

PENTECOST *Today*

October/November/December 2006

Sowers of Hope



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*Renewing the grace of Pentecost
in the life and mission of the church.*



This was how he wanted us
to sow the Good News,
without hesitation and
generously scattering it
everywhere.

Joyfully sowing hope

About a year ago at an NSC meeting, as we were praying I had a vision of a large field, plowed and ready for the seed. Then I saw a very large hand and it dipped into a sack of seed and began to scatter it very generously over the field, reaching all the way to the back area. I felt the Lord was saying that this was how he wanted us to sow the Good News, without hesitation and generously scattering it everywhere. We were not to do so sparingly, but as those who sow with a hope of a great harvest. In the vision the hand just kept bringing out more and more seed until the ground was covered with it. I remember how this vision and the words made my spirit "leap for joy", for it was a joyful sowing that was taking place.

Sow: To set something in motion, to begin an enterprise. To introduce into a selected environment. Implant. To set in motion.

In his 2004 Pentecost Eve address, John Paul II called us to be "sowers of hope." If there is any thing that the world needs now, hope would certainly be on this list. The hope he was speaking of was not the "I hope it happens" kind of hope, but the hope that does not leave us disappointed.

Hope: To cherish a desire with expectation of fulfillment. To long for with expectation of or belief in attainment. To expect; to trust. **Hope is anticipation.**

In the Bible dictionary I consulted, there is a unique reference to hope.

"The Hebrew terms which designate hope express the tension of a bow ready to shoot its arrow to infinity. This hope thus represents a search, an absolute confidence and a concentration of all of one's energy flowing from God's covenant with Israel. It does not rest on human resources and initiative, but on the all-powerful presence of God. It is unshakable in spite of all the vicissitudes of the history of Israel. It is the constant on which many of the words of the prophets are predicted. This hope was confirmed and reinforced by the coming of the Messiah, the Incarnation and redemption of Christ. Christian hope takes its character from this absolute witness of love and God's fidelity to his promises. It brings the gospel to the far corners of the world as well as souls to a more complete assurance of salvation until the end of time."

We want to introduce into a selected environment the seed of the Good News of Jesus Christ. We want to implant into our society the spirituality of Pentecost. We want to set in motion a transformation of a culture that must become a culture of Pentecost. This is the hope we must sow unsparingly, and joyfully.

"This explains why we work and struggle as we do: our hopes are fixed on the living God who is the savior of all men, but especially of those who believe" (1 Tim. 4:10). ♦

Aggie Neck is Chairman of the National Service Committee.



Hope does not disappoint, because the love of God has been poured into our hearts through the Holy Spirit that has been given to us (Rom. 5:5).

As we prepare for the 40th anniversary of the Renewal in 2007 we take time in this issue to reflect on being fully charismatic, and as such, sowers of hope in our world today. A couple of areas that we take a serious look at are the charisms and our call to holiness

Aggie Neck in her article encourages the use of the charisms in our prayer meetings and gives us some helpful suggestions to aid us. **Walter Matthews** turns our attention to the gift of tongues—its purpose, value, uses and fruit.

Being fully charismatic is not complete without our efforts to respond wholeheartedly to our call to holiness. **Therese Boucher** shows us how journaling can be a great resource for growth in our spiritual life. Do you delight in prayer? In his article **Tom Curran** draws us to the wonders of intimacy in prayer. Don't miss it!

Our columnists share encouraging reports from the June 2006 Pentecost gatherings in Rome. Enjoy, too, **Patti Mansfield's** address to our Holy Father. We are indeed people of the Church called to stir into flame the grace of Pentecost, within and beyond the Church. ♦

May the God of hope fill you with all joy and peace in believing, so you may abound in hope by the power of the Holy Spirit (Rom. 15:13).



Pope Benedict XVI addressed by Patti Mansfield at 2006 Pentecost Vespers

Dear Holy Father,

With all our hearts we thank you for inviting us to meet with you on this glorious feast of Pentecost. We are your sons and daughters; we are sons and daughters of the Church, children of Mary, and we are the fruit of the Second Vatican Council.

Holy Father, I was given the grace, in February 1967, to be baptized in the Holy Spirit at a retreat for students from Duquesne University which marked the beginning of the Catholic Charismatic Renewal. Immediately I turned to the Documents of Vatican II for guidance in understanding my experience. What I read in *Lumen Gentium*, 12 about the charismatic gifts encouraged me to be open to the Holy Spirit and his surprises. Every movement and community has its own special history, but in each one exists this same reality: "The love of God has been poured into our hearts through the Holy Spirit who has been given to us" (Rm. 5:5).

