

# Called to be a prophetic people

by Aggie Neck

**“Extra! Extra! Read all about it! Prophetic gifts on the rise! Dramatic results are reported all over the world! Hearts are being changed! Lives being renewed! Grace does abound in our land!”**

**W**ouldn't that be a headline story? Wouldn't that be good news? I guess then, the question we must ask ourselves is, “Why isn't it?”

When Jesus spoke with the woman at the well, their conversation progressed from her seeing him first as a Jew, then as a prophet, then as the Messiah. This progression of understanding resulted from the fact that he revealed truth to her and even pointed out her sins (Jn. 4:4-42). What is most amazing and apparent is that she never became angry, but rather seemed excited with the revealed truth. So much so, in fact, that she couldn't wait to tell everyone in her town. As a result they too came to believe because “we have heard for ourselves” (v. 42). Jesus was indeed a prophetic voice and an example for us to follow.

All the gifts that God gives us are meant to be used daily, not just at prayer meetings. God's gifts are needed tools, tools for the building up of the kingdom, until the prayer that Jesus taught us becomes reality: “May *your* kingdom come, *your* will be done *on earth as it is in heaven.*” At a recent gathering of leaders, one of the men gave a prophecy that has stayed on my heart: “You have worn out the gifts I gave you without ever learning how to use them.” It is learning how to yield to and use the gifts that will help and equip us. That is how we will become a prophetic people to the church, families, friends and those to whom God sends us.

As we look at the gifts of tongues, interpretation of tongues and prophecy (gifts that say something), word of knowledge, and word of wisdom (gifts that reveal something), they all have something in common. These are gifts that require listening and knowing whose “voice” we hear. Scripture clearly tells us that we can know the “voice” of the Lord and distinguish it from other voices. Jesus tells us that the “shepherd walks in front of his sheep and they follow him because they recognize his voice; they will not follow a stranger because they do not recognize a stranger's voice” (Jn. 10:4-5). When we have learned to listen and truly know the Master's voice we will then be able to speak with confidence about that which God is trying to say to us. It is like “knowing that you know that you know.” Prayer meetings are places of training and practice where we become comfortable with hearing and knowing when God is leading us to speak out and to distinguish what is truth from fable or lie.

We are called to be united to Jesus as a branch attached to the vine, for we are told that apart from him we can do nothing (Jn. 15:5). It is our union with Jesus that equips us and helps us to speak out. When we try to speak to members of our family or people in our neighborhoods or workplaces without God preparing the way, you can be sure that you will be met with resistance, hostility or outright anger. However, if we are acting under the prophetic power of the Holy Spirit—having listened and heard the words that God would have us say—the results are always different. God does give us the right words to say at the right time. It can be a word of comfort or it can be profound truth spoken in a way that causes others to listen and believe.

**G**od is always opening doors for us, whether in a group or with an individual. We may hear statements made that we know are not correct (for example, New Age teaching that has found its



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way into churches, or misunderstandings of church teachings). In fact these statements are deceptions that have been taught as truth. God can and does give us words that will reveal the fallacy of false beliefs. He could call to mind a simple Scripture to be spoken in love. Or, we might be filled with such a logical explanation of the error of such thinking that it causes the person to really examine and look at their reasoning. It could be a knowing within our spirit that God is revealing something that needs to be addressed in prayer. When we recognize the prompting of the Holy Spirit and the voice of our Lord, we will not hesitate to speak out in love about the God who heals the broken hearted and waits for the sinner to return to him and to wholeness.

Being a prophetic people, however, is not just about revealing error or sin. The Jubilee Year offered a prime example. It was celebrated

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with joy by some and ignored by others who were not even aware of the graces that were available. God used many people to speak out and bring this message to family and friends. Being a prophetic people means being a herald of the Good News, at all times, whether it is convenient or inconvenient. We have a task to perform, a ministry to fulfill, and that is to evangelize (2 Tim. 4:2, 5).

