

# Raising our hearts, minds and voices

by Bill Richart

After a recent night of healing praise, a woman came up to me with tears streaming down her face and told me that the Lord had touched her deeply during the worship. After we thanked him together, she told me that she was going to go home to change a few things, because “I just can’t stay the way I am anymore.” In the Lord’s incredible Presence she could not remain the same.

The Lord is calling us into *much* deeper holiness.

One of the ways that the Lord has given us to grow in holiness is through praise and worship. My “mission statement” or philosophy of ministry is this: “My greatest joy is bringing the people of God, through worship, to that place of Presence where the Lord moves in power.” When the Spirit is moving in power, lives are changed, tears flow and healing takes place.

It is no mistake that Billy Graham invites crowds to accept Christ as their Lord and savior while the choir sings “Just As I Am.” Music

has the ability to cut through the noise in our minds and speak straight to the heart—because God made it that way. As St. Augustine said, “He who sings, prays twice.” Prayer brings us into the Presence of the living God and singing our prayer brings us into a special Presence, a special grace.

Pope John Paul II stated in *Novo Millennio Ineunte*, “Training in holiness calls for a Christian life distinguished above all in the art of prayer. . . . Prayer can progress, as a genuine dialogue of love, to the point of rendering the person wholly possessed by the divine Beloved, vibrating at the Spirit’s touch. . . . Our Christian communities must become genuine ‘schools’ of prayer, where the meeting with Christ is expressed not just in imploring help, but also in thanksgiving, praise, adoration, contemplation, listening and ardent devotion until the heart truly ‘falls in love’” (n. 32, 33). As people involved in the Charismatic Re-

newal, we have a special gift of prayer which pours from us and through us as we pray in the Spirit (cf. Rm. 8:26).

So, how do we get into—and stay in—that place of Presence? A few suggestions:

- ❖ First, recognize that the Lord moves powerfully in praise and make it a priority in our private prayer time, our prayer meetings and our conferences. Too often it is the first thing cut if we are running late or have a teaching to give. Not giving God the time he deserves is a quick way to stifle the transforming move of the Spirit.

- ❖ Set a *minimum* time of praise. Too often praise leaders are given a maximum time and are unable to respond when the Spirit moves in an unexpected way. Why put the Holy Spirit—the third person of the Trinity, the fire of God—in a box? I have no doubt that what-



ever wonderful things the Spirit has planned will be infinitely better than what I have planned.

❖ Let the anointing build through the worship session; don't cut off the praise. Once the Spirit is interrupted, it's almost necessary to start over. I keep the music going between songs—this encourages singing in tongues and often will release this gift in those who have not received it.

❖ Speak the truth in love. I know someone who genuinely believes that, when she interrupts the "flow" to read a whole chapter of Ephesians, she is being obedient to the Spirit. I believe that charismatic leadership is not about "leading" but rather discerning what the Spirit is doing, and *getting out of the way*—and not letting anything or anyone else get in the way. If someone is out of order, speak the truth in love and clear the way for the Lord!

❖ Do not be afraid of silence. Sometimes the Lord will move us into a time of sustained worship in tongues, followed by an intense period of quiet. Good worship tends to lead into silence, the type of silence that is presence, where the Lord is speaking beyond words. Stay there; don't go to the next thing. If he is speaking beyond words, a return to words (another song, a Scripture, even a prophetic word) is actually a step away from the intimacy of gazing upon his face. Stand in the glory!

❖ Make provisions for praise. If your worship leader needs to improve (and we all do), pray for him/her, then send him/her to a workshop and cover the expense. If you don't have a live musician, try tapes. We recorded a live praise tape in Detroit which is used by prayer groups all over the country. One live session with praise, worship, glory, singing in tongues, silence, etc. (rather than a compilation of songs) most truly reflects what we (and

the Lord) do during a praise set. However you do it, plan on praising!

❖ Be sure that your praise leader is part of the leadership of the prayer group. One song "out of order" can totally change the direction of a prayer group. Leaders must share the same vision for the meeting!

