

PENTECOST *Today*

April/May/June 2010



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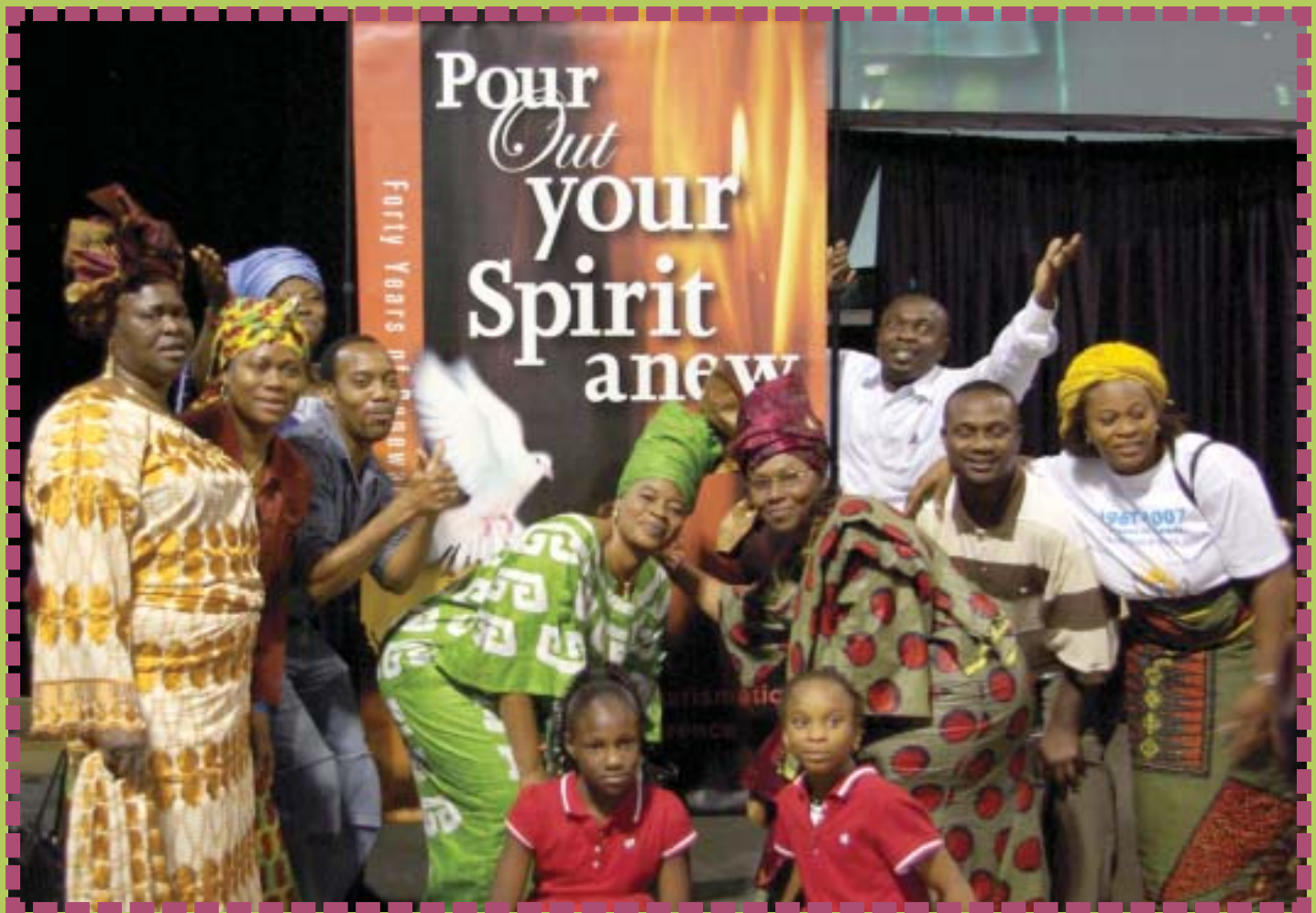
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New life in Christ Jesus through the power of the Holy Spirit.



Chairman's Corner

.....
by Fr. Richard Loch

“What do we do now?”

Over the years there have been consistent prophetic words to us that the Lord is preparing us for something new. My personal experience is that these words have been increasing during the past ten years or so. I have heard them in various ways at small prayer groups, large conferences and during the prayer times at various leadership gatherings and service team and committee meetings. As I reflect on these words I wonder how often and how long does the Lord have to speak his word to us before we truly believe it?