As we enter this new springtime for the church, we are now more than ever called to be a prophetic voice, sounding like a trumpet the glorious news of salvation. Doing so must be done in the power of the Holy Spirit and by using the gifts that God gives. The gifts are tools for preparing the hearts and minds of those to whom we are sent. This is the only way we will be able to complete the task to which we have been called.

In the *Catechism of the Catholic Church* (n. 951), under the subtitle "Communion of charisms," we are told: "Within the communion of the church the Holy Spirit 'distributes special graces among the faithful of every rank' for the building up of the church." Our God does speak to us and gifts us for the task. Hesitation and fear can no longer be reasons for not speaking. His message is hope, hope for everyone. We cannot let it go unspoken! ♦



*Aggie Neck is a member of the National Service Committee. She co-directs Servant House, a house of prayer in the Diocese of Alexandria. Aggie and her husband, Clyde, live in Marksville, Louisiana.*

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## NEWSBRIEFS

## US Hispanic Renewal leaders gather for ECCLE XVI

Hispanic leadership of the Catholic Charismatic Renewal in the United States gathered April 27-29 for ECCLE (*Encuentro Catolico Charismatico Leideres Hispano*)—an encounter for Catholic Charismatics of Latin America in the US. A time for prayer, networking and teaching, the meeting was the 16th ECCLE since its establishment in 1989.

All dioceses with a substantial Hispanic population are invited to send delegates. This year, some two hundred Hispanic leaders met at Our Lady of the Rosary Parish in Albuquerque, New Mexico. The theme of the Encounter was “Servant—Chosen, Gifted and Sent.”

Fr. Diego Jaramillo was the main speaker at the event. Fr. Diego has spearheaded the Catholic Charismatic Renewal in Colombia for many years and has served on ICCRS, both as a member and as chair. Besides his talks on the ECCLE theme, he also shared the teachings of his two books on papal addresses to the Charismatic Renewal. The weekend also featured a number of workshops, liturgies and a holy hour.

The ECCLE is coordinated by the *Comite Nacional de Servicio Hispano* (CNSH), the Hispanic National Service Committee. The five member body recently elected two new members. Demetrio Ortega (Delaware) and Carlos Hernandez (Miami), join Esther Garzon (Los Angeles), Danilo Chamorro (Maryland) and Gavino Vázquez from Michigan. Gavino is the new coordinator, succeeding Ramonita

Torres who left the CNSH after serving two three-year terms.

CNSH members are excited about plans for the Second Hispanic National Conference which will be held October 26-28 of this year at the Pavillion of the University of Illinois in Chicago. The first conference was held in Miami in October 1999. This year's conference bears the theme “His Kingdom Will Never End.” Invited speakers include: Horacio Trujillo (Tucson); Mother Evangelina (Mexico); Fr. Mario Castaneda (Miami); and Msgr. Joseph Malagrega (New York). For further information call CNSH Secretary Pupy Mendizabal at 305-631-1007. ♦

## Liaisons meet for annual conference in Florida

The annual conference of the Association of Diocesan Liaisons was held at San Pedro Center, Winston Park, Florida from April 30 to May 4. Forty-three participants and speakers attended from across the US.

The first day and a half were set aside for a retreat, consisting of prayer, praise, sharing of testimonies and listening to the Holy Spirit. Prophetic words and scriptural confirmations challenged all to be unafraid of the new things God will be doing in our midst, as he opens new doors for us. If we are to move in a new way with new power, we will need to re-dedicate ourselves to listening for his voice and moving in faith.

Dr. Douglas Schoeninger, a pioneer psychologist in the integration of psychotherapy and healing prayer, was the first presenter on this year's theme of generational healing. He explained this



*Association of Diocesan Liaisons Steering Committee 2001-2002: Dee Doucet, Roy Handy, Theresa Seibert, Judith Hughes, Fr. Larry Carew*

kind of healing as a way of engaging life by bringing repentance and forgiveness first to our own history, then to our family's history, and finally to the history of nations and churches. This warm and engaging speaker illustrated his talks with fascinating anecdotes and examples of how human hurt roots itself and then reproduces itself through the generations.