Yes, entering into the Lord's Presence through deep praise and worship causes us to love him more, to want him more, and to grow in holiness, the very reflection of the face of God. Let Jesus Christ be Lord and praise him with all you've got! ♦



*Bill Richart is an itinerant preacher and minister of praise and worship. He is a member of the NSC Council.*

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## NEWSBRIEFS

### NSC elects three new members

At the National Service Committee's January meeting in San Antonio, Texas, two members were re-elected (Fr. Art Cooney, OFM, and Aggie Neck) and three new members were elected: Fr. Richard Loch, Sr. Mary Anne Schaezner, SSND, and David Thorp.



Fr. Richard Loch is a priest of the Diocese of Scranton, Pennsylvania, and was ordained in 1979. Since 1996 he has served as pastor of St. Mary of the Assumption Parish. Involved in the Charismatic Renewal since 1972, he has been Moderator and Liaison to the Renewal since 1985.

Fr. Loch served from 1995 to 2001 on the Diocesan Liaison Steering Committee, the last three years of which he served as Chairperson. In that capacity he served as the Liaison Consultant to the National Service Committee from September 1998 to April 2001.



Sr. Mary Anne Schaezner is a member of the School Sisters of Notre Dame. She is currently the Community Life Coordinator at Church of the Risen Savior in Burnsville, Minnesota. Formerly the Liaison in the Diocese of Winona, she served on the Diocesan Liaison Steering Committee for six years. For several years she worked as a hospital chaplain and then as a care minister for the elderly sisters in her order.

### Gathering of National Leadership Groups

Members of the Association of Diocesan Liaisons Steering Committee, the National Service Committee, the Korean Service Committee of the Catholic Charismatic Renewal in the US of America, *Comité Nacional de Servicio Hispano*, *Le Conseil du Renouveau Charismatique Catholique Des Haïtiens D'Outre-Mer* and the Alliance of Filipino Catholic Charismatic Prayer Communities met in mid-January in San Antonio, Texas, with Bishop Sam Jacobs, Chairman of the Bishops' Ad Hoc Committee on the Catholic Charismatic Renewal, Bishop Tom Flanagan, and two representatives of the Catholic Fraternity of Charismatic Covenant Communities and Fellowships. The gathering met un-

Sr. Mary Anne was first appointed to the former Advisory Committee to the NSC in 1992. She then became a member of the NSC Council when it was formed in 2000.



David Thorp is the Director of Evangelization for St. Patrick Parish in Natick, Massachusetts. David has held various positions in the Charismatic Renewal and in the Archdiocese of Boston, including Director of the Charismatic Renewal Office from 1979 to 1986, and again from 1995 to 1999; Archdiocesan Director of Evangelization from 1988 to 1994; and Program Director for the Espousal Retreat House from 1994 to 1995. David has served as Liaison to the Charismatic Renewal for the Archdiocese of Boston since 1996.

David was first appointed to the Advisory Committee to the NSC in 1982. In 1984 he was elected to the NSC and served until 1991. From 1989-1992 David was a member of the International Catholic Charismatic Renewal Office (now known as ICCRS) Council. In the early 80s he worked for the NSC as a Traveling Timothy and, with Sr. Nancy Kellar, SC, developed and produced the NSC's Leadership Training Videos. From 1992 to his current election to the Service Committee he again served on the Advisory Committee and more recently on the NSC Council. David and his wife, Barbara, have three children. ♦

der the direction of a Committee of Five led by Bishop Jacobs and consisting of the Chairpersons of the NSC (outgoing, Fr. Patsy Iaquina, and incoming, Aggie Neck) and the Diocesan Liaisons Steering Committee (Judith Hughes), an ethnic representative (Msgr. Joseph Malagrecia), and a representative of the Fraternity (Dennis McBride).

The purpose of the Gathering is to bring the groups together for prayer, fellowship and hearing the word of the Lord for the Renewal. About forty-three leaders were present in San Antonio. There were two new additions to the Gathering. Jim Murphy was present as the US representative to ICCRS. Each of the leadership groups was also encouraged to bring one or two younger leaders (i.e. under 35). There were seven such leaders present.

