

Publication of the National Service Committee of the Catholic Charismatic Renewal

PENTECOST *Today*

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Chairman's Corner

by Fr. Bob Hogan



A Short-term Focus or a Long-term Vision?

Have you heard of “Linsanity?” Jeremy Lin is an NBA basketball player of Taiwanese descent who got a chance to start his first games, after playing very little in his first two seasons, because the New York Knicks had many injured players. In his first five games he led the team to five straight victories while scoring over 27 points a game. He became instantly famous through sports talk shows, the Asian media, and the internet. Short-term excitement is fun. The media loves it. It gets people’s attention and makes interesting stories. However, it can only take you so far.

The coach for the San Antonio Spurs basketball team seeks to give his team a long-term vision. He calls it the “pounding the rock” approach. A man, who is seeking to crack a large rock, pounds on it with a hammer over and over with seemingly no results, but eventually the rock will crack. Success comes through having a vision that is followed with perseverance. The Spurs won four championships.

The Charismatic Renewal brought a lot of excitement for many people in the Catholic Church. It is easy to fall in love with short-term exciting experiences and never seek a long-term vision. God has a long-term vision. The Charismatic Renewal as a Movement in the Catholic Church is called to be a reminder in the Church of the importance of the role of the Holy Spirit

in every aspect of Catholic life. Let us rejoice in every exciting spiritual manifestation, but also have a vision for sharing what the full role of the Holy Spirit can mean in the Church.

How can we understand better for ourselves, and explain more clearly to others, a vision for Catholic Charismatic Renewal? I would suggest that you make a copy of the National Service Committee’s Vision/Mission Statement (www.nsc-chariscenter.org). Pray with this statement for a week yourself and have your prayer group/ministry pray and talk about it together. Ask the Lord to give you a greater understanding and commitment to his long-term vision for all of Renewal.

In the next few months you will be hearing more about a document on Baptism in the Holy Spirit that the International Catholic Charismatic Renewal Services will be publishing. Read, study and share about this important document. You will also be hearing about a five year preparation for the 50th Jubilee of the Catholic Charismatic Renewal (2017). This long-term preparation will help us to go deeper. I am inviting us to pound the rock together with faith, deepen our long-term vision, and be servants working together for God’s vision for Charismatic Renewal in the whole Church. ♦

Fr. Bob Hogan, BBD is Chairman of the National Service Committee.



Editor's Desk

by Sr. Martha Jean McGarry

“I pray not only for them, but also for those who will believe in me through their word, so that they may all be one, as you, Father, are in me and I in you, that they also may be in us, that the world may believe that you sent me” (Jn 17: 20-21).

In his article on pages 4–5 **Bishop Sam Jacobs** speaks to us about the Ecclesial Movements Initiative which seeks cooperative efforts with other Catholic organizations and communities. He shares the purpose, progress and hopes for the future of this Initiative.

Deacon Darrell Wentworth in the Liaison article, page 13, speaks of such cooperative efforts on a diocesan level.

Do I need Deliverance? **Neal Lozano** shares his insights on this ministry and clarifies the need for deliverance. His article on page 6–7 can be most helpful to those in the healing ministry.

The importance of raising up new leaders in our prayer groups and ministries is the focus of *Leaders as Facilitators* by **Renee Marazon**. See her article on pages 8-9.

Ongoing formation in the Renewal is so crucial. This issue gives us much to think about in columns written by **Walter Matthews**, page 14; **Jane Guenther**, page 15; and the announcement of the **Year of Faith** on page 3.

Msgr. Joseph Malagrecia invites all to the 45th Anniversary Conference to be held in Philadelphia in June of this year. His article on page 10 gives many of the details as well as the reasons why **you** want to be there. ♦

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Porta Fidei

Year of Faith

Through his Apostolic Letter, *Porta Fidei*, Benedict XVI announced a **Year of Faith** to begin on October 11, 2012, the fiftieth anniversary of the opening of the Second Vatican Council. It will conclude on the Solemnity of Our Lord Jesus Christ, Universal King, on November 24, 2013.