Holy Father, thank you for loving us. Thank you for your constant support and encouragement. Thank you for saying that you are a friend of the movements and that we are a sign of the New Springtime. Jesus said, "If you love me, keep my word" (cf. Jn. 14:23), and we stand ready to receive your word, Holy Father, and to follow your direction because we love you.

St. Catherine of Siena called the Pope of her day, "Daddy, the sweet Christ on earth." We echo her tenderness and

affection today by calling you, Pope Benedict XVI, "the sweet Christ on earth" for us. We place ourselves in full availability to your service in the New Evangelization. For it is not ourselves that we preach—not our movements, our communities, nor our works—no, it is not ourselves that we preach, but Jesus Christ as Lord and ourselves as your servants for Jesus' sake (cf. II Cor. 4:5).

Holy Father, you have cried out to the Church and the world: "Deus Caritas Est!" May we join you in proclaiming that Jesus himself is indeed the pearl of great price and the treasure hidden in the field worth giving up everything else to possess (cf. Mt.13:46).

Thank you, Holy Father, for calling us here to the heart of the Church, for it is here that we discover the vocation we share as ecclesial movements and new communities. Our vocation is love! Today we make our own the words of St. Thérèse of Lisieux and we say: "In the heart of the Church, our Mother, we want to be and we will be love!" ♦

Patti Gallagher Mansfield was present at the Duquesne Weekend in February, 1967, which marked the beginning of the Catholic Charismatic Renewal. For the past forty years she has been a witness around the world to the grace of being baptized in the Spirit. Her book, As By A New Pentecost has been published in many languages. She and her husband, Al, work fulltime in New Orleans with the Charismatic Renewal and are recipients of the Papal Medal, Pro Ecclesia et Pontifice.

Hungering and

We can encounter this burning in our hearts

by Dr. Tom Curran

(This is a brief excerpt from the “Come Holy Spirit” series. You can listen to the complete talk on CD by ordering from www.mycatholicfaith.org.)

“Stir into flame the gift of God that you have...” 2 Tim 1:6.

One of the ways that we can seek a deeper stirring into flame of the gift of the Holy Spirit is through the stance of prayer that is called the prayer of desire. It’s the prayer of one who loves, of one whose passion is for God.

I’m not talking about being emotional in prayer. I’m talking about being volitional in prayer. The act of love is an act of the will. You can express passion without being emotional. Think about what you are passionate about. Are you passionate about your garden? Are you passionate about a hobby? Or about a sports team? It doesn’t always equate to emotions and yet there is emotion involved.

The prayer of desire, the prayer of one who loves, is prayer that says, “Father, I love you. Jesus, I love you. Spirit, I love you.” Now, saying that, speaking in a personal way in love to the persons of God, is a striking thing. When you take up this stance, the prayer of the one who loves, you are going to learn several things. You will realize how little you love God. In fact, what comes to be revealed when you say to someone, “I love you,” is in fact how much better I need to love you, how much more my love could be. When I say to my wife, “Kari, I love you,” what automatically rebounds in my face is the ways in which I am not loving her, the ways in which my love for her isn’t as deep as it could be, or should be. And what begins to grow in me is a hunger, a thirst, a desire to love her better. If we take up the stance of the

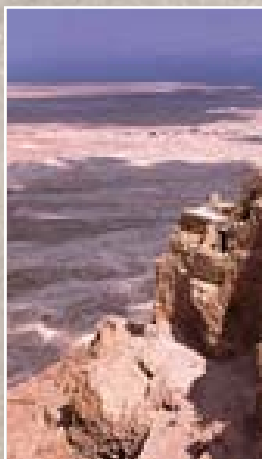
prayer of desire, it’s going to stir up within us the realization that we don’t love God well enough and a desire to love God more.

Take a moment to pray Psalm 63. “Oh, God, you are my God—for you I long, for you my soul is thirsting, like a dry weary land without water.” When you pray that, you will realize, “No, it doesn’t.”