Early in the morning on the first day of a week in Spring nearly two thousand years ago the Lord did something new for us. He broke the bonds of sin and death and rose from the dead. As often as his apostles and disciples heard Jesus speak of rising on the third day they never imagined what it truly would turn out to be. Forty days later Jesus told them to go back to Jerusalem to wait and pray for the Paraclete. They went to the Upper Room, waited and prayed, and what happened was far beyond their expectations or imaginings.

The words that we have been hearing tell us that we are on the brink of something new and none of us can possibly come close to imagining what this “something new” will be. What we can do is to prepare. Celebrate the blessing of baptism in the Spirit. Re-



new the desire and openness to the gifts of the Holy Spirit. Use the gifts to build up our personal spirituality, the lives of our prayer groups, and those around us who have not yet experienced baptism in the Holy Spirit. Use the gifts of the Holy Spirit to build up the Kingdom of God!

Jesus has already told us what to do.

Let's not just stand where we are, looking up to heaven like the apostles and disciples at the Ascension asking ourselves and each other, “What do we do now?” Jesus has already told us what to do, “Go out and baptize all nations....” Maybe we can't go too far, but we can go out in our own little part of the world and witness to Christ. I believe that the Lord has been giving us the Word that he is about to do something new so that we can help lay the groundwork for whatever it is he has planned for us. This is a time for us to strengthen the foundations of our own faith in a way that renews and refreshes us in the baptism of the Holy Spirit. It is a time for us to continue to invite, instruct and pray with others to experience this outpouring of the Spirit so as to help lay the foundations in their lives for what the Lord has planned for us. ♦

Fr. Richard Loch is Chairman of the National Service Committee.



Editor's Desk

.....
by Sr. Martha Jean McGarry

“Go make disciples of all nations...”
(Matt 28:19) and
“Go into the whole world and
proclaim the gospel to every creature.”
(Mark 16:15)

The Good News is ours to share. In this issue we look at the where and the how of proclaiming the Lordship of Jesus. It is our prayer that where we have grown slack in our own proclamation, the Spirit will revitalize us with new hope and new fire for the kingdom of God.

✦ The where

Both Ralph Martin and Michelle Moran take us around the world as they look at the development of ICCRS and the spread of the Renewal internationally.

✦ The how

How do we give witness of the Lordship of Jesus in our lives? The articles by Chuck Hornsby and Jim Archer give us some practical answers.

Worship and praise also give testimony to the Lord of our life. See the article on pages 8-9 for resources to deepen our worship, especially within our groups.

Our charism and mission is reiterated by our columnists as they reflect on that aspect of our Mission Statement which states: Proclaiming the Lordship of Jesus Christ and the love of the Father in the power of the Holy Spirit which leads to the renewal of the grace and culture of Pentecost. May these words be lived out in our daily lives that others may know the Jesus we cherish as Lord and Savior. ♦

cover photo: Tammie Stevens, 40th Anniversary Conference 2007; also photos on pages 2 and 4.

Truthfulness, Gentleness, Self-control

by Jim Archer

There begins a change in character.

I believe most of us in the Catholic Charismatic Renewal first think of the gifts/charisms when we think about baptism in the Holy Spirit. We become open to the gifts of the Spirit as we are prayed with for the release and empowerment of the Spirit. We come to understand that these new found gifts are not for ourselves but rather for the building up of the body of Christ, the Church. As if scales have fallen from our eyes we now see the dynamic power of the Holy Spirit revealing the very presence of God to us as the community moves in the gifts of the Spirit. Caught up in this excitement we may not realize that the transforming work of the Spirit has begun in us. There begins a change in character that can be as dynamic as receiving the gifts, yet the Spirit's work of transforming us is a lifelong process. This work of the Spirit, this transformation in character is known as the "fruit of the Spirit."

Here are some other passages that speak of the fruit of the Spirit. 1 Cor 13:4-8: "Love is patient, love is kind. It is not jealous, love is not pompous, it is not inflated, it is not rude, it does not seek its own interests, it is not quick-tempered, it does not brood over injury, and it does not rejoice over wrongdoing but rejoices with the truth. It bears all things, believes all things, hopes all things, and endures all things. Love never fails." Col 3:12-14, "Put on then, as God's chosen ones, holy and beloved, heartfelt compassion, kindness, humility, gentleness, and patience. And over these put on love, that is, the bond of perfection." What is the character of a man or woman fashioned after God's own heart? We find the answer to

that question, not only in the scriptures but the Spirit himself reveals in each of our lives the path of transformation. It is God's desire that we all grow in holiness.