Some key words that stand out in this letter are evangelization, charity, and study. Our Holy Father encourages us during this upcoming Year of Faith to make renewed efforts to study our faith. He especially suggests the use of the *Catechism of the Catholic Church* in our study. A deeper understanding and appreciation of our faith will produce more fruitful evangelization and a multiplicity of good works for the Kingdom of God. Just as Mary, the apostles, the martyrs and men and women through the ages have given witness of the faith, so each of us is meant to do the same. As we look forward to this year, let us commit ourselves to prepare our hearts and minds for a great renewal in the Church.

Below are some significant passages to whet your appetite to examine this easy-to-read but challenging Apostolic Letter:

The “**door of faith**” (Acts 14:27) is always open for us, ushering us into the life of communion with God and offering entry into his Church. It is possible to cross that threshold when the word of God is proclaimed and the heart allows itself to be shaped by transforming grace. To enter through that door is to set out on a journey that lasts a lifetime. (Section 1.)

(Quoting from his homily at his first Mass as Pope.) “**The Church as a whole and all her Pastors**, like Christ, must set out to lead people out of the desert, towards the place of life, towards friendship with the Son of God, towards the One who gives us life, and life in abundance.” (Section 2.)

...the theme of the **General Assembly** of the Synod of Bishops that I have convoked for October 2012 is “The New Evangelization for the Transmission of the Christian Faith.” This will be a good opportunity to usher the whole

Church into a time of particular reflection and rediscovery of the faith. (Section 4.)

The renewal of the Church is also achieved through the witness offered by the lives of believers: by their very existence in the world, Christians are called to radiate the word of truth that the Lord Jesus has left us. (Section 6, paragraph 1.)

The Year of Faith, from this perspective, is a summons to an authentic and renewed conversion to the Lord, the one Saviour of the world. In the mystery of his death and resurrection, God has revealed in its fullness the Love that saves and calls us to conversion of life through the forgiveness of sins (cf. *Acts* 5:31). (Section 6, paragraph 2.)

“**Caritas Christi urget nos**” (2 Cor 5:14): it is the love of Christ that fills our hearts and impels us to evangelize. Today as in the past, he sends us through the highways of the world to proclaim his Gospel to all the peoples of the earth (cf. Mt 28:19). Through his love, Jesus Christ attracts to himself the people of every generation: in

every age he convokes the Church, entrusting her with the proclamation of the Gospel by a mandate that is ever new. Today too, there is a need for stronger ecclesial commitment to new evangelization in order to rediscover the joy of believing and the enthusiasm for communicating the faith. In rediscovering his love day by day, the missionary commitment of believers attains force and vigour that can never fade away. Faith grows when it is lived as an experience of love received and when it is communicated as an experience of grace and joy. It makes us fruitful, because it expands our hearts in hope and enables us to bear life-giving witness: indeed, it opens the hearts and minds of those who listen to respond to the Lord’s invitation to adhere to his word and become his disciples. (Section 7, paragraph 1.)

Saint Luke teaches that knowing the content to be believed is not sufficient unless the heart, the authentic sacred space within the person, is opened by grace that allows the eyes to see below the surface and to understand that what has been proclaimed is the word of God. (Section 10, paragraph 2.)

Confessing with the lips indicates in turn that faith implies public testimony and commitment. A Christian may never think of belief as a private act. Faith is choosing to stand with the Lord so as to live with him. This “standing with him” points towards an understanding of the reasons for believing. Faith, precisely because it is a free act, also demands social responsibility for what one believes. The Church on the day of Pentecost demonstrates with utter clarity this public dimension of believing and proclaiming one’s faith fearlessly to every person. It is the gift of the Holy Spirit that makes us fit for mission and strengthens our witness, making it frank and courageous. (Section 10, paragraph 3.) ♦



Ecclesial Movements: a cooperative witness

by Bishop Sam Jacobs

The NSC Mission Statement speaks about “Cooperating with other Catholic organizations and movements.” Over the past several years, one of the ways the NSC has been responding to that objective is by being in dialogue with other Ecclesial Movements and New Communities. These include besides the Charismatic Renewal, Neocatechumenal Way, National Cursillo Movement, Focolare Movement, Worldwide Marriage Encounter, Life Teen and Arise International.

