

Although we encourage hospitality after each prayer meeting, our own prayer group has fellowship only once a month. Since we pray on Tuesday night, our situation is not conducive to having fellowship every week. However, on the last Tuesday of the month we celebrate Mass honoring the month's birthday celebrants and also acknowledge couples who are celebrating their wedding anniversaries. By doing this, we not only share a meal but also share in the celebration of life and love in our community.

In order to enhance the quality of our fellowship, we also have "Fellowship Nights" on some weekends. During this time, we gather at one of our homes and just spend time getting to know each other more and doing things we are not able to accomplish at the weekly prayer meetings. On these nights the activities range from playing table games, watching a movie, or keeping in touch by shar-

ing and conversing with each other. Because of these gatherings, we are more comfortable with each other and our different roles in ministry. Through the fellowship, our familiarity and closeness with each other has made it easier for us to identify those among us who are growing in their gifts and in their graces. This helps in discerning potential leaders of our community.

The word hospitality literally means to love to do or to do with great pleasure. May our efforts towards hospitality bear more fruits of love, perseverance and joy not only in our ministry to those who are being added to our numbers but also to those who are laboring with us in the Lord's vineyard.

Like Abraham, may we be willing to humbly stand by the people of God as they seek and partake of his mercy. Like Abraham's experience, through our

hospitality with one another may the Lord also reaffirm his covenant to make us his disciples, his witnesses and his very presence in our world that is in need of renewal.

"Be hospitable to one another without complaining. As each one has received a gift, use it to serve one another as good stewards of God's varied graces... whoever serves, let it be with the strength that God supplies, so that in all things God may be glorified through Jesus Christ, to whom belong glory and dominion forever and ever" (1 Peter 2:9-11). ♦

Angelina Sarmiento has served in the Charismatic Renewal since 1983. From the Archdiocese of Galveston-Houston she has served in leadership and teaching positions both locally and nationally.



Hospitality is...

Her name was Martha Montoya. A beautiful lady well into her 80s she was hospitality personified. She would come with her Deacon son to celebrate a Communion Service with us. When she entered the room everyone knew she was there. She didn't just sit down and make herself comfortable. She went around to everyone present greeting them in love, welcoming them as into her own home. Martha made everyone feel at home and was *sincerely interested* in you. She made you feel as if you were the most important person in the world. I would watch her in awe, noting the way people opened up to her and embraced her. What a salesperson she was for Jesus Christ and his great love for us! The Lord has called her home now and I am sure St. Peter is sitting back grinning as he watches her welcoming others to their heavenly **HOME**.

(Sr. Martha Jean, Albuquerque, NM)

Hospitality is not merely making a guest feel accepted, but also the ability to have one's guest enjoy their visit in your home. There is a difference between putting out fantastic food and making a person feel they are a part of your family. When getting together, our prayer group starts with a blessed pot. Sharing a meal was often a part of Jesus' community and there is a reason. Food brings comfort and relaxes us. It is through the sharing and listening about our interests, families, and lives that binds us together. A loving and caring group works together better than distant individuals. By the time we gather to pray and worship, our Lord has nourished our bodies and we are ready to receive his spiritual manna. Meeting monthly at a different member's home, reminds us of Martha's gift for providing for guests and Mary's decision to be with Jesus. At dinner and worship, *Jesus both feeds us and blesses us with his presence.*

(Tom & Carol Kolodzinski, Burnsville, MN)



ALLELON

Together

by Walter Matthews

The call to community and the call to love are at the heart of Jesus' formation of the first disciples and of us. These calls can often become idealized in our everyday lives.

In our prayer group in the mid 70's we had a Pentecostal woman pray with us from time to time who, sensing our often imperfect attempts to be a loving, caring Christian community, would often say, "to live with the saints in heaven will be glory, but to live with the saints on earth... well, that's another story." We would laugh and get on with our trying to love.

The Lutheran Pastor Dietrich Bonhoeffer wrote in *Life Together*, "to love community is to destroy community. To love the brothers [and sisters] is to build community."

But how do we do this concretely?

Several years ago, I was introduced to the Greek word *allelon*. It is a reciprocal pronoun translated "one another," a different linguistic clue than the ones we are familiar with when discussing love and community: words like *eros*, *philia*, *agape* reveal different dimensions of love, and *koinonia* (or *communio* in Latin), often translated "fellowship," but is really a deeper reality. *Allelon* expresses the type of togetherness that should characterize our love in community.