God has defined what that looks like and he is ready to do the work required for that transformation to take place. Secondly, we have to yield to the work of the Spirit by opening our hearts, taking an honest appraisal of how we compare to the character of Christ. Just as the gifts of the Spirit manifest themselves in the body, for they are for the body, often the transformation or development of the fruit of the Spirit will happen in community.

Thirdly, as we commune with our brothers and sisters in Christ we are witnessing and being transformed by the working of the Spirit in us and among us. Scriptures like 1 Cor 13:6, "Love rejoices with the truth" and Phil 4:8, "whatever is true think about these things" indicate just how glad the Lord is when the fruit of **truthfulness** begins to become a part of the fabric of our lives and points us toward the way in which we begin to develop this fruit in us. What we think, we speak. What we speak, we do. What we do, we become. First the Spirit will cause us to think about being truthful in all things and then give us the courage to speak and do all things in truth! Whether it is proclaiming the Lordship of Jesus, speaking out against injustice or living according to the culture of life, truthfulness is becoming evident in all we do. The truth has been revealed in the person of Jesus and now it is the Spirit who is teaching us what is meant by truthfulness.

Often the development of the fruit of the Spirit will happen in community.

See Fruit page 12

Proclaiming the Lordship of Jesus Christ

Proclaiming the Lordship of Jesus Christ and the love of the Father in the power of the Holy Spirit, which leads to the renewal of the grace and culture of Pentecost. (Taken from the NSC Mission Statement.)

by Chuck Hornsby

Editor's note: In this article Chuck Hornsby reflects on the first part of this statement "Proclaiming the Lordship of Jesus Christ" and what it means to him.

I recently returned from my 85 year old mother's funeral, full of emotion and flooded by memories knowing that my deadline for writing this article was fast approaching. I sat in front of the computer at a loss for words. Now my Mom would have thought that pretty funny. One of the favorite family stories about me is that I started talking in full sentences at 11 months and haven't stopped talking since. When I feel stuck at anything I have a terrific prayer resource nearby, my wife Peg. I asked her to pray over me and I went to bed. In the morning I was filled with ideas about a wide variety of people who proclaim the Lordship of Jesus each in their own unique way.

Because of the circumstances I'll start with my mom and dad. Almost 66 years of faithful marriage proclaims the Lordship of Jesus. Suffering without complaint from Alzheimer's, cancer, diabetes, and various broken bones proclaims the Lordship of Jesus. One of the classic things my mom said as she suffered was, "Well, one good thing about having Alzheimer's is that I keep forgetting that I have cancer." My 87 year-old dad's work changing diapers and bed clothing, while suffering with a bad shoulder proclaims the Lordship of Jesus. Unconditional love of children, grandchildren, and great grandchildren, many of whom would have tested the saints, proclaims the Lordship of Jesus. Faithfulness to one's vocation proclaims the Lordship of Jesus.

As I broaden my view I look around my own Alleluia community and see marvelous examples of proclaiming the Lordship of Jesus. There are the original founders, typified by Dennis and Harriett McBride, who gave up lucrative careers and upper middle class homes and life styles to move into a

rat and roach invested, crime ridden neighborhood because they believed that Jesus wanted them to help one another live the gospel. That decision and 37 years of faithfulness to a vision of community proclaims the Lordship of Jesus. There is Gary Garner who for over 20 years has spearheaded the Pro-Life work in Augusta and will tell anyone and everyone about Jesus at the drop of a hat. There is Keith Johnson, a Christian artist, whose paintings proclaim the Lordship of Jesus and have brought healing to a number of wounded souls. There is Theresa Kent who died young after bringing 10 children into the world. She gave her life in raising her children. Her husband and older daughters continue to proclaim the Lordship of Jesus by endeavoring to raise a family without mom.