The initiative in bringing these groups together was the several gatherings of Ecclesial Movements and New Communities called by John Paul II and Benedict XVI in Rome, the first being in 1998. Being myself involved in the Renewal since 1976, I felt that something on a national scale of this magnitude should be done here in the United States. I was aware that some archdioceses have done something similar, but nothing was envisioned for the whole country.

An invitation was sent out to a number of Ecclesial Movements and New Communities. Those mentioned above responded and began to meet and pray together for God’s direction. We adopted the title: Catholic Ecclesial Movements and New Communities in Conversation.

The Pontifical Council for the Laity has approved the statutes of 122 movements and communities since 1967. Each has its own charism and focus. But to be most effective they cannot stand alone.

The two scripture passages that give direction to mutual interaction between the Ecclesial Movements and New Communities are found in Paul’s First Letter to the Corinthians. “There are different kinds of spiritual gifts but the same Spirit; there are different forms of service but the same Lord; there are different workings but the same God who pro-

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duces all of them in everyone. To each individual the manifestation of the Spirit is given for some benefit.... One and the same Spirit produces all of these, distributing them individually to each person as he wishes” (1 Cor 12:4-7,11). What is applied to an individual is applicable for movements and communities as a group. Each of the movements and communities has its own specific charism, its own mission and ways of fulfilling that mission. But the Holy Spirit is the One who anoints and empowers each.

The second passage is found in the same chapter. “As a body is one though it has many parts, and all the parts of the body, though many, are one body, so also Christ. For in one Spirit we were all baptized into one body.... Now the body is not a single part, but many.... But as it is, God placed the parts, each one of them, in the body as he intended. If they were all one part, where would the body be? But as it is, there are many parts, yet one body.... But God has so constructed the body as to give greater honor to a part that is without it, so that there may be no division in the body, but that the parts may have the same concern for one another” (1 Cor 12:12ff).

The Church is the Body of Christ. We are its members, as individuals and as movements and communities. Neither as a member nor as movements and communities do we exist independently. These movements and communities have been raised up, anointed and empowered by the same Spirit to fulfill a particular task in the Body of Christ.

What common purposes do these Ecclesial Movements and New Communities share as members of the Body of Christ? Each is called to lead its adherents into greater holiness and to be witnesses of this call to holiness to others. Each is called to bring others to a personal encounter with Jesus

Christ as Lord and Savior. This is the call to the New Evangelization which the recent Holy Fathers have continually proclaimed. Each is called to strengthen the faith of its adherents through proper catechesis. Each is called to live in communion with others in the Body while at the same time exercising each one's unique mission and charism. The principle of unity in diversity and diversity in unity must be the underlying attitude.

To achieve these common purposes, these Ecclesial Movements and New Communities must avoid the problem that Paul faced in the Corinthian community: division and elitism. His admonishment must be heard and responded to again today.

"I urge you, brothers, in the name of our Lord Jesus Christ, that all of you agree in what you say, and that there be no divisions among you, but that you be united in the same mind and in the same purpose. For it has been reported to me about you, my brothers, by Chloe's people, that there are rivalries among you. I mean that each of you is saying, 'I belong to Paul,' or 'I belong to Apollos,' or 'I belong to Cephas,' or 'I belong to Christ.' Is Christ divided?" (1 Cor 1:10-13).

Mutual respect and understanding will counteract any attempt to divide and separate. Owing no debt to anyone except the debt of love will ensure that our own response to God's call does not hinder another to respond differently to the same God who calls.

When the apostles John and James wanted to stop others who were not of their company from exercising the healing ministry, Jesus corrected them for their false zeal, not those who were moving in the Spirit. He reminded them that just because the others were not among his apostles and disciples they were part of him. They were doing the work of God.

Let me return to our present situation in this country in relationship to the mutual cooperation between Ecclesial Movements and New Communities. Obviously, the group of seven is only an initial core group. The first task of this core, besides growing in mutual understanding and relationship, was to work with the Body of Bishops, helping them to understand the reality of these movements and communities in their dioceses and to seek their pastoral wisdom and guidance as how we can serve the Church with the variety of charisms.