The second speaker was the Rev. Patricia Smith, an Episcopal priest and author of *From Generation to Generation*, widely considered to be a classic on the topic. Pat's pastoral and practical approach proved to be a refreshing balance to Doug's lucid yet scientific presentations. From her perspective, generational healing is the outcome of intercessory prayer, and the most powerful form of intercession is the Mass.

At the Mass, Pat believes, time stands still. Somehow we are truly present to Our Lord's passion, death and resurrection. Since all the dead are alive to Christ, we are able, during the Eucharist, to

plead his forgiveness on our forebear's behalf, as we simultaneously pour out our own forgiveness upon those sins or hurts of theirs which may have somehow brought pain into our own lives.

On May 4<sup>th</sup>, while the liaisons were concluding their reflections on and prayers for generational healing, Pope John Paul was in Athens, Greece. He had traveled there to publicly repent for those sins committed by Roman Catholics which had many centuries earlier helped precipitate the split between Eastern and Western Christendom. Hearts were truly softened and healing undeniably happened as a result of that prayerful apology. The Roman pontiff and the Orthodox archbishop were then able to pray the Our Father together in a stunning historical breakthrough.

No liaison who read about this in the next day's newspaper could escape the connection between what the Pope was doing in Greece and what they had been doing in Florida. ♦

New Life in the Spirit Seminars  
Catholic Edition 2000

## Charisms and the *New Life in the Spirit Seminars*

Spring is a glorious manifestation of new life. Alleluia! Spring can teach us so many things about the spiritual life, as well. There are spiritual seeds that germinate, inner growth, cycles of faith, and spiritual buds that unfold into flowers. *The New Life in the Spirit Seminars Team Manual: Catholic Edition 2000* is built on a respect for new life in the Spirit, but expands on the way that this new life is presented.

If we compare the spiritual life to a plant or a vineyard, then the new seminar offers an awareness of the seeds and roots of life in the Spirit which are given in the sacraments of Baptism, Confirmation and Eucharist. The spiritual life may be either dormant or active in those who seek the Lord through the *New Life in the Spirit Seminars*. The team encourages a new blossoming of that life, especially through openness to the gifts, charisms and fruits of the Holy Spirit.

The updated seminar takes its cue from the *Catechism of the Catholic Church* in saying: "Charisms are to be accepted with gratitude by the person who receives them and by all members of the church as well. They are a wonderfully rich grace for the apostolic vitality and for the holiness of the entire body of Christ, provided they are really genuine gifts of the Holy Spirit" (*CCC*, n. 800). This quote appears three times in the manual (pages 21, 38, and 108) and underlines the importance of a respect for all kinds of charisms. The manual also encourages a more extensive listing of charisms. See pages 78, 108, 128 and 152 which name: "administration, celibacy, craftsmanship, discernment, evangelism, encouragement, faith, giving, healing, intercession, interpretation of tongues, knowledge, leadership, mercy, inspired music, prophecy, teaching, praying in tongues, voluntary poverty and wisdom.

The new seminar's approach to praying in tongues is worth mentioning because it brings up an important paradox about charisms. The team is encouraged to foster praying in tongues since it is "a common gift of prayer by which we can surrender our voice and thoughts to God, what Father Montague describes as a 'spirit-language' that gives voice to our inner self before God...Tongues may not be of first importance, when we consider charisms like healing, discernment, teaching, wisdom, encouragement and hospitality, but can be a gateway to the charismatic dimensions of faith. It gives a person a clear experience of being fully active in prayer, yet touched by the presence of the Holy Spirit." On the other hand, "speaking in tongues is

neither a necessary, nor certain sign that a person has been baptized in the Spirit" (page 128).

Such a statement can raise a lot of issues and emotions within the Charismatic Renewal, like the fear of being "too Catholic," or the concern about losing charisms in group prayer. Even though more discussion is needed on this topic, we can look at some of the realities behind this statement.

First, we know the importance of surrender and the freedom of praying in tongues—but can we use tongues as a *sign* of baptism in the Spirit? Not many people are taught to expect charisms during their preparation for sacraments, so openness to charisms is important and even prophetic.