As I broaden my view further I look at the people who were willing to proclaim the Lordship of Jesus by responding to the leading of the Holy Spirit in the Charismatic Renewal. I think of the people who sought the Spirit at Azusa Street at the turn of the century and the early charismatics like Dennis Bennett in the mainline Protestant denominations who were willing to respond to the Holy Spirit to proclaim the Lordship of Jesus at the risk of their reputations and their church affiliations. I think of the people at a retreat at Duquesne University who wanted everything that God had to offer and wouldn't settle for less. Seeking all that the Spirit has to offer including his gifts proclaims the Lordship of Jesus. I think of the founders of the early communities in South Bend and Ann Arbor. I think of people like Vinson Synan and David DuPlessis who risked their Pentecostal reputations to relate with and in some ways mentor the early Catholic Charismatic Renewal. Being willing to take a prophetic and ecumenical stance at the risk of being labeled odd or disloyal proclaims the Lordship of Jesus. I think of people like Walter Matthews who has used his gifts of teaching and administration for 25 years for the Catholic Charismatic Renewal in the United States. I think of Monsignor Joe Malagrecia who has used his gifts so that the Lord-



Msgr. Joe Malagrecia



Photos: Tammie Stevens

ship of Jesus and work of the Holy Spirit could prosper among the Hispanic and Haitian communities in the United States and the work of Bob Canton who has done the same for the Filipino community. Bringing order and substance to our renewal movement proclaims the Lordship of Jesus. I think of the leaders of ICCRS and the Fraternity of Catholic Covenant Communities who have served in these same ways at the international level. I think of the tremendous work of fostering the early renewal by Cardinal Leon Suenens. He proclaimed the Lordship of Jesus at the highest level of the church by being open to a unique move of the Holy Spirit. I think of Bishop Joseph McKinney and Bishop Sam Jacobs and all the other members of the hierarchy who have mentored and fostered the Catholic Charismatic Renewal allowing us to proclaim the Lordship of Jesus in appropriate ways inside the Catholic Church. Taking pastoral concern proclaims the Lordship of Jesus. I think of the many prayer group and community leaders, conference speakers, heads of ministries, and all the people who have served within the Renewal. Imitating Jesus, the Lord of service and sacrifice, proclaims the Lordship of Jesus.

In this Year of the Priest, I think of all the faithful men who have sacrificed marriage and family to father the larger family of the Church. Willingness to sacrifice a great good for a greater good proclaims the Lordship of Jesus. I think of the many religious throughout the world living lives of Christian service and especially those who center their vocation on intercession and contemplation. The overt proclamation of the Lordship of Jesus is rooted in the work of prayer.

Finally I think of three examples of heroic sanctity that have proclaimed the Lordship of Jesus in ways that have changed the Church and the world. I think of Pope John XXIII who threw open the windows of the church to enable a mighty move of the Holy Spirit through the second Vatican Council. I think of Mother Teresa of Calcutta who heard a call to proclaim Jesus by loving and caring for the poorest of the poor. I think of Pope John Paul II who among other things was instrumental in proclaiming Jesus Christ as Lord in a way that weakened communism and its hold on Eastern Europe. He also inspired the young to take up the task of loving God and proclaiming the Lordship of Jesus in a new generation.

In sharing this broad list of individual people and groups I ask you to make your own list of people who proclaim the Lordship of Jesus. One thing it did for me was to make me grateful for all the good examples of a living proclamation of Jesus Christ as Lord. It also inspired me to look at how I can better proclaim the Lordship of Jesus in my own current circumstances.

I'd like to examine some elements of proclaiming the Lordship of Jesus that all these examples suggest.

◆ As I look at these witnesses the first thing I see is that each one decided to make Jesus the focal point of their lives and decided to follow his will rather than their own.

◆ The second thing I notice is that they didn't live out their decision half-heartedly. Zeal and dedication are essential.

◆ I also noticed that in almost every case their proclamation of Jesus as Lord was not done in isolation or in a lone ranger kind of way. Both the wisdom and the strength of some form of supportive community are necessary if we are to proclaim Jesus as Lord in a believable way.

◆ I also noticed the willingness to take risks, to serve, and to sacrifice. There is always an element of the cross if we are to proclaim Jesus Christ as Lord.

◆ All of these people knew the One they were proclaiming. You can't proclaim Jesus as Lord if you don't spend the time in study and prayer to know who he is. Each one was able to receive God's grace, his love, and his gifts in some way and use that for others. We can't give what we don't have.

◆ I noticed that in most cases their proclamation of Jesus as Lord happened inside their vocation and usually in the context of their daily lives. Words are important but even more important is that Jesus be seen through lives lived consistent with the verbal proclamation.

