the Universal Magisterium of the Catholic Church.

Three Pillars of the Burning Bush Initiative

The Burning Bush Initiative has three pillars:

1. A Return to the upper room
2. Adoration
3. Intercession

In order to participate in the Burning Bush Prayer Vigils which are at the heart of The Most Sacred Heart House of Prayer one must have some basic understanding of all three pillars.

1. A Return to the Upper Room

Kim Catherine-Marie Kollins who established the Burning Bush Initiative in Italy speaks about this pillar as she says: **“It is the fullness of the Upper Room experience that the Holy Spirit wants to deepen in us, not only that of Pentecost but also of the Last Supper; always remembering that first the Upper Room was where Jesus established the Eucharist and the ministerial priesthood.”** The entire house of prayer has at the center of its spirituality Our Eucharistic Lord. Every participant will gather in the presence of Our Eucharistic Lord either reserved sacramentally in the Tabernacle or exposed in the monstrance on the altar. Either way, reserved or exposed, we believe and know the power of Our Lord’s Body and Blood in the Eucharist is the place “par excellence” to gather in order to return to the Upper Room. It is in His Presence that the Church can and will rediscover the power of Communion, the gift of the ministerial priesthood and religious vocations, the Spirit of the Cenacle of Pentecost.

2. Adoration

The second pillar of the Burning Bush Prayer Vigils is an attitude and willingness to stand, sit, fall on one’s knees, or prostrate on one’s face in adoration of Our Lord Jesus. This act of adoration is primarily an interior one, but as human beings with real bodies an act of adoration moves from an interior disposition of will to an exterior expression of praise. The Church is the Body of Christ and therefore our adoration is expressed through body language. The Catechism of the Catholic Church states that: **“Adoration is the first attitude of man acknowledging that he is creature before his creator. It exalts the greatness of the Lord who made us (Psalm 95, 1-6) and the almighty power of the Savior who sets us free from evil ...”** (CCC 2628). No one claim Jesus as Lord except in the Holy Spirit and likewise no one can truly adore Jesus as Lord

except by the power of the Holy Spirit. Adoration in a Burning Bush Prayer Vigil can take many forms: Praise and Worship in Song and Prayer, Praying the Scriptures of Adoration, especially from the Revelation of St. John, Raising ones hands to the Lord, prostrating one's body before the Lord, and contemplation in silence before the Lord of all Creation, Jesus present in the Eucharist.

3. Intercession

The third and most essential pillar of the Burning Bush Initiative is offering one's whole life in sacrifice as a gift of Intercession for the Church and many varied specific intentions. Intercession in love, which literally means "to stand in the gap" is the act of salvation by the Body of Christ for the forgiveness of sins and the healing of the whole world. Jesus Christ as he hung on the cross is the definition of Intercessory Love. He hung between heaven and earth, life and death, sin and the Father, sin and humanity, humanity and the Father. He interceded in every word He spoke to the Father: **"Father, forgive them they do not know what they are doing;" "Into your hands, Lord, I commend my Spirit;" "I thirst;"** Jesus is the Intercessor and we as members of His Body are called to do likewise. Intercession can be a crucifying experience and also can bring great joy. It is the reality of prayer St. Paul speaks of when he describes the internal working of the Body of Christ: **"When one member of the Body suffers all the members suffer with it. When one member is honored, all the members share its joy" (I Cor 12:26)**

A willingness to intercede in the Spirit is essential, not just very important, but essential, "of the essence," for all those who come to participate in the Burning Bush Prayer vigils. This is not a place to just pray distantly or in order to be built up for oneself, but rather we come to intercede, "to stand in the gap," or rather "to hang between heaven and earth, life and death, sin and the Father, sin and humanity, humanity and the Father." This real intercession will involve sacrifice, spiritual battles, and real suffering at times. It will require courage and love and therefore everyone who comes to intercede must be ready to do whatever the Lord asks of them.

