

**New Years 2017  
with Archaei Mary &  
Jesus Christ**

**Sheep May  
Safely Graze**

*To the Second Advent Church  
of My own,*



## Demagoguery — Charismatic Movement

**POPE JOHN PAUL II, Ascended:** The teaching I and Jesus and Aimee would give is the exact opposite of what has been said here.

Also, simply you must be careful not to use such dialogue in your writings. It has nothing to do with spreading the Church of Christ as the Gospel, especially in this very small book.

**FATHER MALACHI:** What is being discussed is what to do about the holy-rollers And this actually does not belong in a small book on the Catholic Schools.

**FATHER STRONG:** What it does is produces smoke by saying that we are always cheering people on for freedom of expression.

**MOTHER MARY:** Although perhaps you have since learned that holy-roller is but the demon possession in those who seek to be known for and recognized for their ego strutting in their diabolical-spirits channeling.

**HOLY AIMEE:** It is definitely not condoned nor is this representative of the true receiving of the Word to deliver from the altar standing straight and not channeling on the floor writhing as a snake. One is the receiving in communion the Word of Christ or the Holy Spirit as we have taught, that you would clean your aura of demons before you can deliver the sermon or talk. This is often unrecognizable sounds that has been taught as the muttering and peeping out of the astral plane or of the demon possessed.

## Text Page 5

### *The Holy See's Teaching on Catholic Schools*

by Archbishop J. Michael Miller  
Copyright @ 2006 Solidarity Association

In no way do I wish to suggest that the laity are somehow second-best as Catholic educators. Still, theirs is a new responsibility and presents a new opportunity for the Church, one full of promise and hope. They, too, have a “supernatural vocation” as educators.

To be effective bearers of the Church’s educational tradition, however, laypersons who teach in Catholic schools need a “religious formation that is equal to their general, cultural, and, most especially, professional formation.” It is up to the ecclesial community to see to it that such formation is required of and made available to all Catholic-school educators, those already in the system and those preparing to enter it. In this regard, Catholic universities have a special responsibility to assist Catholic schools by providing teacher training courses and programs serving this constituency.

Some Catholic teachers bring to their educational apostolate the charism of a particular religious institute, with all that it involves in terms of a specific spirituality and approach to pedagogy. This is highly commendable. But more important than handing on elements of a particular charism to certain members of the laity is safeguarding and promoting schools’ Catholic ethos. We cannot forget that a school is *first* Catholic before it can be molded according to the specific charism of a religious institute.

In light of the teaching of the Second Vatican Ecumenical Council that “lay people have their own proper competence in the building up of the Church,” I believe that men and women, precisely as members of the lay faithful, have their own charism of teaching, independent of the charism of a particular religious congregation.

In the not-too-distant future, individual religious communities might die out or might flourish once again — we do not know. What we do know, however, is that the Church herself will survive; and she must have schools that are recognizably Catholic.

#### Definition: Charism

In Christian theology, a charism in general denotes any good gift that flows from God's love to humans. The word can also mean any of the spiritual graces and qualifications granted to every Christian to perform his or her task in the Church. In the narrowest sense, it is a theological term for the extraordinary graces given to individual Christians for the good of others.