I want to conclude with this thought. If you want to proclaim Jesus as Lord make love your aim. Our proclamation of Jesus as Lord will only be as good and as effective as the picture of Jesus that we reflect. Some people don't believe in God because the God they have seen and heard of through others is not worth believing in. Our God, the God of love, is worth believing in! It is this picture of Jesus that people must see through our proclamation. ◆



Chuck Hornsby is a member of the National Service Committee. He is a member of the Alleluia Covenant Community in Augusta and presently serves as the Community's Pastoral Coordinator and School Superintendent. Chuck and his wife Peggy have three adult children and four grandchildren.



The International spread of the Renewal

by *Ralph Martin*

We didn't know what we were doing. And we didn't know what God was doing. But it was wonderful. God was pouring out his Spirit all over the world and in the late 1960's and early to mid 1970's Ann Arbor was something of an international crossroads. Patti Gallagher Mansfield, one of the very first Catholic charismatics had come from Duquesne University where the renewal began, to work with us in Ann Arbor. Jim Cavnar and Gerry Rauch from the Notre Dame renewal community joined Steve Clark and me doing campus ministry as well at the University of Michigan in Ann Arbor. We had recently been fired from our campus ministry jobs in E. Lansing, Michigan at Michigan State University because of concern about our involvement in the renewal. One of several such firings!

Pretty soon we began to get letters and visitors from all over the world wanting to know more about what God was doing and found we were in need of more language ability.

Then one day a young man, Gary Seromik, whom I had met while giving a talk at his high school, and was now a university student in Ann Arbor, came into my office and wondered if I would have any need of his services. I told him that we needed someone with a good knowledge of several languages. He proceeded to tell me that his first language was Polish, and that he also knew Russian, was majoring in French, and could speak some Spanish and Italian as well!

That's how the International Communication Office (ICO) the forerunner of ICCRS had its beginning. In 1972 the National Service Committee in the United States formally recognized the ICO with me as its director and Gary as its administrator. Then came the famous visit of Cardinal Suenens and his invitation to hold the first international leaders conference near Rome which included our first meeting with Pope Paul VI, in October of 1973. At this conference the international leaders present affirmed the role of ICO.

Then came the first predominantly international conference of the Renewal, held in Rome in 1975, and organized by ICO. It was at this conference that Paul VI called the renewal a "chance" for the Church.

After this conference Cardinal Suenens invited Steve Clark and my family and some community members to actually move to Brussels and work with him to support the international development of the renewal. He stated three purposes for our move: 1. To relocate ICO to a more international location. 2. To start a charismatic community in Brussels. 3. To be exposed more intensely to opportunities to imbibe the "Spirit of the Church" living more closely to the "heart of the Church." I would say that all three purposes were accomplished and the Jerusalem Community remains today a light in Belgium.

After a short while in Brussels we established an International Council for the ICO which was representative of

the international renewal. I became its first Chairperson, and Fr. Tom Forrest became the Director of the Office. In 1978 John Paul II was elected and he asked Cardinal Suenens to continue the role of "accompanying" the renewal that he had assumed at the request of Paul VI. That year we moved the ICO office into the Cardinal's residence to express our closer bond with the Church. We returned to the United States in 1980 having completed four years in Brussels (two of our daughters were born there and we call them our little "Brussels sprouts").

The office soon moved to Rome and the name evolved into ICCRS, it received Pontifical Recognition and has continued to generously and effectively serve the world-wide renewal and relate effectively to the Vatican.

One of the things that's noteworthy about the whole existence of ICCRS is that it signifies how truly international this outpouring of the Holy Spirit is. In every country where the renewal is present it is helping people of all ages and backgrounds to personally appropriate the graces of Pentecost. It gives witness to the truth of Peter's preaching that this outpouring of the Holy Spirit is for everyone, and that the message of the Gospel, which includes as a key component, the mystery of Pentecost, needs to be preached to the entire world, before the Lord will return in glory.

After Peter proclaimed the message of Christ on the day of Pentecost his listeners were cut to the heart and asked what they should do. Peter replied: "Repent and be baptized every one of you, in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit. For the promise is made to you and to your children and to all those far off, whomever the Lord our God will call... Save yourself from this corrupt generation" (Acts 2: 38-40).

On the occasion of the 40th anniversary of the renewal I was asked to give several talks on its significance to both popular and theological audiences. This led me to reflect more deeply on its significance for the Church today. I came away from the study and reflection with a deeper conviction than ever that the core grace of the renewal, “baptism in the Spirit” (understood as a renewal or actualization of the graces of Christian initiation) is indeed, universally valid and needed.