Intercession takes many forms and since there is no possibility for intercession apart from the Holy Spirit, Kim Catherine-Marie knew that Charismatic Intercession is a primary way to offer ones heart completely as the Spirit leads. She says: **"It is intercession in the power and the gifts of the Holy Spirit, where we may intercede by means of the Spirit with great fervor, as our primary focus for the Renewal of the Church, the Unity of Christianity and Renewal of Society, thereby "a renewal of the face of the earth", encompassing the call to new evangelization and the conversion of all sinners, as well as other special intentions."**

Charismatic Intercession is foreign to many in the Catholic Church and yet it is a very powerful way to pray in the Spirit. St. Paul talks about how **"we do not know how to pray as we ought,"** and yet he goes on to say: **"The Spirit Himself makes intercession for us with groanings**

that cannot be expressed in speech. He who searches hearts knows what the Spirit means, for the Spirit intercedes for the saints as God Himself wills” (Rom 8:26-27)

The Burning Bush Prayer Vigils are marked in a primary way by Intercession in the Gift of Tongues. If not everyone at the House of Prayer prays in the gift of tongues at any given time a teaching should be done regarding the gift before the time of intercession begins. The time of intercession which is the majority of time during any prayer vigil is marked by a long period of time praying in tongues and interceding for specific intentions marked out at the beginning of the prayer time. More will be written in an appendix to this handbook regarding Intercession in Tongues.

The Most Sacred Heart of Jesus Burning Bush Prayer Vigils

Structure

Each Prayer Vigil will be entered into by as little as one intercessor and as many as can fit in the chapel. The general size of a prayer team should be 3-7 intercessors.

The length of time for each prayer vigil is four hours. In the beginning of the house of prayer one prayer vigil per day is hoped for, but as the house of prayer grows the hope is to allow for perpetual prayer vigils which will take place 24 hours a day. When that is made possible by the Lord, then there will need to be 6 vigils a day.

The four hour prayer vigil will take this form and be taught to all the prayer teams as they arrive by a leader in the House of Prayer.

1. 30 minutes to 1 hour of **Praise and Worship, preferably with Song.**
2. 30 minutes to 1 hour of **Silent Adoration** before the Most Blessed Sacrament - a time of “Contemplating the Face of Jesus” that we may focus our hearts on “the Heart of Jesus” – a time of joining our burdens and sufferings to the “Cross of Jesus”.
3. **Intercession** – A 90 minute to 2 hour period of time for charismatic intercession in the gifts of the Holy Spirit (using the intercessory form of the gift of tongues, the “abc” model, as Kim Catherine-Marie calls it. This will be described below in the section on “praying in tongues”). A short teaching on intercessory prayer could be done at this time, especially about the use of the gift of tongues in this form of prayer. If a teaching is done it is best to start with a short time of worship followed by the teaching and then an extended time of praise followed by the intercession time. Other intercession forms according to the various spiritualities of the groups involved can be used, but the prayer leader should encourage an openness to interceding in the Spirit.

4. A 30 minute time period for **individual charismatic prayer**, usually in groups of three (preferably using the intercessory form of the gift of tongues). This individual charismatic prayer for building up the Body of Christ will be described below as well.

Breakdown of Each Part of the Prayer Vigil

As the prayer teams arrive at the House of Prayer they will be greeted by either a missionary intercessor who will be staying with the Apostolate for a period of time or by a volunteer intercessor approved by the initiative to teach.

1. Praise and Worship, preferably with Song.

The beginning of each prayer vigil should be with joyful praise and if possible songs of worship. It will not be possible for each prayer team to have musicians with them most likely, however, if there is a desire to play praise music on a CD or other form of recording, then that can be used as a tool to facilitate worship. If however singing acapella is preferred, then that is fine as well. Song is also not necessary during this part of the vigil, but it does facilitate worship. The praise can take the form of vocal prayers of free praise and worship. This time in the vigil is meant to call down the Spirit and to worship Our Eucharistic Lord present before the prayer team. It is meant to stir up hearts and allow freedom to reign. This time can last from 30 minutes to an hour. An hour of praise and worship is preferable, but if the group feels more comfortable and ready to enter the next phase quicker then go as the Spirit leads.

2. Silent Adoration

During the next part of the vigil the prayer team really enters into the Spirit of Adoration, which happens most powerfully in silence. During this time the individual intercessors can take any prayer posture they feel led to take, including prostration or kneeling, standing or sitting. They can have hands raised in the air or folded in front. This body language in adoration is important and the silence is important. If during this time a team member receives a word from the Spirit, they should write it down to share during intercession. This is a time to unite one's heart with the Sacred Heart of Christ Crucified. This time can last from 30 minutes to an hour, again an hour is preferable, but go as the Spirit leads.