Again, we can pray Psalm 42, “As the deer yearns for running streams so my soul is yearning for you, my God.” When we pray it, we will go on to pray, “God, you know, I’m not there yet, but I want to be. Make it real in me, God. I want to experience the fact that I am like a dry parched land without water. I actually want to experience within me this yearning for you.” As we take up the stance of the one who loves, we will come to know and experience this hunger and thirst for God.

We are going to experience something even more profound and important than this revelation of our hunger and thirst to love God. We will learn the truth that even more than we hunger and thirst for God, God thirsts for us. Even more than you thirst to encounter God, he thirsts to encounter you. He thirsts to love you.

The Catechism talks about John 4, where Jesus asks the woman at the well for water. She says to him, “Who are you to ask me for water?” And Jesus says, “If you only knew who was asking you for water, you would have asked him and he would have given you living water.” The Catechism says that Jesus’ asking her for water is a sign of God’s desire to encounter every human being (cf. CCC 2560). It’s a sign of God’s desire to encounter you. Watch out. God has his eyes set on you and he hungers to be



“Oh, God,
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thirsting,
like a dry
weary land
without
water.”
Psalm 63



Thirsting for God

able to love you. Would you like to know that? Take up the prayer of the one who loves.

There is a difference between our thirst and God's thirst. Our thirst is a thirst to receive. We are that dry land. His thirst is to empty, to pour out, to give. Why? Because God loves us! St. Thomas Aquinas says that to love someone is to have a heart open to receive to oneself the beloved. When you love someone, you are welcoming the beloved into your heart. That loved one impresses himself/herself into your heart. And the experience of doing this is delight.

The word delight – *delexio* – is the same root as the word to describe the delight that's involved in a woman breastfeeding her baby. When a woman is breastfeeding her baby, that is called delight. Now where's the delight that's involved in a nursing baby? It's both the delight of the mother *giving* and the delight of the baby *receiving*. You are God's delight. And God intends for you to delight in him.

Is 62:3-5 says, "You shall be a glorious crown in the hand of the Lord, you shall be a royal diadem held by your God. No more shall men call you forsaken or your land desolate, but you shall be called 'my delight' and your land 'espoused.' For the Lord delights in you and makes your land espoused. As a young man marries a virgin your builder shall marry you; as a bridegroom rejoices in his bride so shall your God rejoice in you." It is God's intention for us that we would know this reality, that we would encounter it, that we would experience it. The path to doing that is taking up the stance in prayer of the one who loves, the prayer of desire. When we do, the Holy Spirit will make it real.

I encourage and even challenge you to take up this stance in prayer for the next two weeks. Every day spend at least 10 minutes praying with Psalm 63 or Psalm 42. By the end of those two weeks, you will see that, in fact, the Holy Spirit

will make your desire real. You will perceive a tangible change in your relationship with God.

Remember the reaction of the disciples on the road to Emmaus? When Jesus spoke to them, when he pours out his love for them, their hearts were burning. We can encounter this burning in our hearts, this burning of God's love. This is what God intends.

Do you want to be further aided in your own stirring of love? Gaze on the crucifix. Or, watch a movie like the "Passion of the Christ." Then you will get an insight into God's passion for us. We will come to know that we are his passion. And as we are in the presence of that passion that he has for us it will stir that passion in us. That passionate commitment for God—God will become our passion.

Now, what is so incredible about being Catholic is that we don't simply have to experience this by looking at the crucifix, but we can come into the very presence of Christ's passion, and death, and resurrection at Mass. Here we find in fact the prayer of desire most perfectly displayed and manifested. "Take this, all of you and eat it. This is my body given for you. This is the cup of my blood shed for you." That is passion!

I challenge you—if you take the stance of the prayer of desire, of the one who loves, you will know what it is to have the gift of God, the Holy Spirit, stirred into a flame within you. ♦

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*"As the deer
yearns for
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my soul is
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for you,
my God."
Psalm 42*





New life in the Spirit

What is the core of new life?

by Fr. Raniero Cantalamessa

Excerpted from *Life in Christ: A Spiritual Commentary on the Letter to the Romans* Published by: Liturgical Press, 1990 (www.litpress.org).

In the time of Jesus, Pentecost for the Jews was the feast celebrating the giving of the law on Mount Sinai and of the covenant. St. Augustine exclaimed: “Who could fail to be struck by this coincidence and at the same time by this difference? Fifty days pass between the celebration of the Passover and the day on which Moses received the Law written by God’s finger on tables of stone; similarly, fifty days after the death and resurrection of the one who, like a lamb was slaughtered, the finger of God, that is the Holy Spirit, filled the faithful who were gathered together.”