Secondly, tongues can be evidence of a new release in prayer. Our faith in Jesus Christ as Lord has experiential and sensory dimensions. But the wide range of gifts that people receive when we pray with them points towards many charisms as being of equal value.

The third issue surrounding tongues is the most difficult. The charisms are sensory. Tongues is about hearing and speech. Visions are about seeing and imagining God. Healing is about touch. We value charisms because they can be physical, external evidence of the Spirit; and after all, God has a history of becoming incarnate and tangible in our world. But using any *one* charism as a sign or *proof* of God's activity is like using a wedding ring to discern if someone is married. We understand a wedding ring as a sign of love and commitment, but the presence or absence of a ring does not prove or disprove that there is a marriage. A ring is even less proof of a good marriage. We should be wary of placing too much significance on externals.

Charisms are gifts that are meant to direct our attention toward God. "Charisms are [or should be] oriented toward sanctifying grace" (*CCC*, n. 2003). In other words, the fruits of the Spirit and growth in holiness are the only real proof of God's presence. This brings us back to the image of a plant or a vineyard. The Holy Spirit gives charisms, gifts and fruit to transform us from within and to help us grow together as the body of Christ. "I am the vine, and you are the branches. Those who remain in me and I in them, will bear much fruit" (Jn. 15:5). For those who live in the Spirit, springtime becomes a way of life and charisms blossom according to God's own pleasure. Alleluia! ♦

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on page 8.

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I hope we will all cultivate the signs—courage, hope, joy—and avoid the dangers.

when, instead of being an object of division, she would become a positive factor in the unity of Christians.

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 devotionalism, 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.

### Courage and...let's get down to work!

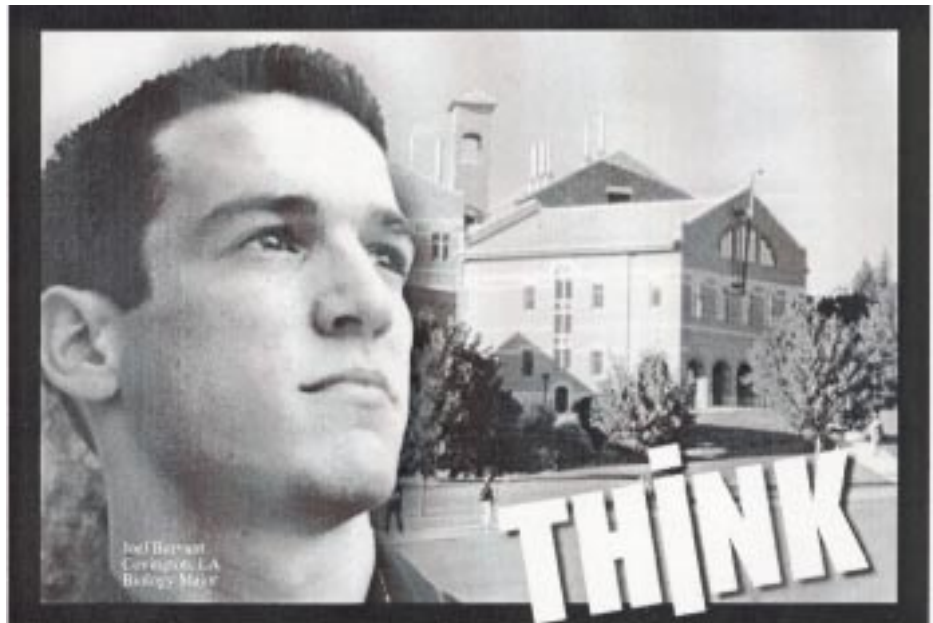
I would like to end on an encouraging note. There is a perception in some places that the Charismatic Renewal is at a standstill or shrinking, declining in enthusiasm and numbers. It is true, and it is normal in movements of this kind. They are not made to become institutions, but as the late Cardinal Suenens once said, to transmit an impulse, "a current of grace", and then if necessary to disappear, like an electric charge that is dispersed in a mass of matter. However, one thing remains the same today as in the early days of the Catholic Charismatic Renewal, and that is the power of the Holy Spirit. We see it achieve today, in those who come into contact with it for the first time, exactly the same effects as in the early days. Every time we allow him to act, every time we provide suitable occasions for his coming, where people gather as in the Upper Room with expectant faith, he does come down. I have had opportunity to see it again very recently. Every time it is a whole new world that opens up before the person who receives him.