As I studied I was amazed at how persistent and fervent the call for a New Pentecost has been now for more than 40 years, spanning the service of four Popes and expressed in numerous magisterial documents. While we don't have space in this short article to trace this whole impressive development we will look briefly at what Benedict XVI has been saying.

One of Benedict XVI's first initiatives upon being elected Pope was to call another meeting of the “new movements and communities” as a follow-up to the significant 1998 gathering convened by John Paul II. His concluding prayer: “Let us pray to God the Father, therefore, through our Lord Jesus Christ, in the grace of the Holy Spirit, so that the celebration of the Solemnity of Pentecost may be like an ardent flame and a blustering wind for Christian life and for the mission of the whole Church... on all of you I invoke an outpouring of the gifts of the Spirit, so that in our time too, we may have the experience of a renewed Pentecost. Amen!” (Homily given by Benedict XVI on June 3, 2006, published in *New Outpourings of the Spirit*, 133.)

Benedict has not only called for a “renewed Pentecost” but has called for a “culture of Pentecost” to be established in the Church. (Benedict XVI, General Audience of September 28, 2005.)

He also frequently identifies the mission of Jesus as to “baptize in the Holy Spirit.”

On the Feast of the Baptism of the Lord on January 13, 2008, he declared: “Christ's entire mission is summed up in this: to baptize us in the Holy Spirit, to free us from the slavery of death and ‘to open heaven to us’, that is, access to the true and full life that will be a ‘plunging ever anew into the vastness of being, in which we are simply overwhelmed with joy’ (*Spe Salvi*, n. 12) (Benedict XVI, *Angelus Address*, January 13, 2008).

At the World Youth Day in Australia in 2008 in reflecting on the text from Acts in which Jesus promises his disciples that they will be baptized in the Spirit, he invited not only youth but the whole church: “Today I would like to extend this invitation to everyone: Let us rediscover, dear brothers and sisters, the beauty of being baptized in the Holy Spirit; let us be aware again of our baptism and of our confirmation, sources of grace that are always present. Let us ask the Virgin Mary to obtain a renewed Pentecost for the Church again today, a Pentecost that will spread in everyone the joy of living and witnessing to the Gospel.” (Benedict XVI, “Let Baptism of the Holy Spirit purify every heart” given May 11, 2008, printed in *L'Osservatore Romano*, English Edition, May 14, 2008, No. 20, p. 1.)

Certainly it can't be claimed that by using the biblical terminology of baptism in the Holy Spirit that Benedict is asking everyone to be baptized in the Holy Spirit as it is understood and practiced in the Catholic charismatic renewal, yet it must be acknowledged that he is making a very strong call to a renewal of the graces of baptism and confirmation in relationship to the event of Pentecost and its substance, which is baptism in the Holy Spirit. It must also be acknowledged that



Jesus, you told your apostles that it was better that you go, so you could send the Advocate to us.

From the cross you “handed over the Spirit;” after your resurrection you breathed on the apostles, saying “receive the Holy Spirit;” and you told them to wait and pray for “Power from on High.”

We rejoice in your personal gift of the Spirit and surrender our hearts to his action in our lives.

Benedict is perfectly aware of the use of this terminology to describe what the Catholic charismatic renewal calls baptism in the Spirit.

In his first visit to the United States he proclaimed: “Let us implore from God the grace of a new Pentecost for the Church in America. May tongues of fire, combining burning love of God and neighbor with zeal for the spread of Christ's Kingdom, descend on all present!” (Benedict XVI, Homily at St. Patrick's Cathedral, April 19, 2008.)

God has given us the great gift of not only experiencing a renewal of baptismal graces ourselves but has shown us how to help others receive the same out-

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Please pray with the National Service Committee for the following intentions:

- 1) For the guidance of the Spirit for the National Service Committee Retreat and Planning Weekend on April 9-11.
- 2) For God's blessing on the Association of Diocesan Liaisons for Catholic Charismatic Renewal Conference on April 19-23.
- 3) For the International Catholic Charismatic Renewal Services office in Rome, and the spread of the grace of renewal in the Spirit around the world.
- 4) For prayer group leaders to be inspired to take advantage of the leaflets, booklets, CDs and DVDs available through the National Service Committee in order to strengthen their groups.
- 5) For "Power from on High for all Generations," as young and old learn to work together in the power of the Spirit.
- 6) For unity in diversity of all the groups, communities, ministries, language groups, and ages who have been blessed by the grace of Charismatic Renewal.