### National Service Committee Meets

The National Service Committee met in mid-January in San Antonio, Texas. Following the elections of new members and new Chairman, the agenda included a variety of topics:

- \* review of the status and membership of the NSC Council;
- \* discussion of the Committee's 2001 financial report and fundraising challenges;
- \* prayer for the Renewal;
- \* discussion of the upcoming Regional Leaders' Gatherings;
- \* approval of plans for several of the working groups formed in the October 2001 NSC/NSC Council meeting;
- \* preparation for its meeting with the Diocesan Liaison Steering Committee and the Gathering of National Leadership Groups.

The NSC then met with the Association of Diocesan Liaisons Steering Committee to prayerfully assess the state of the Catholic Charismatic Renewal in the US. Following its meeting with the ADL Steering Committee, the NSC participated in the Gathering of National Leadership Groups (see accompanying article). ♦

Most of the time together was spent in prayer, small group sharing and discussion. Several reports were given by those present who had attended the Vatican-sponsored colloquium on "Prayer for Healing and the Charismatic Renewal in the Catholic Church" last November (see the report in *Pentecost Today*, January/February/March 2002, p. 11).

The attendees reaffirmed the Unity Statement as revised in Alexandria, Louisiana, in January 2001 and adopted three resolutions:

- Following the will of God and responding to the call of the Holy Father to go deeper:
  - We commit ourselves to grow in personal holiness and to encourage the people to whom we minister to a greater holiness by providing proper teaching and example.
  - We renew our commitment to *communio* by promoting and living out the various points in our Unity Statement and by seeking out ways to strive for the unity God desires within the Charismatic Renewal.
  - We will continue to seek in prayer and discernment the *new thing* God is doing in the present grace moment and to follow the lead of his anointing. ♦

*New Life in the Spirit Seminars  
Catholic Edition 2000*

## The baptism of Jesus and the *New Life in the Spirit Seminars*

The most striking difference in the talks presented during the *New Life in the Spirit Seminars Catholic Edition 2000* are entitled “New Life.” This talk invites participants to imitate Jesus in his surrender to the Spirit. It gives special attention to his baptism in the Jordan as a time of anointing. The idea of imitating the disciples of Jesus in their surrender to the Spirit at Pentecost is left for the following week. This new approach is actually quite old and was important in the early centuries of church history, as noted in *Fanning the Flame*. Here are several reasons why this approach is taken.

1. Treating the baptism of Jesus gives more time and attention to building a relationship with Jesus. We are called to imitate Jesus as the one who models new life for us. The actions of Jesus are steeped in the gifts, fruits and charisms of the Spirit. He responds to the needs of those around him through his own intimate relationship with the Spirit. Choosing Jesus as Lord means choosing to live in the Holy Spirit, the Lord, the giver of life. We can only follow Jesus through the power of the Spirit.
2. Paying attention to the baptism of Jesus underlines the importance of the sacraments of baptism and confirmation. These sacraments are meant to be ongoing, palpable realities. Just as we use water on a daily basis for drinking and washing, we can draw daily strength from these sacraments. We say “yes” to our own baptisms when we pray the creed at Mass and as we renew our baptismal vows during the seminar. The importance of living water is also reflected in the prominence of baptismal fonts and holy water in our churches. Even though most Catholics find it to be much easier to envision the central role of the Eucharist, all three sacraments of initiation are meant to work together in our daily lives.
3. The *Catechism of the Catholic Church* (n. 438) draws attention to the baptism of Jesus as an important time of anointing. Mark’s Gospel also considers the baptism

of Jesus as a very significant event, important enough to use as the beginning of his gospel. Mark portrays the Spirit as a dynamic force in the life of Jesus. The Spirit drives Jesus into the desert after his baptism. In Mark 15:39, Jesus breathes his last, relinquishing the breath of life, the Spirit of God. And it is in this gesture that the centurion recognizes Jesus as the Son of God. Luke also stresses the importance of the Spirit in the ministry of Jesus when he recounts the events in the synagogue at Nazareth where Jesus declares, “The Spirit of the Lord is upon me” (Lk. 4:16). When we take this declaration seriously we see the proclamation of the good news, the preaching, healing and ministry of Jesus as acts of the Spirit.