Suddenly the prophecies of the new covenant become clear; “This is the covenant which I will make with the

house of Israel after those days, says the Lord: I will put my law within them and I will write it upon their hearts” (Jer. 31:33). “A new heart I will give you, and a new spirit I will put within you; and I will take out of your flesh the heart of stone and give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes and be careful to observe my ordinances” (Ez. 36:26-27).

**It is also a sobering thought
because in order to put the new
heart into action, it is necessary
to silence the old one:
one must die to oneself.**

Pentecost was not just the fulfillment of the prophecies of Joel who spoke of all sorts of charisms: dreams, visions and wonders, but also and above all of the prophecies promising a new heart and a new spirit.

The Holy Spirit has written the new law on our hearts by pouring his love

into them: “God’s love has been poured into our hearts through the Holy Spirit who has been given to us” (Rom. 5:5). The fire of the Spirit was given to us at Baptism. We must remove the ashes suffocating it so that it can once more burst into flame and make us capable of loving.

New life in the Spirit is a life of love

A Christian, St. Peter said, is someone who loves with “all his heart.” But what heart? The new heart! When we love “from the heart,” it is God, present in us with his Spirit, who loves in us; God’s own love passes to others through us.

Christian love can be distinguished from all other types of love by the fact that it is the love of Christ: “It is no longer I that love, but Christ who loves in me!” You and I can be a radiating center of God’s love! Yet there is nothing exalting or intoxicating in this thought. It is the most sobering of thoughts, because “what have you got

that wasn't given to you?" (1 Cor. 4:7). It is also a sobering thought because in order to put the new heart into action, it is necessary to silence the old one: one must die to oneself.

New life in the Spirit is a life of humility

Humility does not principally consist in *being little*, nor does it consist in *feeling little*. Humility in itself, in its most perfect state, consists in *making oneself little*! Perfect humility consists in constantly making oneself small, not for the sake of some personal need or benefit, but for the sake of love, to *elevate* others. That is what the humility of Jesus was like; he made himself so small as to "annihilate" himself for us.

Jesus said: "Learn from me for I am humble of heart." This is an invitation to make ourselves small for love, to wash, as he did, our neighbors' feet. In Jesus we realize the seriousness of this choice. It is not a question of stooping and making himself small every once in a while. Jesus made himself small in the same way that he became flesh, that is, permanently and to the very end. He chose to belong to the category of the small and humble. To be "meek and humble of heart" also means to belong to the humble and poor people of God.

New life in the Spirit is a life of obedience

The true basis of Christian obedience is not an *idea* of obedience, but an *act* of obedience. It is based on the fact that "Christ became obedient even unto death" (Phil. 2:8); that Christ "learnt to obey through suffering and having been made perfect he became for all who obey him the source of eternal salvation" (cf. Heb. 5:8-9).

Christ's obedience is an interior, absolute submission to God. The greatness of the obedience of Jesus is measured *objectively* "by what he suffered" and

subjectively by the love and freedom with which he obeyed.

In Christian life obedience is something essential; it is the practical and necessary counterpart of accepting the lordship of Christ. There can be no real and effective lordship without man's obedience. In Baptism we accepted an "obedient" Lord, one who became Lord precisely because of his obedience (cf. Phil. 2:8-11). Christian obedience, from this point of view, is not so much submission as likeness. To obey such a Lord is to be like him, because he, too, obeyed.

New life in the Spirit is a life of purity.

The Apostle Paul said it is not lawful to be immoral because we no longer belong to ourselves but to Christ. "Do you not know that your bodies are members of Christ... and that you are not your own" (1 Cor. 6:15,19). The supreme value to be safeguarded is no longer to be masters of ourselves, but to let Jesus be our master. "The body is not meant for immorality but for the Lord!" (1 Cor. 6:13). The ultimate motivation for purity is, therefore, that "Jesus is Lord!"

The Lordship of Jesus

We must now resolve to choose Jesus again as the only Lord of our life. This is what makes baptism effective. We release the sacrament within us because a new strength flows from it and the charisms given to each one of us for the common good can manifest themselves. The simplest way to express this decision is by learning to say: "Jesus is Lord!" with the inner persuasion that made it possible for the Apostle Paul to say: "If you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved" (Rom. 10:9).