It is not possible to list all the uses of *allelon* in the New Testament. It is most frequently used by Paul but also by Peter. A partial list I have includes 23 ref-

erences. Let us look at just a few of the uses of *allelon* to help us better grasp the call we have when Jesus tells us "to love one another."

"Outdo one another in showing honor" (Rom 12:10). Honor in the Scriptures is something that is due God, but that God also gives to us. It is showing the other respect and esteem. We are to honor our father and mother. Elders/leaders are worthy of double honor. Husbands are to honor their wives.

This honoring one another is not for what someone has done or how they appear or their intelligence, but because we are, by God's grace and the presence of the Holy Spirit, sons and daughters of God. If we were to remember that we would certainly "outdo one another in showing honor."

"Be servants of one another" (Gal 5:13). This is *not* a comfortable image for many of us. We tend to hide behind Jesus' words: "I do not call you servants any longer" (John 15:15), and ignore his washing of the feet of the disciples (a servant's lowly task to be sure) and clear statement: "You, then should wash one another's feet. I have set an example for you, so that you will do just what I have done for you" (John 13:14-15).

The call to love and togetherness (*allelon*) is truly a call to wash one another's feet, to "be servants of one another." We might ask ourselves, "When was the last time I washed someone's feet, the last time I served?"

"Build one another up" (1 Thes 5:11). Edification for Paul was much less about the individual than about the community. **To build** means to raise up and to bring to life. It certainly includes the sense of encouragement as the verse is sometimes translated. But the wider and deeper concept is of the body and each individual using the gifts/charisms given "so we shall all come together to that oneness in our faith and in our knowledge of the Son of God; we shall become mature people... the whole body grows and builds itself up through love" (Eph 4:13-16).

"Forgive one another" (Col 3:13). Jesus taught clearly, "If you forgive others the wrongs they have done to you, your Father in heaven will also forgive you. But if you do not forgive others, then your Father will not forgive the wrongs you have done" (Mt 6:14). He told us the parable of the Unforgiving Servant (Mt 18:21-35) and ended, "That is how my Father in heaven will treat every one of you unless you forgive your brother from the heart." Such ongoing forgiveness will enable the community, prayer group, or family to grow; the lack of it will cause death—sometimes a slow and agonizing death. If your group is not growing in its "togetherness," you might examine if there is a lack of forgiveness.

"Admonish one another" (Rom 15:14; Col 3:16). This is sometimes translated "teach one another." Perhaps because of our uneasiness about admonishing someone else, let alone submitting to such admonishment, this word is often overlooked. A guideline in admonishing another is that first the issue must be serious. Then we need to follow Jesus' way in Matthew 18:15-17 and do it privately, recalling always that we should do so "in a gentle way" (Gal 6:1) lest we stumble and fall ourselves!

Praise and Worship

by Jackie Morgan

Praise and Worship is a means of adoring God. To adore God is to praise and exalt him and to humble oneself, confessing with gratitude that he has done great things and holy is his name.

True praise and worship should take you from singing to being anointed by the grace of the Holy Spirit in a way that fills you with his peace, his love and his joy.

I belong to the NSC Council and several years ago we met before a conference and there was a rather aggressive agenda we had to get through that evening. We began with singing and praising God and thinking that it would last about 20 minutes or so. Twenty minutes came and went and nobody noticed. We had gone from singing and praising to praising and worshipping. An anointing came over that room that I cannot describe. Everyone was healed in some way. The hand of God touched everyone there. Seventy-five minutes later we

Finally, **"love one another from the heart"** (1 Pt 1:22). This verse is especially dear to my wife and me: it is inscribed on the inside of our wedding rings! It is true that our *agape* love in community must take concrete expression—it is not enough to only say, "I love you, I love you." It is also true that our expressions of love, service and togetherness must flow from our hearts, from our deepest selves. That is certainly the ideal for our marriages and needs to be so for our prayer groups, communities and parishes.

Allelon—togetherness—is a call to *make real* the call to love and to community! ♦

Walter Matthews is Executive Director of the National Service Committee.

adjourned the meeting and never got to the agenda. When we truly worship God through praise, something happens. Time stands still and the gifts of the Spirit become operative.

Certainly leading music is a gift that God gives to his people. But it needs to be nurtured and developed to be really effective. There are many different ways to bring singing and praising into an anointed time, a time of worship, a time of healing and prophecy.