4. In considering the baptism of Jesus we are dealing with a paradox. Jesus was conceived in the Holy Spirit and was uniquely “filled” with the Spirit long before his baptism, but something more did happen on that day by the Jordan River. The baptism in the Jordan was a powerful new manifestation of Father, Son and Holy Spirit. One of the strengths of the Charismatic Renewal is an excitement about the unfolding manifestations of all three persons of the Trinity. God has given us a desire for more through many “baptisms” and outpourings of the Spirit. The *New Life in the Spirit Seminars* offer an awareness of the Spirit as what St. Cyril of Jerusalem calls “a new kind of water” that flows on a continual basis. We too can surrender to the Holy Spirit over and over again, letting the Spirit unfold in greater ways for the sake of the world around us.

Jesus leads the way in seeking both an ongoing intimacy with the Father and with the Spirit. Just as we can appreciate the gospel intimacy that Jesus had with the Father, we can also appreciate the way Jesus grew in intimacy with the Holy Spirit. As Jacob of Serugh states, we are called to realize that “all who follow Christ into the Jordan put on a garment of living fire”—the fire of the Spirit. ♦

**The New Life in the Spirit Seminars Team Manual: Catholic Edition 2000** sells at \$9.95.

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**Loss from p. 5**

When Chris was little we had a word from God that God's glory would surround him and that he would grow into a man of God. In Christopher's later illness he showed me endurance and steadfastness, humility and quiet piety. He had grown into that man of God. Christopher was a witness, a sign of ongoing conversion. He knew that God loved him. He did not understand why things happened the way they did, but that did not change the fact that he believed that God loved him and was with him.

Peter's faith was tested that day on the Lake of Gennesaret. Jesus asked him to go beyond what he knew and to trust him. My faith was tested and continues to be tested. In his book, *Job and the Mystery of Suffering*, Fr. Richard Rohr writes: "Untested faith tends to produce

**Pilgrimage from p. 6**

call within my heart to deeper prayer. Becoming a pilgrim led me closer to God and gave me a greater desire to live my Christian faith, yielding to God's grace to make me a better person, a *holy* person. I am convinced God's love was revealed to me in a mighty way that day in the pit, and it was only a beginning.

A pilgrimage is a retreat on your feet. When traveling to places made holy by blessed men and women, we gain a broader understanding of our own pathway to holiness. Whether we journey to the Holy Land, Fatima, Lourdes, Rome, Assisi or other sacred shrines near or far, God invites us to seek and to yield to his all-encompassing love along the way. Our willingness to step out of our comfort zone and journey towards God will not leave us disappointed.

My experience over the years as a pilgrim has brought me from the "pit" to Pentecost and—hopefully—to eternity. I am very grateful. ♦



*Francee Karpiej, a former member the NSC Council, is a national speaker and retreat director. She and her husband, Joe, lead pilgrimages through Sharing Christ Ministry based in Trumbull, Connecticut.*

a very mechanic and impersonal spirituality. Mature faith, however, has almost always a quality of paradox and mystery about it—as if to leave room for the freedom of God."

Let us continue then to put out into the deep, to walk forward with unyielding faith, leaving room for God and trusting in his goodness and mercy. For it is that faith which leads to hope and "hope does not

disappoint, because the love of God has been poured out into our hearts through the Holy Spirit" (Rm. 5:5). ♦



*Karen Archer and her husband, Jim, are leaders in the Charismatic Renewal in Bridgeport, West Virginia.*



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## From the Director . . . . .

by Walter Matthews



# NSC changes and challenges

As reported elsewhere in this issue, in January the National Service Committee elected three new members and a new Chairman. The Committee said goodbye to two senior members, Fr. Patsy Iaquina and Rudy Pruden, both of whom had reached their term limits. (Ron Ochner had resigned in the middle of last year.)

This is the third major changeover in the Service Committee since I came to work for the NSC seventeen years ago. The first was in 1984 when a number of covenant community leaders on the Service Committee stepped down and six new members, mostly from diocesan expressions of the Renewal, were elected.

The second was a result of a decision in the late 80s to introduce terms for members. In 1990 three members did not continue and four new members were elected. Over the next two years five new members were elected.