To say "Jesus is Lord" in this way and with faith means to mysteriously take part in his death and resurrection. To

Prayer Card



For the renewal of the grace of Pentecost in the life and mission of the church we pray:

Father, inflame our hearts
with the Spirit of your
love, so that we may think
and work according to
your will and love you in
our brothers and sisters
with sincerity of heart.

Amen

say "Jesus is Lord" is not only to affirm something but to make a decision; it means to freely enter into his sphere of power and recognize him as one's Lord. It's as if we were saying "Jesus is *my* Lord, the reason for my existence. I no longer want to live for myself but for him!" What power these simple words contain! Through them the Gospel is at work, which is "God's power for those who believe." ♦

Fr. Raniero Cantalamessa, O.F.M. Cap., is the preacher to the papal household, a position he has held since 1980. He is former professor of history of early Christianity, head of the dept. of religious studies at the Catholic University of Milan, member of the International Theological Commission and author of numerous books. He lives in Rome.



Please pray for the following initiatives, activities and concerns of the National Service Committee:

- ◆ For the courage to be sowers of hope
- ◆ For the success of the Third Millennium Fund campaign
- ◆ For the National Leaders' Conference that will be held in November
- ◆ For a blossoming of a new zeal for evangelization in prayer groups throughout the country
- ◆ For faithfulness to our call to be fully charismatic

How do we encourage the use of charisms in our prayer meetings?

by Aggie Neck

Did you ever give a gift to someone and they put it aside and never even used it or wanted it? Or, perhaps, they “played around” with it for awhile, never knew what to do with it, or how to use it, and then they just ignored this gift and even forgot that they had received it. It is disheartening to say the least, even disappointing, because you thought it was such a wonderful gift, one you would have chosen for yourself.

Sometimes I think this is how God must feel as he looks at us and sees that in many instances this is what is done with the gifts he poured out on us, on the Renewal, with great expectations for their use.

gift that is listed in 1 Corinthians 12. It is an essential element, for faith is the foundation on which we stand that enables the gifts of the Spirit to be manifested. We should teach and encourage expectant faith.

I firmly believe that in order for the gifts to flow in our meetings there must be an atmosphere that opens us to the move of the Holy Spirit in our midst. This is done during the praise and worship time. Praise must lift us up beyond ourselves to give the glory, honor and praise that rightfully belongs to God. This praise should then lead us into worship and worship will bring us into the presence of our God.

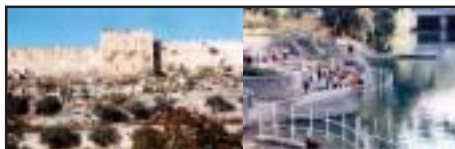
During our time of praise there ought to be more than just singing. It should also be a time of spontaneous vocal praise that declares to the Lord our awareness of who he is and expressing the gratitude and awe that we feel and know belongs to the God we love. What this does is help us to focus more on what we have sung and to speak it out in affirmation of our beliefs. In both praise and worship there should be times of praying and singing in the Spirit.

As we enter into worship there will be times when we will come before the Lord and just “Be still and know that he is God.” We must not be afraid to let silence remain for awhile, for this is a time to listen; it is a time to feel the presence of God and let ourselves enter into that presence. After a time that seems appropriate there should be a word of encouragement that calls forth

As we look at the question: “how do we encourage the use of charisms in our prayer meetings?” we must first come to understand that they are not just for the prayer meetings. The gifts of the Holy Spirit are to be used in our spiritual walk and they are tools for evangelization and a sign to us that God is actively moving in our lives. They are visible evidence that God is using signs and wonders because he wants to reach out to all peoples, every person, and wants to be a partner in our labor.

Prayer meetings are the training places for living “life in the Spirit.” This is where we see and experience the move of the Holy Spirit and we are then equipped to go forth and be instruments of God’s plan.

Expectant faith is absolutely necessary to yield to the gifts. This faith is also a



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Each of you has received a gift.

prophecy, scripture readings that the Lord has given, or words of knowledge. Healing will be a gift that comes to touch us all when we have been in God's presence and believe that it is his will to heal. When we encourage gifts to come forth, it helps those who are new, and those who are hesitant to know that perhaps what they did hear or receive is a word that God wants them to speak and that in the laying on of hands, God can and does heal.