We are also praying together to see if God is calling for some national gathering of the Ecclesial Movements and

Mutual respect and understanding will counteract any attempt to divide and separate.

New Communities, similar to those called forth in Rome by John Paul II and Benedict XVI. What this may look like is not yet clear. We want to affirm and celebrate what God has affirmed and celebrated. In doing so, we want to be in communion with each other and with our Shepherds for the good of the Church and in promoting the mission of the Church.

When these movements and communities gathered together with Pope John Paul II in 1998 he emphasized that it was a "great common witness" of unity and faith, reflecting the reality of the Church. Would it be any less, if and when we do the same here in our own country? What is this common witness? Jesus Christ is Lord and Savior to whom we commit our lives to work with the Holy Father and the Bishops in union with him for the spread of the Gospel message in the power of the Holy Spirit.

By cooperating with one another and with the hierarchical dimension of the Church, these movements and communities reflect the true nature of the Church. In the words of John Paul II: "The institutional and charismatic aspects are co-essential as it were to the Church's constitution. They contribute, although differently, to the life, renewal and sanctification of God's people. It is from this providential rediscovery of the Church's charismatic dimension that, before and after the Council, a remarkable pattern of growth has been established for ecclesial movements and new communities."

It is when we fail to work with each other and seek our separate agendas that we cause harm both to movements and communities as well as to the witness of the Church. Even though initially each of these movements and communities acted separately from one another, and for valid reasons, today, the call of God is for all the Ecclesial Movements and New Communities to continue to live out their own charism while affirming, supporting and cooperating with each other for the good of the Body of Christ.

Pray that the core of leaders and others will be open to the move of the Spirit in this present time and that the work of the Spirit through these Ecclesial Movements and New Communities will effectively bring about the renewal that God desires. ♦



Bishop Sam Jacobs is a former Chairman of the National Service Committee. He is presently Bishop of the Diocese of Houma-Thibodaux, Louisiana.



When the
Son sets
you free
you are
free
indeed.

by Neal Lozano

Wow. Oh my gosh. Wow. Is this how I am supposed to feel, is this normal? You mean it is possible to feel this way?—I am going to tell everyone.

A woman who experienced deliverance through an Unbound Ministry session spoke these hopeful words spontaneously. To her surprise God had something much greater for her than she could have imagined. With God there is always more!

How do I know if I could benefit from prayer for deliverance? Is there greater freedom for me? While it is not good to expect a specific type of experience, it is always good to seek deeper freedom.

It is quite normal for people to become accustomed to an area of oppression and not realize that God wants them to walk in freedom. For years I knew I needed greater freedom, but I would only allow myself to think about it occasionally because I did not know what to do about it. “Who would understand?” I thought.

You too may have wondered about an area in your life where you need greater freedom. Perhaps you have **habitual negative responses** to people, like defensiveness, judgment or criticism. Perhaps you are **driven** by fear, anger or lack of self-control. Are there irrational fears like fear of spiders, heights, fear

of making a mistake, fear of the future or the past? Is there a **negative emotion** that seems to come and go as it pleases, that hovers over everything like a cloud of sadness, emptiness or a sense of nothingness? Is there a compulsive **sinful habit** like pornography, gossip or lying? Or perhaps you have a general sense of **oppression or heaviness**. Everything is hard for you as if something is reaching out to you from the past, gripping you, but you do not know what it is. Perhaps there is a **shameful event** that you participated in or were victimized through and those memories are with you all the time. You may relate to the person who said, “The people who killed my family are just there before me all the time,” or the person who said to their spouse, after finding freedom from the **power of a shameful event**: “Tonight for the first time in our (20 year) marriage, when we go into the bedroom it will be just me and you.”

If you do not know how to appropriate the freedom Jesus has won for you, you may be defenseless before a myriad of **negative thoughts** like self-criticism, self-accusation, self-rejection or even self-condemnation and self-hatred. All these are areas where evil spirits may be active.