The third transition began last year when Sr. Martha Jean McGarry and Lois Doyle reached their term limits, a policy adopted by the Service Committee in 1998. Today a new member is elected for a three-year term. He or she can only be reelected if nominated, and only for two additional terms for a total of nine years service. A member must then be off the Committee for one year before being nominated and reelected.

At the time of the adoption of the term limits, several members' terms were "grandfathered" and those terms are now coming to an end. This was the case with

Rudy Pruden who first was elected to the Committee in November 1984. He holds the distinction (which will probably never be broken) of serving on the NSC the longest, over 17 years. Now the only one left on the Committee with a "grandfathered" term is Michele Greischar, whose term ends next January. She has been a member since 1991. Currently, six members have been on the Committee for three years or less.

These recent changes in NSC membership have now been accompanied by a change in the Chairman of the Service Committee. Fr. Patsy Iaquina was first elected Chairman in June 1996. Fr. Patsy holds the distinction as the longest-serving Chairman, five years and seven months, surpassing Bishop Sam Jacobs' chairmanship of five years and four months. Aggie Neck holds the distinction of being the first female Chairman of the NSC.

Change in leadership is not only challenging, but healthy. Fortunately, the Service Committee has been blessed over the years with some very capable and outstanding leaders. The NSC roster reads like a *Who's Who* of the Catholic Charismatic Renewal in the US: Martin, Clark, Ghezzi, Ranaghan, Scanlan, Shields, Forrest, McKinney, Kellar, Jacobs...

Several years ago the Service Committee defined the type of person it felt it was looking for to serve on the Committee—"men and women of visionary and pastoral gifts." It also described itself as "a body of leaders in the Catholic Charismatic Renewal who work together 'as discerners of the Spirit' to serve the Lord in renewing the grace of Pentecost in the life and mission of the church."

In the mid 1990s the Committee sought to clarify the relationship between itself and other leadership groups, between itself and its Executive Director and between the Executive Director and the Chairman. It is these clearly defined roles that enable the Committee to absorb so many changes at a time like this.

Allow me to quote the "Restructuring Memo":

■ The Service Committee "shares pastoral responsibility for the Catholic Charismatic Renewal with a number of other leadership bodies in the Catholic Charismatic Renewal with whom it seeks to be in good relationship." These would include the US Bishops' Ad Hoc Committee on the Catholic Charismatic Renewal, the Association of Diocesan Liaisons, and the various ethnic committees.

■ The Chairman, besides "being responsible for the inner life of the Committee, including the organization and conduct of NSC meetings" is, with the Executive Director, responsible for speaking for the Service Committee, relating to other leadership groups "and for exercising a pastoral ministry in maintaining good relationships with leaders in the Charismatic Renewal and other renewal movements in the church."

■ "The Service Committee's primary means of implementing its vision and mission is through its Executive Director whom the Service Committee hires...While corporately reporting to and responsible to the National Service Committee, the Executive Director is a full partner with the Service Committee. Indeed, they are brothers and sisters becoming one for the sake of the common work."

These delineations enable the NSC's work of renewing the grace of Pentecost in the life and mission of the church to go forward. Indeed, to go "forward in hope" as Pope John Paul II has encouraged us all.

Leaders in diocesan service committees, prayer groups and covenant communities would do well to clarify roles and terms, and to provide an orderly process for transition, lest changes become divisive and fracturing rather than unifying. "Father, may they be one..." ♦

## Friends of the NSC

Everyone who makes a donation to the National Service Committee/Chariscenter USA becomes a "Friend of the NSC." In 2001 there were approximately 2500 such people. Their gifts ranged from a few dollars to over ten thousand dollars. Each one and each gift was needed to move forward in our work of strengthening the Catholic Charismatic Renewal in the US and of fostering the grace of Pentecost in the life and mission of the church—going "forward in hope" as the Holy Father encourages us in *Novo Millennio Ineunte*.

The fact is that, even with the generosity of so many, we ended the year about \$60,000 short. This ate up our cash reserves and the NSC has been existing month-to-month, trusting in God's provision. As of this column (late February) we are still alive.