On the weekend of November 11–13, 2005, the National Service Committee is sponsoring a Leaders' Conference in Chicago. Among the various workshop tracks offered will be four sessions on Praise & Worship. These will include:

Fundamentals of Praise and Worship;
Leading Praise and Worship with Whatever the Lord Provides (with or without music in the background);
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ference, be open and willing to learn new ways in which to glorify God. The Praise and Worship track is just one of the set of workshops available to conference participants. Worshipping, learning, and sharing with leaders from throughout the country are enriching and awesome experiences that you won't want to miss. Just ask those who have attended Leaders Conferences in the past! ♦

Jackie Morgan, a member of the NSC council, lives in Gresham Oregon. She is on the advisory team to the Liaison to the Archdiocese of Portland.

National Leaders' Conference Tracks

Each track will have four sessions. Full details are on the website at: <http://nsc-chariscenter.org/Chicago/workshops.asp>.

- Charismatic Renewal at the Heart of the Church
- Theological/Historical Perspective
- Spirituality of Pentecost
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Below are two perspectives of the gift by leaders in the Catholic Charismatic Renewal. May these sharings encourage you to reflect on how this gift is manifested and treasured in your groups and communities.

PROPHECY

by Chuck Hornsby

What do you say about the charismatic gift of prophecy in a very short article to varying parts of the charismatic renewal with widely differing experiences of the gift? I think I would want every reader of *Pentecost Today* to know the following:

1. The gift of prophecy is one of the charismatic gifts of the Spirit mentioned in the scriptures. The Apostle Paul thought it was important. He said seek the higher gifts, especially that you might prophesy. Vatican II clearly states that the gifts of the Spirit are for the church of today not simply for the historical church of the apostolic age.
2. Prophecy as it appears in the New Testament and in current practice is not primarily a prediction of future events. It is usually used for directing, edifying, and encouraging those gathered in prayer.

3. Prophecy is always a form of private revelation and as such must always be tested. We should never assume that a prophetic word we deliver, or that is delivered by someone else, comes directly from God. It is always delivered through a human being and therefore subject to imperfection and error. We should be especially humble about words that come through us.

4. There is a form of prophecy in parts of the renewal called personal prophecy. It often purports a particular direction or prophetic guidance for individuals or groups. This form of prophecy should never be our primary means of guidance, should be tested very carefully, and should only be used to confirm a direction the Holy Spirit has already instituted, or to initiate a discernment process that is much broader than the prophetic utterance.

5. Prophecy, as we experience it in a prayer meeting, has a wonderful way of helping us be aware of God's presence among us. It helps us know that God is with us right now and that he wants to communicate with *us*. We should be asking the question, "Is God saying something to me through this word?" We probably shouldn't be

thinking, "Boy, I hope my wife (or husband) is hearing this word."

6. We can learn to hear God's word and deliver it as a prophetic utterance. Some may be more gifted than others, but each of us may at times be used by God to deliver a prophetic message. We can also learn practical skills (like standing close enough to the microphone) to help our deliverance of a prophetic word be more effective.

Prophecy is a wonderful gift. Rightly understood, rightly tested, and rightly received, it brings the word of God alive in our prayer groups and in our individual lives. It can draw a gathering into a powerful experience of the presence of God, and it can be a source of reflection for our private prayer. It is a gift that should be active in every charismatic prayer group. We shouldn't super spiritualize it, and make it more than it is, but we shouldn't be afraid of it. As the Apostle Paul said, "Seek the higher gifts, especially that you would prophesy." ♦

Chuck Hornsby is a member of the National Service Committee. He and his wife Peggy are members of the Alleluia Community in Augusta Georgia.

Attentiveness to the Prophetic Word

by Arlene Apone

"In the beginning was the Word" (John 1:1). By it all things were created; it is sent to earth to reveal the hidden designs of God; it returns to him with its work done (from Is. 55:10-11).

"Not one thing had its being but through him" (John 1:3). "The Word was the true light that enlightens all men" (John 1:5).

Prophecy is God's Word spoken to people in every age. A prophet is one who witnesses to life in Christ. A prophet's words are God's words revealing and cre-

ating his designs to those who believe. This word accomplishes in us the Holy Spirit's work of sanctifying us and making us his holy people. The word calls us forth, leads us, exhorts us, strengthens us and transforms us.

In James 1:21, we read, "Accept and submit to the word which has been planted in you and can save your souls. But you must do what the word tells you and not just listen to it and deceive yourselves." Are we listening? **The Hebrew word for listen implies movement.** From hearing with our ears to thinking it through with

our minds and discerning with others we then decide to act on it.