Visible signs of the coming of the Spirit are generally the rebirth of courage, hope and joy. Even in the opinion of the public at large, the Charismatic Renewal is seen as a movement of joyful people, who clap or raise their hands, who seem transformed, with smiling, almost ecstatic faces. This is not a wrong perception. Joy is in fact one of the signs or fruits of the Spirit. I hope we will all cultivate the signs—courage, hope, joy—and avoid the dangers I have tried to

bring to your attention. If my tone has been somewhat high-handed, please forgive me.

May the Holy Spirit help us carry the flame of Pentecost, undimmed, into the new millennium, so that it may continue to transform the lives of many men and women of our time, and bring them all to Christ. ♦

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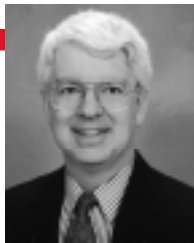
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05/01

## From the Director . . . . .

by Walter Matthews



## And the word became flesh

From the beginning of the Catholic Charismatic Renewal there has existed a tension between viewing the Renewal as a “sovereign act of God” or as a movement. Neither extreme captures the whole truth.

Many of the early participants in the Catholic Charismatic Renewal either stated or implied that the Renewal was a sovereign act of God, i.e. one not connected with human initiation. Steve Clark, writing in *New Covenant* in 1982, stated: “Many have described it as a spiritual renewal, and it is, but it is quite different from other movements of spiritual renewal. To begin with, the Charismatic Renewal did not take its birth from something we did, but from something God did.”

No less a voice than the late Cardinal Suenens of Belgium wrote in 1990 that “it was not a question of a Movement: there is no founder, no rule, no precise structure—but of the breath of the Spirit which was vital for many aspects of life and indeed for all movements whatever they are.”

More recently Fr. Raniero Cantalamessa called the Renewal not to lose its prophetic edge:

Just another movement in the church: is this what we want to be? The hierarchy have every right to insist that we find our place within certain canonically recognizable realities, so that they know who they are dealing with. They have every right to consider us as one among many ecclesial movements. The point is, do we end up thinking of ourselves as just another movement like the rest, a force in the church, complete in itself, that makes its presence felt in more and more new areas?

But we must preserve as long as possible the spirit and novelty of the Renewal,

which doesn't consist in being an ecclesial movement, with a founder, a rule and a spirituality of its own, rather, in being a current grace for the renewal of the whole church (*ICCRS Newsletter*, May-June 2000).

While I wholeheartedly agree with Fr. Cantalamessa that the Renewal is a “current of grace for the renewal of the whole church” (see also the US Bishops' statement, *Grace for the New Springtime*, available on our website), the failure to recognize the very human dimension of the Renewal's origins and its present existence sometimes prevents participants and leaders from taking necessary steps where correction is needed, and to adapt where such adaptation is needed.

Historical facts paint a slightly different picture of the Renewal than as a totally “sovereign act of God.”

The Duquesne weekend, which is often cited as the beginning of the Renewal, happened because of the confluence of many factors: the fertile ferment of Vatican II; a network of relationships both at Duquesne and between professors and students at Duquesne and Notre Dame and elsewhere; the influence of the book, *The Cross and the Switchblade*, given by Steve Clark and Ralph Martin to one of the professors at Duquesne and read by the students in preparation for the weekend. The professors at Duquesne, who led the weekend, had been prayed with several days before the weekend by an interdenominational prayer group in Pittsburgh. Within eight days of the spread to South Bend, nine graduate students were prayed with by twenty Pentecostals. Bert Ghezzi, who was present then, later commented that the Pentecostal leaders' “explanation influenced the way the group told others about the baptism in the Holy Spirit.”