How do I know if I need freedom from spiritual bondage?

Some people have great gifts of discerning evil spirits. I do not. I have a gift of understanding the human heart and I know that if the doorway to the enemy is closed, he has to go. We are told in Ephesians 6 to take our stand against the devil’s schemes (tactics).

Unbound Ministry is an approach to deliverance and inner healing which teaches and empowers the person receiving ministry to continue to pursue greater freedom by living as a disciple of Jesus who is drawing them into the heart of the Father.

Deliverance prayer does not mean encounters with evil spirits. It means freedom from the influence of evil spirits that seek to rob us of our true identity. As baptized believers we have already been delivered from the kingdom of darkness and brought into the kingdom of the beloved Son. (See Col 1:13.) Deliverance is about taking hold of what we have already received.

What are the tactics of the enemy?

Tempting us to sin. In doing so we withdraw from God’s grace.

Drawing us into bitterness and unforgiveness. Jesus gave special warnings about the consequence of unforgiveness and St. Paul identified it as one of the devil’s tactics. (See 2 Cor 2:11.)

Deception. Jesus tells us the devil is the “Father of lies” (Jn 8:44). When we give in to temptation we are swallowing a lie, like lies about God’s goodness, or

thoughts that justify sin or minimize responsibility for sin. These lies are a doorway for the enemy; they are seeds of agreement with the father of lies. If that agreement is not rooted out by repentance and confession it will grow, leading to deeper deception. If you let the sun go down on your anger, you give the devil a foothold (See Eph 4:26-27). By the next morning you may have made a home for bitterness and resentment. Let them remain and revenge and hatred may be knocking at the door. Our agreement with lies blinds us and holds us in darkness. Pride and self-justification keep us from coming to God for our freedom. Live with these long enough and they become part of the daily scenery of our lives and empower our enemy who is hidden in the darkness. This leads to a fourth tactic of the devil.

Bondage. We read in John 8:34, “everyone who sins is a slave to sin.” Our enemy wants to rob us of the freedom of the children of God and hold us in chains to his deceptions.

Caution

As you consider the works of the enemy and areas that may need deliverance, pause and recognize three dangers.

- It is dangerous to focus on yourself and to think all about what is wrong with you. (Especially outside a therapy or a ministry session.) Self-focus is a doorway to darkness.

- Another danger is to start thinking about the devil or a foul-looking spirit that is hiding in the recesses of your heart. This can produce anxiety or fear.

- A third danger is to allow self-pity, helplessness and hopelessness to accompany your thoughts.

Deliverance prayer is not your answer—Jesus is. “When the Son sets you free you are free indeed.” Jesus proclaimed the Kingdom of God and cast

out demons and healed the sick. Deliverance ministries that have been successful place deliverance in the context of inner healing and living as a disciple of Jesus. It is important to know that we can sin without any help from an evil spirit and we become bound based on our responses to the circumstances of life. Evil spirits need a place to land; they, like flies, are drawn to the manure in our lives. They offer us deceptive ways of thinking about our sin and our past so they can rob us of the gift Jesus has won for us. Therefore, breaking free often involves renouncing the enemy and his lies.

Unbound Ministry

In Unbound Ministry we train people to listen with compassion and without judgment according to five keys. Listening this way uncovers the entryways, without a focus on evil spirits.

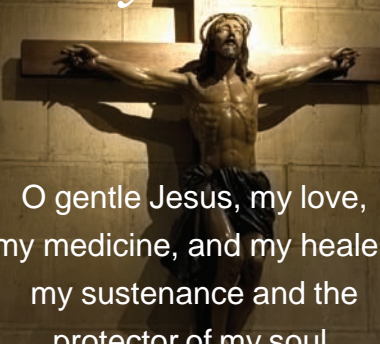
🔑 **#1 Repentance and Faith.** Has the person ever had an opportunity to make a personal decision about the Savior? Do they have a personal knowledge of the love of God revealed in Jesus? Are there sins that have been rationalized and justified? The person may have confessed but not had the grace of true contrition.

🔑 **#2 Forgiveness.** Are there people that need to be forgiven or forgiveness that needs to be taken deeper?