Our diocesan pastoral assembly gathers and discerns all of our prayer group prophecies every six months. We refer to this as the NOW Word and we publish and work with this word for the next six months through teachings, retreats, and personal and corporate prayer days. ♦

Arlene Apone is the associate liaison for the Archdiocese of Detroit and the director of the Detroit Catholic Charismatic Renewal Center; E-mail: dccrcenter@aol.com.



Korean Renewal

by Julia Lee

Whatever else its nature, speaking of the story of the Korean-American Pentecostal/Charismatic movement I can not but mention fervent spiritual prayers, tongues and healings.

“It is indescribable... not confusion, but a vast harmony of sound and Spirit, a mingling together of souls... as an ocean of prayer beating against God’s throne.”

This fervent thunderous style of prayer is one of the characteristics of the Korean prayer meetings. These meetings feature such charismatic phenomena as tongues and healing. During these times of prayer, a massive, fervent, audible concert of tongues and a mighty wave of weeping of repentance sweep over us.

“When the Holy Spirit hit me, I felt myself getting inebriated. I could not stop laughing. It lasted at least twenty minutes. Everything was funny—even though no one was saying anything funny. It was a wonderful, re-

freshing experience that seemed to invigorate every part of my being. I didn’t even notice until later that my depression was gone!”

The people are not only crying for repentance but also laughing with joy. We, Korean-American Catholics have always wanted to personally meet with Jesus rather than just know about him. And now we see him, feel him, cry with him and laugh with him through the prayer meetings or “New Life in the Spirit” seminars.

There are approximately one million Korean-Americans in the United States, of which one of ten goes to Catholic Church. There are 117 Korean Catholic communities (some of them are parishes) with resident Korean-speaking priests in the US. About 86,000 Koreans belong to those communities and go to a church. Each Korean community must have a prayer group. It is estimated that about 3,000 Korean Catholics regularly attend the weekly or

monthly prayer meetings. You can find active Korean communities in Los Angeles and other California cities. New York, Seattle and Tacoma, Washington, New Jersey, Philadelphia, Boston, Washington, DC, Atlanta, Richmond, North and South Carolina, Florida as well as Canada have growing Korean communities.

A leading role in the renewal in Korean Catholic community is being played by KSC—Korean Service Committee of the Charismatic Renewal in the Americas. The KSC is the principal organization on the national level that represents and coordinates Korean Catholic Charismatic Renewal in the US. It was set up in 1992, endorsed by the Korean Priests Association of North America, in conformity with the Catholic principles of National Service Committee, International Catholic Charismatic Renewal Services and United States Conference of Catholic Bishops. It seeks to foster charismatic renewal in the

Korean Catholic community through networking in and interconnection with the nine regional Korean CCR associations and two Korean CCR centers. It issues guidelines, sponsors conferences and seminars and offers leadership training. KSC leaders are traveling as conference speakers, and serve as the regular sponsorship of renewal conferences.

Future plans include bringing the renewal to communities in Alaska. Also, the National Committee is working on a Korean *Life in the Spirit Seminar Manual*. The Korean renewal presently has a website: www.kscusa.org that keeps the communities connected and aware of what is going on in the broader Church and renewal. ♦

Julia Lee serves as secretary to the Korean Service Committee of the Charismatic Renewal in the Americas.





From the
Executive
Director

by Walter Matthews

Fanning the Flame 15 Years Later

In the late 1980's the National Service Committee began to pray and discuss how the Lord was calling the Renewal into "the heart of the church." The phrase was not new or unique to the Renewal, but one that more and more captured the sense of Renewal leadership: that the grace of baptism in the Holy Spirit, including the charisms of the Holy Spirit, were not only for those involved in the "movement," but were for the whole Church.

The Service Committee began plan a theological and pastoral consultation to address this challenge: how could we make the case that what is at the heart of the Renewal—baptism in the Holy Spirit, not the forms and structures *per se*—is meant for the life and mission of the whole Church. We contacted two theologians close to the Renewal and the NSC, Frs. George Montague and Kilian McDonnell, only to discover that they had been at work for some time on a book that was soon to be published entitled, *Christian Initiation and the Baptism in the Holy Spirit: Evidence from the First Eight Centuries*.