Teaching on the gifts is of course necessary. I think that sometimes when we have been doing this for so long, we need to remember that teaching what we know is what is going to help those who are new, or those who need further understanding.

"He who descended is the very one who ascended high above the heavens, that he might fill all men with his gifts" (Eph. 4:10). "As generous distributors of God's manifold grace, put your gifts at the service of one another" (1 Peter 4:20). "Each of you has received a gift (a particular spiritual talent, a gracious divine endowment)" [Ampl.]. "The gift you have received, give as a gift" (Matt. 10:8b).

God's gifts are for everyone. This should also be something emphasized each time we come together. As we open ourselves up to receive and declare our willingness to receive, we will find that God's gracious giving will flow in even greater measure. "To each person the manifestation of the Spirit is given for the common good." "But it is one and the same Spirit who produces all these gifts, distributing them to each as he wills" (1 Cor. 12: 7, 11). "Allotting his gifts according as he wills, he also distributes special graces among the faithful of every rank... He makes them fit and ready to undertake

various tasks and offices for the renewal and building up of the Church" (John Paul II - 1998).

Our prayer meetings should be places that create the desire to be open to the gifts. We must all be willing to cry out "Here I am Lord, use me." There also ought to be a joy when gifts are manifested, no matter who the instrument is. We need to affirm those who are flowing in the gifts, encourage those who are beginning to yield and realize that the whole group is blessed by every gift that God sends and every person that receives gifts. It is helpful if the leader calls the group to reflect on word gifts given and scriptures read and then calls forth any response that may be needed. Recording word gifts and keeping a written tran-

script also is a way to reflect on what God has been saying. If they are read again from time to time everyone can see the ways in which God's words to us are being fulfilled.

Always allow yourselves to be surprised by God and shun complacency towards his gifts. May the Spirit, the interior Teacher, strengthen you in faith and make you ever more conformed to Christ. In this world, so often permeated with sadness and uncertainty, may you have the courage to co-operate with the Spirit in a new, great outpouring of love and hope for all mankind" (John Paul II - 1998). ♦



Aggie Neck is Chairman of the National Service Committee. She and her husband live in Marksville, Louisiana.

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The Holy Spirit as Guide for Spiritual Journaling

by Therese Boucher

Ever get locked out of your car? I mean totally locked out, with not even a spare wallet key or one of those magnetic cases that stick to the wheel well. It is not a pleasant experience. That's what prayer is like without the Holy Spirit. That's what life is like without the Holy Spirit. There is no way to go about our business, no engine, no wheels, no moving forward. When we feel stalled or locked out of our relationship with God, spiritual journaling can help. Through the guidance of the Holy Spirit a notebook becomes a spiritual roadmap, a familiar way to call upon our Guide. "O Divine Spirit, I wish to be before you as a light feather, so that your breath may carry me where you will" (St. Catherine Drexel).

Journaling is a dynamic activity that begins with crying out to the Holy Spirit and with listening for the voice of God. It is a way to capture the dialogue between us and Jesus. God's Spirit moves us in two important ways through spiritual journaling. The first movement is toward stillness. The Spirit sets us on an inner journey into God's presence, placed at the core of our being during Baptism. Through the Holy Spirit, prayer becomes a new immersion into the life-giving waters of God's presence, and recording what happens helps us think about and remember God's saving actions. (See Psalm 77:11-12).

The second part of journaling involves movement toward others and reflection about the important people and activities that are part of God's call in our lives. As we describe our concerns and replay daily events in the light of the

Holy Spirit, we watch for the ways that our companion, Jesus, points us towards the Father. "God is not far from each of us. For in him we live and move and have our being" (Acts 17:27-28). Journaling helps us contemplate and rehearse new ways to bring Jesus into the world. Several years of journals can also be revised to become the greater part of a spiritual biography written for loved ones.

Here are some suggestions for surrender to the Spirit through journaling:

🔥 Begin with an opening prayer to the Holy Spirit, who illuminates the road ahead. Use a form prayer, a song, or praying in tongues as a cleansing shortcut into the depths of the Spirit. Search out the voice of the Spirit who is the author of the spiritual life and the agent of all holiness.

🔥 Enter a line or two from the scriptures of the day, from the writing of the saints, from a book of the bible or a meditation book like *A Prayer Journal for Baptism in the Spirit* (Chariscenter USA, 2002).