It is not a denial of God's action to recognize these influences. Nor is it a denial to examine them, even now, thirty-four years later, to discern what is of the Lord for today and what is not. This, in fact is seeking the “ecclesial maturity” Pope John Paul II requested of all movements when on the eve of Pentecost 1998 he said, “The church expects from you the mature fruits of communion and commitment.”

The National Service Committee has been encouraging this deeper reflection and maturity for years, certainly, since the publication of *Fanning the Flame*, which was the result of a consultation convened by the NSC in 1990. In it the authors twice state,

Baptism in the Holy Spirit is captive to no camp, whether liberal or conservative. Nor is it identified with any one movement, nor with one style of prayer, worship or community. On the contrary, we believe that this gift of the baptism in the Holy Spirit belongs to the Christian inheritance of all those sacramentally initiated into the church (p. 10; also see p. 21).

The US Bishops had hinted at a deeper reflection already in 1984 when they distinguished between “central elements and their optional expression.” They continued, “As the Renewal makes its own what is central to the reality of the Gospel, it cannot be dismissed as peripheral to the life of the church.” More recently in *Grace for the New Springtime*, the US Bishops placed the emphasis not so much on the forms and the structures of the Renewal, but on the grace, the baptism in the Holy Spirit, that drives the engine. It is “baptism in the Holy Spirit” that is “grace for the new springtime.”

Recently, on behalf of the NSC, I attended the North American regional meeting of the Catholic Fraternity of Charismatic Covenant Communities and Fellowships. Present as speakers were Bishop Stanislaw Rylko of the Pontifical Council for the Laity, and Bishop Albert deMonleon, who was a priest involved in Charismatic Renewal in France before being named a bishop. Also present were about two hundred covenant community leaders and guests.

The focus of the meeting was the prophetic call of Pope John Paul II for movements to develop ecclesial maturity, the challenge of “the formation of a deep Christian identity” in a society increasingly non-Christian, and the call of *Novo Millennio Ineunte* to “put out into the deep.”

If we in the Charismatic Renewal in the US want to continue our prophetic call, can we do anything less? ♦

A handwritten signature in black ink, appearing to read "Walter Matthews".

## Friends of the NSC

by Bob Brown



A parish in trouble: sixteen pastors in fifteen years, grumbling and confusion chasing them away. In the midst of this chaos, a Life in the Spirit seminar was given and people heard the Spirit call them to be what they consume at the altar—the body of Christ. Now as they gather in oneness of mind and heart, the wind of Pentecost fills the church. Their new life in Christ has even given rise to an outreach mission to the people of the impoverished area in which they live.

At Chariscenter, we receive hundreds of phone calls, emails and letters each week. Some report good news such as this. Others seek teaching materials, the *New Life in the Spirit Seminars Team Manuals* or the *Catholic Charismatic Renewal Leadership Directory*.

Everything that we do at Chariscenter—from praying for the prayer intentions you send to producing the books, videos and teaching materials—is made possible by the grace of God through the donations and support our readers provide.

From your notes and messages, here are some of the blessings that we receive serving you and our gracious Jesus.

“We asked for prayers for his protection and for healing of my arthritis. This is a thanksgiving offering to God for his love and mercy!”

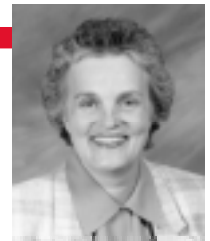
“In thanksgiving, I am sending a gift of \$500—my husband had lymphoma and is in remission. Praise the Lord.”

“We really like *Pentecost Today*. We use the articles with the group. It is very helpful in giving people a broader perspective of the Renewal as well.”

We at Chariscenter USA are so grateful for your support. If you want to talk about ways that you might assist with raising the money necessary do to the work entrusted to us, give me a call at 1-800-338-2445 ♦

## Ministry Update

by Aggie Neck



### Stepping into the new millennium

Pope John Paul II has spoken to us many times of the coming Springtime and his words now ring out like a prophetic voice that has come to fulfillment. The first quarter of the first year of the new millennium truly showed signs of the New Springtime beginning to burst into bloom. It was a time of productive outreach for the NSC and a budding forth of events that made evident the power of the Holy Spirit. Reported here are some of the events of the first quarter of 2001.