We subsequently convened The Heart of the Church Consultation in May 1990. A dozen theologians and pastoral leaders had accepted the NSC's invitation to spend a week in prayer and discussion using the nearly finished text of Frs. Montague and McDonnell as the basis of the Consultation. What emerged was the statement, *Fanning the Flame: What Does Baptism in the Holy Spirit Have to Do with Christian Initiation?* published in early 1991. It was addressed "to the

bishops and pastoral leaders of the Catholic church in the United States to share our conviction that what some early Christian authors called the 'baptism in the Holy Spirit' is a key to living the Christian life to the fullest.

Earlier this year I was privileged to speak to Frs. Montague and McDonnell about the thesis of their book, about *Fanning the Flame*, and about developments since their publication 15 years ago.

When I asked, "After 15 years, and recognizing that *Fanning the Flame* was the result of a Consultation involving others, is there anything in it that you wished you had said differently?" Fr. McDonnell immediately responded that he thought the book and *Fanning the Flame* spent too much time on the paradigm of Jesus' baptism in the Jordan as the prototype for Sacramental Baptism along with the death/resurrection paradigm of Romans 5. "What was really important back then (in the early church) was the experience of the Spirit." As Fr. Montague noted, Harvey Cox in his important book, *Fire from Heaven* (about Pentecostalism), is not interested in the Charismatic Renewal or denominations, but "the real thing"—fire from heaven!

When Frs. Montague and McDonnell were asked, "after 15 years of further research and reflections, is there anything you would add to *Fanning the Flame* that would strengthen the position expressed therein?" Both clearly focused on the **ecumenical** dimension that was so much a part of the early Catholic Charismatic Renewal, but by the time of the Consultation interest in many places had waned. As a result, and in an effort to make the best case for baptism in the Holy Spirit being at the heart of the Church, the relationship of the Renewal to classical Pentecostalism—"to whom we owe so

much" (McDonnell)—was not emphasized. As Fr. McDonnell said, "it probably couldn't have been otherwise," but it is a lack in *Fanning the Flame*.

In summarizing the research embodied in *Christian Initiation*, in an *America Magazine* article, 1995, Fr. McDonnell put it this way:

...the research supports many aspects of the traditional Pentecostal teaching on the baptism in the Holy Spirit. It shows that in the early church what is called baptism in the Holy Spirit constituted an integral part of being a Christian....

...While George Montague and I do not claim that the gift of tongues provides the initial evidence that one has received such a baptism, we hold something quite similar. On the basis of biblical and early church evidence we believe that tongues have a privileged (not exclusive) relation to the baptism in the Holy Spirit. Other gifts of the Spirit can serve the same function. The research also confirms that the spiritual gifts were a fact of life in the early church. **Such gifts were prayed for, expected and (apparently) manifested during the rite of Christian initiation or in relation to it.** They (not only tongues) belong to the Christian equipment, enabling the person to take his or her place within the community and to build up the body of Christ....

So fifteen years after *Fanning the Flame* it is imperative that we rediscover the ecumenical dimension of baptism in the Holy Spirit as well as our Pentecostal roots. May we in the Catholic Charismatic Renewal truly live our calling of *communio*. ♦

Friends of the NSC

Bequest—a rose by any other name would smell as sweet. (With apologies to Shakespeare.) As mentioned in the last issue, earlier this year the Service Committee learned that it had received a generous and unexpected bequest. As of this column we still have not actually received this bequest but it is expected any day. The Committee has already voted to pay off its long term debt and to use the remainder to cover the shortfall from the Cenacle. (We are still trying to resolve one major bill which will determine if the Committee closes the books of the Cenacle with any monies toward the NSC's other program initiatives for 2005.)

The generosity of the deceased in naming the NSC in his will is something we give thanks for every day. Rather than designating us to receive a specific amount he had named us to receive "ten percent of the residual assets." As his investments had increased in value so had our (unbeknownst to us) bequest.

Fr. Ramon Berg was a late vocation who had, before his priesthood, made a number of investments. He was active in the Renewal and served as Liaison in the Diocese of Charlotte, North Carolina until his death in the Fall of 2003. May he rest in peace.

Why include the NSC in your will?

As you know the National Service Committee relies almost entirely on gifts from individuals to continue its mission. A bequest will help our ongoing work of renewing the grace of Pentecost in the life and mission of the church.

We ask you to please consider a gift to the National Service Committee when you make your will or update it. Making a gift to the NSC can be as simple as adding a codicil to your existing will or estate plan.

You may use this or a similar statement: "I/we bequeath \$ _____ (or % of my residual estate) to the National Service Committee of the Catholic Charismatic Renewal of the United States, Inc. P.O. Box 628, Locust Grove, VA 22508-0628."

Please let us know if you have included us in your will so that we can properly thank you.