But we need many more donors if we are to continue to respond to this moment: not with "complacency, and still less should it lead us to relax our commitment...rather it should inspire in us new energy" (Pope John Paul II, *Novo Millennio Ineunte*, n. 15).

**If you are a donor, please consider asking your prayer group or another individual or couple to become a donor.**

If you are not a donor—and over 7000 recipients of *Pentecost Today* are not—please consider becoming one.

We need your help.

### Fanning the Flame Partners

In the fall we launched a new initiative to ask our current donors, as well as new ones, to make a five-year pledge of support to the National Service Committee.

If you can make a commitment of \$300 or more a year (we also have levels of giving at \$1000, \$5000 and \$15,000), we would like to hear from you.

A generous response to Fanning the Flame Partners will help stabilize our finances for years to come. ♦

This past January the National Service Committee met in San Antonio. We said goodbye to three people who have served us well and for a long time, as the terms of Rudy Pruden, Deacon Ron Ochner and Fr. Patsy Iaquina expired. They have each submitted reflections on their service as members of the NSC.

### Rudy Pruden

What has it been like as a member of the NSC? Actually, as a neophyte on the Committee, I remember the awe that I had as I served with the mighty prayer warriors from the inception of the Charismatic Renewal in the sixties. This was quickly replaced with some awareness of the enormity of the great work the Lord had begun in Pittsburgh, and a desire to put every spiritual gift I possess—all intellectual, management skills, every gift of empathy and of listening—to put all the components of myself into service of our Lord.

The NSC that I have experienced has always been a group of strong, talented people of God. I have been called to function differently on different NSC committees with different NSC members. Thankfully, the Lord never required anything of me without also providing the giftedness. As my membership extended for many years, I can only say that as I experienced new challenges, the Lord preceded action with his anointing.

I will miss the fellowship that I have enjoyed with so many members who have served their time on the Committee and then have moved on.

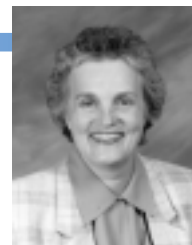
The Lord's works are beautiful and marvelous to behold. I am thankful for how the Holy Spirit began to really open my eyes to the wonder of his works when I was prayed over for baptism in the Holy Spirit.

### Deacon Ron Ochner

My time of service on behalf of the NSC was an extraordinary period of faith building. From my first days a member of the Advisory Committee through my last days as a member of the Service Committee itself, my faith was continually increased and motivated by the people of God that I met and worked with. I remain in awe of the spiritual army of men and women of all ages and walks of life that

## Ministry Update

by Aggie Neck



labor in the service of our Lord. Whether it was in a local prayer group, a diocesan service team, a renewal center, a state, regional or national committee, their commitment and dedication was a constant source of inspiration to me. Best of all I was privileged to minister with many of them.

St. Paul wrote, "Your faith strengthens me." I found myself repeating that phrase over and over to individuals and groups as well, and I still harbor in my heart and memory the truth of what Paul said as I saw it lived out in the people I met. I say it again to all of you: "Your faith strengthens me."

I have been so blessed and am so grateful to the Lord for allowing me to serve him and his people along with each of you. Thank you. God bless you. May Jesus Christ continue to be praised in your lives every day.

### Fr. Patsy Iaquina

I am grateful for the opportunity to serve the Renewal, to help others to open to the grace of Pentecost. I have seen people transformed by the grace of the Holy Spirit on the pilgrimages to the Holy Land and Italy. Establishing and reaffirming relationship with ICCRS and the Charismatic Renewal in the States is another blessing. God is good. I shall continue to actively support the Renewal in any way possible.

The Renewal is grateful to God for leaders who have given years of service helping to set vision and goals and follow the Holy Spirit's lead. Rudy has served the longest of any NSC member—15 years. Fr. Patsy is the longest-serving Chairman of the NSC—5½ years. All three of these men have brought much giftedness to the NSC and the Renewal in the United States. Thanks, gentlemen.

This scripture from the Letter to the Hebrews is appropriate: "God is not unjust; he will not forget your work and the love you have shown him by your service, past and present, to his holy people" (6:10). ♦

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