3. Charismatic Intercession

This part of the prayer vigil is the longest and most intense. This part of the prayer vigil can be further divided into six sections if it makes it more manageable for the prayer team. That can be six 15 minute sessions, which makes 90 minutes or six 20 minute sessions, which makes 2 hours of intercession. The six sessions can correspond to the specific intentions which will be interceded for

during the prayer vigil. There are two intentions our Holy Father has asked for the Burning Bush Initiative world-wide to intercede for and two intentions our local Bishop through our Secretary for Evangelization has asked us to intercede for and each prayer team can bring two or more specific intentions to intercede for.

Two prayer intentions for intercession by Our Holy Father:

1. **Full Christian Unity – drawing all the baptized into Full Eucharistic Communion**
2. **Conversion of Sinners – So all might receive the fullness of Reconciliation to the Father**

Two prayer intentions for intercession by our local Bishop through the Secretary for Evangelization:

1. **For the Renewal of the Priesthood – all priests, those active and those inactive, specific priests may be mentioned here as well**
2. **For an increase in the openness of all called to priesthood and religious life so they might hear and say: “Yes” – increased response to religious vocations**

Two prayer intentions for intercession by your prayer team:

- 1.
- 2.

Once the prayer team has outlined the six intentions they can begin the intercession. This time of intercession can be very free and open or very structured again at the Spirit’s prompting. It is also possible and encouraged to have praise and music during this time of intercession as well. If music can be played and worship can be offered even as the group intercedes in tongues then wonderful. If that is not possible then the intercession in tongues can be more concentrated. Kim Catherine-Marie uses a method called the “abc method of interceding in tongues.”

“It follows this format:

A simple “abc” way to begin charismatic intercession with prayer in the gift of tongues is:

- a. **present the intention to the Father in Jesus’ name**
- b. **intercede in the gift of tongues until the prayer naturally comes to the end**
- c. **prayers of thanksgiving and blessing in faith, believing the Holy Spirit knows how to pray the perfect will of the Father for this intention (Rom 8, 26-28).**

In a group it is necessary for a person to lead the session. It is possible to include a time of intercession through worship and by praying the scriptures of adoration. (ie. Psalms and Revelation ch.4-5)”

This method again could be a tool used by prayer teams to begin, intercede, and conclude the time of praying in tongues, but please follow the Spirit’s lead and be free. There will be a brief teaching eventually in an appendix of this handbook on praying in tongues.

4. Individual charismatic prayer

This final part of the prayer vigil takes the intercession in tongues and allows the prayer team to pray over each other in tongues for an outpouring of the Spirit on the whole Body of Christ through one of the individual members. It is a belief that where one member of the Body is present the whole Body is united there by the Spirit. So by praying over someone through the “laying on of hands,” the Body of Christ is being interceded for as a whole through one of its members. Each member of a prayer team does not need to receive prayer, but a few should act as representative members and allow their hearts to be conduits of grace for the whole Body of Christ. Remember this is not prayer for an individual, but intercession for the Body, the whole Bride of Christ. The person being prayed with should surrender their Body to Jesus in the Eucharist and allow themselves to be instruments of grace. Those praying over the person should be praying prayers for the Church Universal and for the specific intentions mentioned. Praying in the gift of tongues should be primary. This time can last anywhere from 15 to 30 minutes.

History, Scheduling & Leadership in the The Most Sacred Heart Burning Bush House of Prayer

Brief History of this Initiative in the Diocese of Allentown

The history of the Burning Bush Initiative in Italy is well outlined by Kim Catherine-Marie Kollins and it begins in 1997. The initiative in the Diocese of Allentown begins in seed as two seminarians Kevin McGoldrick and Scott Ardinger are in St. Charles Seminary, Overbrook. During the years 1999-2000 there is a great gifting in the Charismatic Renewal in Philadelphia. At the same time a Charismatic community in Baltimore, Maryland, the Lamb of God community, which has been flourishing for more than 25 years is handing over much to the next generation of youth. At the same time in DeSales University in our Diocese a group of students are praying together regularly in a Charismatic prayer group. At the same time some of the young adult members of a Praise & Worship music ministry called: “Cedars in Christ” are growing and leading many to worship Jesus freely and charismatically in the Blessed Sacrament. At the same time Franciscan University in Steubenville is growing and planting many seeds during their summer youth conferences. At the

same time a youth group in New Jersey called “Lion of Judah” is praying charismatically each week and growing in numbers. At the same time Youth 2000 retreats run by the Franciscan Friars of the Renewal in New York are spreading and allowing teens to worship Jesus in the Eucharist even more charismatically and openly. Needless to say all these groups become united in the Lord in an amazing way.