NSC members share regarding the importance of community in their lives.

Chuck Hornsby on Covenant Community: "After hearing me as the keynote speaker at an annual charismatic conference, a young seminarian shared with my wife that when I spoke he felt like he was hearing our entire community speak. I often experience this when I go out to preach, teach and share Jesus with others. For me it comes out of the context of my life in the *Alleluia Community*. The music ministry was almost completely made up of young people who had grown up in our community. They were dynamic and when asked to give their testimonies they shared very freely from their heart. They were delighted by the charismatics from West Virginia, and I believe the people from West Virginia were truly delighted with them. They were able to worship and testify out of a lived experience. They were a group who had received the inheritance of community that God had given them through their parents' choices. It was a tremendous witness of the power of God and the support that comes from committed relationships. I am forever grateful for the tremendous support of community in my life and ministry."

Ros Hernandez on initial communal hospitality at a prayer meeting: "Personally, if I had not been welcomed so warmly and lovingly at the first few prayer group meetings I attended, I might not have stayed in the renewal. I was super-analytical of the whole thing but kept coming back because people would call to encourage us and ask us if we had any questions or needed anything."

"The prayer group became not only the place to praise and worship but also where we seemed to 'share all in common,' looking after one another's families and needs. My whole family was welcomed and we all participated in activities of the prayer group, with my girls

Ministry Update

by Sr. Mary Anne Schaezner



involved in children and youth programs. Glory to God."

Gerry Mader on the ongoing effects of community: "As we visit our former home in Wisconsin, we find that because of our relationship with the Lord and our experience of the baptism in the Holy Spirit we are strongly connected to many dear brothers and sisters in the Lord. We recently attended Mass in Wisconsin and met someone I knew in the late 70's and early 80's when I was chairperson of the Area Service Team. We visited with friends with whom we gave retreats for married couples during the early 90's. We are also connecting with a widow friend of ours who was instrumental in our early days of beginning and growing in the gifts of the Spirit. We find that we can share deeply about our lives and what the Lord is doing and has done since our last meeting."

We also relish our new prayer community and our role as area coordinators in Fort Myers, Florida. People active in Catholic Charismatic Renewal have a genuine love for brothers and sisters in the Lord. They are open to sharing at a deep level and willing to pray for each other's needs."

Aggie Neck on experiencing community in another country: "I experienced a profound example of community among the prayer groups while visiting Poland. They gathered together in fellowship to share meals after events and to plan together for the next day. They laughed and prayed together and their love for each other was beautiful to see. They made me feel that I really was a part of this community."

Let us pray that our world may know the healing experience of community. ♦

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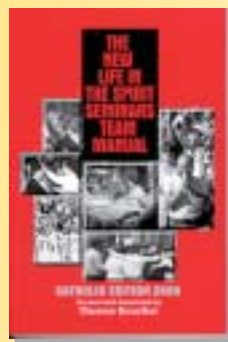


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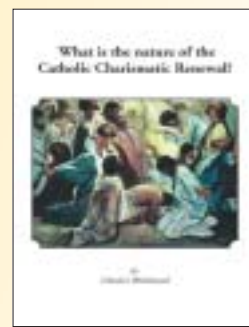


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by *Sr. Nancy Kellar*

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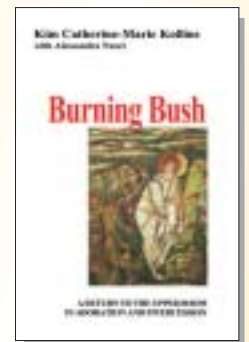


What is the nature of the Catholic Charismatic Renewal?

by *Charles Whitehead*

Here is a concise explanation of Catholic charismatic renewal written by Charles Whitehead, former chairman of International Catholic Charismatic Renewal Services. It is a stirring document that can be used as a prayer group handout; to help answer questions about the Renewal; as a parish resource for RCIA, adult confirmation, study groups; and for gifts.

Booklet \$2 bulk discount of 10 or more \$1.60 + s/h



Burning Bush: A Return to the Upper Room

by *Kim Catherine-Marie Kollins*

"I encourage the initiative known as 'Burning Bush'...This involves incessant adoration, day and night, before the Blessed Sacrament; it is an invitation to the faithful to 'return to the Upper Room,' so that, united in contemplation of the Eucharistic Mystery, they may intercede for full Christian unity and for the conversion of sinners" *Pope John Paul II*. In this book the author unfolds her intuition of the Burning Bush Initiative.

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