🔥 Tell God what you are feeling and thinking. Consider recording a small part of your conversation. The act of writing illuminates areas of our lives that need the transforming touch of the Holy Spirit. Don't worry about your choice of words, repetition or messy handwriting. These things don't matter. Be creative. For example, drawing may be more important than writing for some people.

🔥 Use the gift of tongues to begin any prayer for healing of memories or for repentance that arises. Record prophecies, visions and leadings so that you

can examine them more closely at a later time. Remember, these are tentative pieces of private revelation that require further input from the Christian community.

🔥 End with a statement about what you believe or an act of thanksgiving to God for sending the Holy Spirit. This can be verbal or written.

🔥 Review your journal every three months, or during a day of prayer or a session with your spiritual director. Underline the entries that resonate with God's voice when you review them. Pray with these entries again. Over time you will see patterns of thought, prayers and scriptures that reoccur, almost like spiritual breadcrumbs that point out the next step in the journey home.

One of my recurring journal entries is from St. Catherine Drexel's spiritual diary. She explains: "If I can say of an action: I did it out of love for God. Then there is something in it that will last through all eternity. It may have been a failure—but a priceless failure." Certainly this applies to spiritual journaling and our meager efforts to record the movement of God's Spirit. We can be sure that the Holy Spirit does not abandon us, but helps us create a priceless collection of spiritual maps that will give us new hope when we are stuck by the side of the road. ♦

Therese Boucher is a writer and speaker. She has written several books, among them



The New Life in the Spirit Seminars Team Manual: Catholic Edition 2000 which is available through the National Service Committee.

Newsbriefs

Charismatic Renewal: Yesterday, Today and Tomorrow

One thousand delegates (about forty from the U.S.) attended the International Open Conference sponsored by International Catholic Charismatic Renewal Services in June after the Pentecost Vigil celebrated by 400,000 representatives of ecclesial movements with Pope Benedict XVI. The theme was "Charismatic Renewal: Yesterday, Today and Tomorrow."

The Conference was both a celebration and a challenge. Allan Panozza, President of ICCRS, stated, "As we approach the fortieth anniversary of the Catholic Charismatic

Renewal it is appropriate that we take some time together to thank Almighty God for the extraordinary blessings which he has poured out upon the Church through the grace of the baptism in the Holy Spirit."

Some of the challenges included:

- the need to rediscover and rekindle the awareness that baptism in the Holy Spirit is an "ecumenical grace;"

- getting youth (high school and college age) baptized in the Holy Spirit and then putting them to work;

- 40 years old? We are still in our infancy: the real job

God intends is in our future; more correct to speak of a "plurality of charismatic movements."

Two highlights were the visit of Archbishop Stanislaw Rylko, President of the Pontifical Council for the Laity, and the introduction of a new DVD "A New Pentecost: The Catholic Charismatic Renewal" which was put together under the direction of ICCRS.


Archbishop Rylko, fresh from the excitement of the Vigil said to us, "Pope Benedict XVI reconfirmed the importance of these charisms for the life of the Church... Ecclesial matu-

rity is not about aging but means staying ever young in the Spirit, full of evangelizing passion, and love for Christ and the Church."


The DVD includes both videotage footage and new material and can be used well in introducing the Renewal to parishes, to pastors and others. ICCRS hopes to raise the money to put a copy in the possession of every bishop in the world.

For information on the audiotapes and CDs from this Conference contact the website: info@vocepiu.it.

For information on the DVD contact us at Chariscenter USA. ♦




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Preacher to the Papal Household

A noted theologian, speaker and author, Fr. Cantalamessa was asked by the late Pope John Paul II to serve as the preacher to the papal household, a position he still holds. His duties include preaching a weekly sermon in Advent and Lent in the presence of the Pope, the cardinals, bishops and prelates of the Roman Curia and the general superiors of religious orders.



Other speakers include Ralph Martin, Bp. Sam Jacobs, Babsie Bleasdel, Fr. Michael Scanlon, and more!

"Catch the Flame" and get more information at:
www.amazinggraceconference.com

Detroit Charismatic Renewal Center 1390 Quarton Road Bloomfield Hills, Michigan 48304-3554

The Charism of Tongues

by Walter Matthews

The gift of praying, speaking, singing in tongues is a charism of the Holy Spirit best understood in the context of St. Paul's teaching in 1 Cor 12-14 about charisms.