🔑 **#3 Renunciation.** We need to renounce the lies and the names of all of our enemies. All that does not belong in the kingdom of God can be renounced in the name and the power of Jesus.

Following compassionate listening, we lead the person to pronounce a commitment to Christ, turn from sin, pronounce forgiveness and renounce their enemies. This is followed by 🔑 **#4 a simple command** and 🔑 **#5 the Father’s blessings.**

Prayer Card



O gentle Jesus, my love,
my medicine, and my healer,
my sustenance and the
protector of my soul,
my Creator
and Redeemer...
my joy and my glory,
and all my riches:
lying at your holy feet with
most worshipful fear and
trembling, I plead to be
illuminated and inflamed
with your Holy Spirit.

Saint Thomas of Villanova

Photo: Matt Trummer Photos.com

Spiritual warfare is real; we can all benefit from greater deliverance, but keep in mind that deliverance is about following Jesus into our true identity as children of the Father. Deliverance is not about evil spirits; deliverance is about being transferred into the kingdom of the Beloved Son. Deliverance is about freedom. ♦

Neal Lozano is the author of Unbound: A Practical Guide to Deliverance and Resisting the Devil. Neal and his wife, Janet, have almost forty years experience helping people find freedom in Christ. They travel across the United States and around the world presenting the Unbound Conference.



Prayer requests

- ◆ For those who will attend the 45th Anniversary 2012 Catholic Charismatic Renewal Conference to be held June 1–3, in Philadelphia, may they be renewed and encouraged as they pray with one heart seeking a fresh outpouring of the Holy Spirit upon them and upon the Church in the U.S.
- ◆ That the Lord bless the National Service Committee with special gifts of wisdom and discernment as they gather for their annual retreat meeting to be held in Philadelphia, June 3–5.
- ◆ For the Lord's blessings upon the NSC's Outreach Event in Boston, A Retreat for Leaders, April 13–14.
- ◆ That all the bible studies, retreats or other evangelistic events will be opportunities for renewed grace and growth in the Holy Spirit not only for those attending but also for the people working these events.
- ◆ For the financial needs of the NSC, that they be able to continue to foster the grace of Pentecost in our world.



New NSC RESOURCES Help with our relationships

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**Order today, call 1-800-338-2445
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Leaders as Facilitators: Growing commitment in those you lead!

by Renee Marazon

Jesus himself demonstrates to us that there are several steps leaders must take to facilitate the growth and development of new leaders. To embrace Jesus' philosophy of "leaders as facilitators" we must follow his lead. Jesus, filled with all wisdom, knowledge, discernment, and every spiritual gift, called perhaps the most challenging twelve to go out on mission with him. He fed, loved, encouraged, and served them as well. As facilitator, Jesus raised them up, called them forth, used them to proclaim the Kingdom through the power of his Spirit, and bestowed his special graces, called charisms, on them at Pentecost. We must facilitate the growth and development of those we lead in the very same way. We can begin by studying eight actions that Jesus himself put into practice to show us how to become a "Leader as Facilitator."

1. Pray

In Luke 6:12-16 we are taught that Jesus spent a whole night in prayer and then chose his twelve apostles. Again

in Mark 3:13-15 we hear that Jesus "went up the mountain and summoned those whom he wanted and they came to him. He appointed twelve ...that they might be with him." And what a diverse group of individuals came out of Jesus' prayer up on that mountain!

In man's way of thinking these twelve would have never been chosen—yet, in prayer, the Holy Spirit led Jesus to choose the twelve with such diverse backgrounds, characters and dispositions: **Peter**—family man and fisherman, **Andrew**—brother of Simon Peter, fisherman, **James**—bold apostle, fisherman, **John**—beloved, bold, fishermen, **Philip**—accountant, **Bartholomew**—devout in faith, **Matthew**—tax collector, **Thomas**—doubter; James the less—younger in age, shorter in stature, **Simon**—unknown zealot, **Jude Thaddeus**—farmer, **Judas Iscariot**—traitor, and **Matthias**—Judas' replacement, gentle venerable old man. What the twelve were to become was miraculous—endowed with charisms that were empowered by the Holy Spirit!