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pouring. We must continue to be faithful in communicating this message to the wider Church and continue to offer the various versions of "Life in the Spirit" seminars so that as many as possible may personally access this "new Pentecost." ♦

Ralph Martin continues to serve as President of Renewal Ministries (www.renewalministries.net) as well as Director of Graduate Theology Programs in the New Evangelization at Sacred Heart Major Seminary in the Archdiocese of Detroit.



Praise and Worship in Prayer Meetings

Editor's note: This article is the collaborative effort of the Praise and Worship Working Group of the NSC and the NSC Council.

"Alleluia" means "praise the Lord." The "psalms" are "the praises." At Pentecost the first result of the disciples being filled with the Holy Spirit was the gift of speaking in tongues where they were proclaiming "the mighty acts of God" (Acts 2:4, 11). *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" (#2639).

Praise & Worship

There is a labor of love in developing the practice and attitude of praise and worship in our own lives, our prayer meetings and the church. Often 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, the Preface and Holy, and all the acclamations. Priests, deacons and religious start their day with the Invitatory Psalm, "Come, let us sing to the Lord and shout for joy to the rock who saves us; let us greet him with praise and thanksgiving and sing joyful songs to him..." (Ps 95). Mary's Magnificat (Lk 1:46-55) is a beautiful prophetic prayer of praise. Paul exhorts us to "be filled with the Holy Spirit, addressing one another in psalms, hymns and spiritual songs, singing and praying to the Lord in your hearts..." (Eph 5:18-20).

The purpose of praise is, first and foremost: To honor God by proclaiming, rejoicing and uniting ourselves with God for his own sake and for what he has done. In the psalms there are three forms of praise: Proclamation praise (Ps 95; 96); Jubilation/rejoicing praise (Ps 47; 66; 100); and Union praise/worship, longing for the presence of God (Ps 42, 63, 84, 118, 136).

Secondly, praise transforms us:

By developing an attitude of praise in us that creates a spirit of faith and overcomes negativity. We find ourselves rejoicing in the Lord always and giving thanks in all circumstances;

By evangelizing ourselves, as we proclaim the Good News of who God is and what he has done. Praise roots the Good News more deeply in our hearts and minds.

By the Spirit being joined to our spirit, which opens us to the presence of the Spirit, deep worship, and the manifestations and gifts of the Spirit.

Growing in praise involves both a surrendering to the Holy Spirit and practice. Paul says to "strive eagerly" for the spiritual gifts. "Eagerness" opens our spirit to surrender to the Holy Spirit. "Strive" means we need to do some work and practice. We pray for the Spirit's gifts of a heart for praise and an attitude of praise. At the same time,

we can learn a language of praise and practice it. We can read and become familiar with praise psalms (see Psalms 95-100). We can commit to memory phrases from the Glory to God, the Holy, Mass acclamations, the Magnificat, Zechariah's Canticle, ejaculations (My Lord and my God; my God and my all; Jesus, I trust in you), titles used for God, the Father, Jesus and the Holy Spirit, phrases we learn from songs, etc. We would be happy to send you a *Praise and Worship Starter Sheet* to pass out in your prayer meetings. (See below.)

Praise & Worship

In prayer meetings it is usually good to start with at least 30 minutes of song, praise and worship. We begin with songs that are filled with jubilation/rejoicing and proclamation praise.

At some point the Spirit usually leads us into gentler, meditative songs of union praise and worship.

Songs should support our praise. Our focus is not to "get into the music," but to "get into the Lord." Sometimes in groups people get quiet when the song stops. It is good to develop our own vocal praise without the help of music.

Our praise should continue between the songs. Songs are a help for praise, but not the heart of praise.

As we practice the prayer of praise as part of our daily personal prayer, we are ready to praise the Lord together in the prayer meeting.

It is important for leaders to regularly help people to grow with the prayer of praise. When true, heartfelt praise is happening in the meeting, the Holy Spirit inhabits the praises of God's people, and our spirits become in tune with the Spirit working in our midst.

"Come let us sing to the Lord and shout with joy to the rock who saves us; let us greet him with praise and thanksgiving and sing joyful songs to him!" ♦

For the Starter Sheet and other resources to assist your Prayer Group go to www.nsc-chariscenter.org/resources.