After Fr. Scott Ardinger is ordained a priest in June 2001 he begins praying more about the move of the Spirit in the Church and unites himself more closely with the Lamb of God community in Baltimore, Maryland. A Mass is celebrated with their community in July 2001 and that solidifies many relationships in the community. This community is a lay and ecumenical community which is primarily Catholic charismatics. There has over the years been a growth of a more Eucharistic spirituality in all those associated with the Lamb of God. November 23-25, 2001 is the first experience of the Burning Bush which we had and at that point we did not even know we were experiencing the Burning Bush. There was the first of a yearly retreat held with the young adults from the Lamb of God and others, some from Cedars and from Steubenville. This happened without anyone knowing what was happening in Italy with Kim Catherine-Marie. It was a Eucharistic centered Charismatic retreat which took the form of a Burning Bush vigil that was all weekend. It was powerful. All felt that the Lord would grow this community and bless it with a mission. This retreat was held from that year forward during the second weekend in January. Another great move of the Spirit was the ordination of Fr. Kevin McGoldrick for the Archdiocese of Philadelphia in May, 2003.

Moving forward to the connection of the Burning Bush in Italy and the House of Prayer we now have established. On May 29, 2004, Our Holy Father encourages the Burning Bush Initiative. Shortly after this Kim Catherine-Marie Kollins comes to the USA to share this initiative with leaders from the Charismatic covenant communities in America. One of her books gets in the hand of Martin Hudak who is a leader of the People of God Charismatic covenant community in Nanticoke, PA. Fr. Scott knows the Hudak family through their granddaughter Judy who attended Kutztown during the 1999-2000 year in which so many seeds were being planted. On July 25, 2004, a Sunday, but normally the Feast of the Apostle James, Fr. Scott celebrated a 25th anniversary Mass for Martin’s son, Michael and his wife, Joyce. After the Mass Joyce who had a copy of the book by Kim Catherine-Marie handed it to Father Scott to pray about the initiative. Little did she know it was the very thing which had been prayed about for over 4 years. After that day things moved quickly in the hearts of so many.

On July 26, 2004, the feast of Sts. Joachim and Anne, only one day after receiving, reading, and praying about the initiative, Fr. Scott emailed Fr. Michael Camilli who is Secretary for Evangelization for the Diocese of Allentown. He received a very positive response on August 4, 2004, the memorial of St. John Vianney from Fr. Camilli which stated that we should wait till after the priest workshops in October to move forward. In the meantime a meeting was set-up with the Charismatic leaders in the Diocese who are headed by Fr. Larry Hess, the Bishop’s liaison to the Charismatic Renewal, who has been involved in single-handedly propelling the Renewal in Allentown over the last 20 years. This meeting was organized in September, 2004 and held on

October 21, 2004 at Kutztown University in the Christopher House by Fr. Cliff Bishop, who has also been an amazing influence in the renewal in our Diocese. There were many priests, deacons and laity present. It is ironic that the very place Fr. Scott met Judy Hudak whose mom would eventually reveal the Burning Bush to him is the very place this meeting took place to strengthen the Charismatic renewal in our Diocese.

At the end of that meeting Fr. Scott mentioned the Burning Bush and that we needed a place to begin if all felt it was worthy to begin here. Immediately and without hesitation Fr. Michael Camilli offered the priest villa for the Sacred Heart Fathers as a place to have the House of Prayer. It was an answer to five years of prayer and a new move of the Spirit in our Diocese. Subsequently the Sacred Heart Fathers living at the Villa have met with Fr. Scott and Fr. Camilli and have welcomed the initiative with open arms. Fr. Camilli has hinted that if a community develops from this House of Prayer and the Burning Bush outgrows the Priest Villa there may be the possibility of a convent as a place to set up permanent residence in the future.

Since October 21, 2004 there has been an effort to evangelize the initiative. Fr. Scott chose a young woman Karen Rumore who is from his parish and some young adults to assist with the organization and recruiting effort. If anyone reading this is interested in scheduling a prayer team, becoming a missionary intercessor, or just needs more information please contact Karen at krumore@yahoo.com. There have been many young adults both from Lamb of God and Steubenville who have been contacted to pray about being a missionary to the House of Prayer. Ideally a full-time intercessor sent by God should be present to greet and train prayer teams as they arrive at the Burning Bush. Until God provides full-time missionaries other leaders will need to be called forth to train and teach prayer teams as they arrive. The opening mass for the Burning Bush is scheduled for Nov. 27, 2004, the First Sunday of Advent, the First day of a New Church Year, the Year of the Eucharist.