Facilitators continued page 9

Imagine the results if we prayed for those who were to be called into leadership and ministries within our prayer groups! Would we call forth those whom the Spirit directs us to call forth or would we choose the smartest, most unencumbered with job and family, most docile, most educated, best career match, easiest personality, most experienced, oldest, or wealthiest? What biases would inform our decisions to facilitate others' growth in their charisms and growth as prayer group leaders? Imagine how prayer group ministers and leaders might emerge should we let go of our biases and instead, pray and ask the Holy Spirit to guide us as leaders in facilitating others' growth!

2. Invite

Once we have prayed, we must intentionally and personally invite members of our prayer group to operate in their charisms and come alongside us in leadership roles. We must help them discern their charisms, let them know the gifts we see developing in them and encourage them to learn more about their charisms. If we as leaders learn as much as we can about all of the charisms, we will be better prepared to recognize the gifts in those we lead and we will be able to invite them to operate in their charisms. We will be prepared to encourage our people to pray spontaneously, intercede, bring forth prophecy, join the music ministry, share a scripture passage, pray on a prayer team, give a teaching, lead praise or the prayer meeting, or pastor small groups.

3. Model

Every prayer group leader must model operating in their own charisms at gatherings. As leaders, we must have discussion among ourselves about our own charisms, how we have operated and grown in them, and how we might

better call them forth in our people. Jesus modeled every spiritual gift when he was with his apostles. They saw him teach, preach, cast out demons, heal the sick, feed the poor, pray, exhort, encourage, and discern people's hearts. We can be sure that what Jesus modeled was imprinted on the hearts and minds of his apostles who later could recall and do the same.

4. Mentor/Coach

Mentoring and coaching another requires a leader to enter into relationship with the person. Jesus coached and mentored the apostles throughout his ministry, nurturing his relationship with each of them, noticing their gifts, and raising them up in their gifts. Jesus sent them out to cast out demons and when they returned, he coached them further. Prayer group leaders can focus on mentoring those who have their same charisms. Spend time, share audio and video resources, and intentionally guide them in developing their charism for effective ministry. Offer suggestions, provide both positive and negative feedback, be a good listener, ask for their concerns, withhold judgment, respond with understanding, and rejoice with them that their names are written in heaven (Lk 10:20).

5. Teach and Direct

Jesus spent time teaching his disciples how to operate in their charisms. He taught them how to fast and pray, deliver people from evil spirits, feed the hungry, heal the sick, forgive, preach, go out on mission, to teach using parables. Surely Jesus and his apostles even had quiet teaching times together. As prayer group leaders we must intentionally and regularly teach others how to operate in their charisms. Such teachings lay the foundation for facilitating prayer group members who embrace their gifts and freely operate in

them. Most important of all, leaders must provide opportunities for their people to practice operating in the charisms. There is absolutely no point in teaching others about their charisms if we never call them forth.

6. Correct

Jesus frequently corrected his apostles when they strayed from Kingdom realities. We see this when he tells the apostles to let the little children come to him, rebukes Peter, corrects John for complaining about non-followers casting out demons, and corrects Peter to wash his feet, to name but a few incidents. We must let those we mentor and coach know it is okay to receive correction. Correction is a powerful teaching experience, remembered and used to transform how we think about ministry and how we minister in the future.

7. Praise and Pray

We must praise our people when they do operate in their charisms. This may seem awkward at first. However, when prayer group members are just beginning to operate in their gifts, they are so blessed when they receive praise and thanks from leaders for stepping out in faith and courage.

Jesus told his disciples he had to leave so that his Father could send the Advocate, the Holy Spirit. Before Jesus was crucified, he prayed to his Father on behalf of his apostles that they would be safeguarded. "While I was with them, I was keeping them in your name which you have given me; and I guarded them ... Sanctify them in the truth" (Jn 17:12,17). We too must be in continual prayer for those who will come after us—those who will lead, preach, teach, heal, prophesy, exhort, encourage and discern.

Facilitators continued on page 12