### Prayer Summit

Prayer Summit II, held in Chicago February 9-11, brought together approximately forty leaders and was a time of great thanksgiving and intercession. Friday night began with a time of praise and thanksgiving for the Jubilee and an exhortation to enter into the new springtime with expectant faith.

Saturday began with Mass and was followed by an upbeat session expressing repentance for the ways we did not yield to the Lord during the Jubilee. Afternoon prayer and intercession was for the nation, and included the new administration; being one nation under God; and an inter-generational healing of our land. This was followed by a time of exposition of the Blessed Sacrament with silent intercession. In the evening a talk on the Pope's apostolic letter *Novo Millennio Ineunte* was followed by a powerful session focusing on the new Pentecost. The mighty move of the Holy Spirit was an evident indication that this new springtime would be marked by a new anointing of the gifts of the Holy Spirit and a fresh empowerment of God's people.

Sunday concluded the weekend with a time of sharing and the celebration of Mass. Co-chairing this event were NSC members Josephine Cachia and myself. Other session leaders for the weekend were Walter Mathews, Fr. Stan Fortuna, Fr. Bob DeGrandis, Sr. Francis Clare, Judith Hughes, Claire Matthews and Matthew Zwierzyna.

### Regional Leaders Gathering

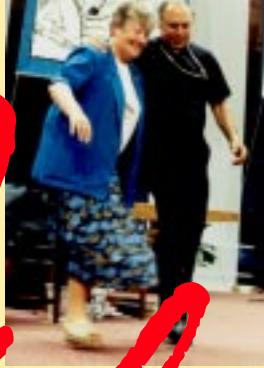
The first Regional Leaders Gathering for this year was held in Nashville. Teresa Siebert, a member of the NSC Council, did an excellent job of coordinating this event. Approximately 20 leaders from the region attended the Friday night to Sunday morning sessions. The focus was on the Pope's invitation to us in *Novo Millennio Ineunte* to “put out into the deep” so that the larger catch could be brought in. Talks and small group sharing focused on preparing leaders for such a task.

As in Chicago, the Saturday night prayer time was a powerful experience of the action of the Holy Spirit. While the manifestation and direction of the two sessions were quite different, they showed very clearly the ability of the Spirit to move in ways that meet the specific needs of those present.

Josephine and I were blessed to be the presenters at this gathering. We were joined by Bob Brown from the Chariscenter Office. Future Regional Leaders Gatherings are scheduled for Brooklyn, September 7-9, 2001; Phoenix, November 2-4, 2001, and El Paso and Seattle in 2002. If you are interested in hosting or in attending a Regional Leaders Gathering, please contact the Chariscenter Office.

### Time for fellowship

This year the NSC winter meeting was held in Alexandria, Louisiana. As is the custom each year, we met with the steering Committee of the Association of Diocesan Liaisons for an afternoon outing before our larger leaders gathering. Members were treated to a taste of Cajun culture in Lafayette, with a tour of an Acadian tourist center followed by an evening of Cajun cuisine, music and dancing. Members of the Apple of His Eye Prayer Group in Marksville provided transportation for the day and helped host this event. We thank them for helping to make this day the wonderful outing that it was. ♦



# Celebrate! 35 YEARS

## National Catholic Charismatic Renewal Conference

The 35<sup>th</sup> Anniversary of the Catholic Charismatic Renewal is upon us! The celebrations of our 25<sup>th</sup> (1992) and 30<sup>th</sup> (1997) anniversaries were anointed times of great blessing and joy! The Bishops' Committee, Association of Diocesan Liaisons, Ethnic Committees on Charismatic Renewal and others are joining with the National Service Committee to plan a momentous event in 2002 to thank the Lord for 35 years. Call or visit our website to receive your invitation for our 35<sup>th</sup> Anniversary Conference.



Host city and dates to be announced soon.  
Visit our website for more information!!!

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