For St. Paul charisms are manifestations of the Spirit "granted to each one... to be used for the general good" (12:4-7). The *Catechism of the Catholic Church* states, "whether extraordinary or simple and humble, charisms are graces of the Holy Spirit which directly or indirectly benefit the Church, ordered as they are to her building up, to the good of men, and to the needs of the world. Charisms are to be accepted with gratitude by the person who receives them and by all the members of the Church as well" (799-800).

Being a gift of the Holy Spirit, the charism of tongues should be valued by all.

The St. Paul who said of himself, "I thank God that I speak with tongues more than any of you" (14:18) and encouraged the Corinthians (and us) that "I should like you all to speak in tongues" (14:5), also listed the gift last in 12:4-11 and spent a fair amount of time in chapter 14 contrasting the prayer gift of tongues with prophecy.

The charism of tongues is exercised in at least four ways: in prayer of praise and contemplation, in intercession, in ministry, and, when accompanied by the charism of interpretation, as prophecy.

St. Paul makes it very clear that the first exercise of the charism is prayer of praise and contemplation: "those who speak in a tongue speak to God" (14:2). Later, "I shall pray with the spirit, but I shall pray with the mind as well: I shall sing praises with the spirit and I shall sing praises with the mind as well" (v15).


When we exercise the charism of tongues it is the Holy Spirit praising the Father and the Lord Jesus Christ. It is what the Holy Spirit does. It is the Spirit that cries out within us, "Abba, Father" (see Gal 4:6). "The Holy Spirit, whose anointing permeates our whole being, is the interior

The charism of tongues is exercised in at least four ways:

 **in prayer of praise and contemplation,**

 **in intercession,**

 **in ministry,**

 **and, when accompanied by the charism of interpretation, as prophecy.**

Master of Christian prayer" (*Catechism*, 2672). When our words (sounds, syllables, groans) are expressed in a melody we refer to it as "singing in tongues." "It is a wonderful expression of adoration, praise, rejoicing, and thanksgiving to God, majestic in its tranquility" (Fr. Raniero Cantalamessa, *Come Creator Spirit* p225). St. Augustine and others referred to this as *jubilatio*. St. Francis of Assisi was known for his jubilation!

Another dimension or fruit of exercising the charism of tongues in one's prayer is the interior quiet that often follows—a settling into the arms of the Father, into his love and mercy. Some have referred to this aspect as "infused contemplation." "Those who use the gift of tongues... all without exception affirm that it opens the way to a deeper level of prayer, a more immediate experience of contact with God" (*Come, Creator Spirit*, p222).

The charism of tongues can also be used in intercession: "the Spirit too comes to help us in our weakness, for, when we do not know how to pray properly, then the Spirit personally makes our petitions for us in groans that cannot be put into words" (Rms 8:26). It was said of Pope John Paul II by many who had the privilege of attending his private Mass that he often could be heard groaning in the Spirit prior to Mass. No wonder he once told a group of Renewal leaders, "I like tongues!"

The third dimension builds upon the second, for when we are ministering to others in healing, the charism of tongues becomes "God's marvelous way of helping us in our hour of need." In moving from prayer in one's language to praying in tongues one is "allowing God to make up for everything you don't understand about the sick person's condition" (Francis MacNutt).

Finally, a fourth exercise of the charism of tongues is in the assembly—sometimes in song—as a prophetic word given in conjunction with an interpretation, (see 14:13, 27-28). "The interpreter does not 'translate' the message in tongues, but rather is moved to say something (a word of encourage-

The interpreter does not 'translate' the message in tongues.

ment or a word from scripture) that he or she and the assembly as a whole feel is linked to the message and that conveys its general meaning" (*Come, Creator Spirit*, p222).

To conclude, the charism of tongues is to be valued, used and encouraged. It opens the recipient to deeper prayer and many other charisms. However, it is neither *the* sign of being baptized in the Spirit nor is it the only way to yield to the charisms of the Spirit, for "all the charisms bring a new docility to the Spirit" (*Fanning the Flame*, p12).

Let us pray for docility to the Holy Spirit that opens us to the charism of tongues and the many other charisms. ♦



Walter Matthews is Executive Director of the National Service Committee. He has been involved in the Catholic Charismatic Renewal since January 1972 and has served in various leadership positions for over 30 years.

Our Holy Father Speaks to the Renewal

"The Holy Spirit, in giving life and freedom, also gives unity. These are three gifts that are inseparable from one another..."

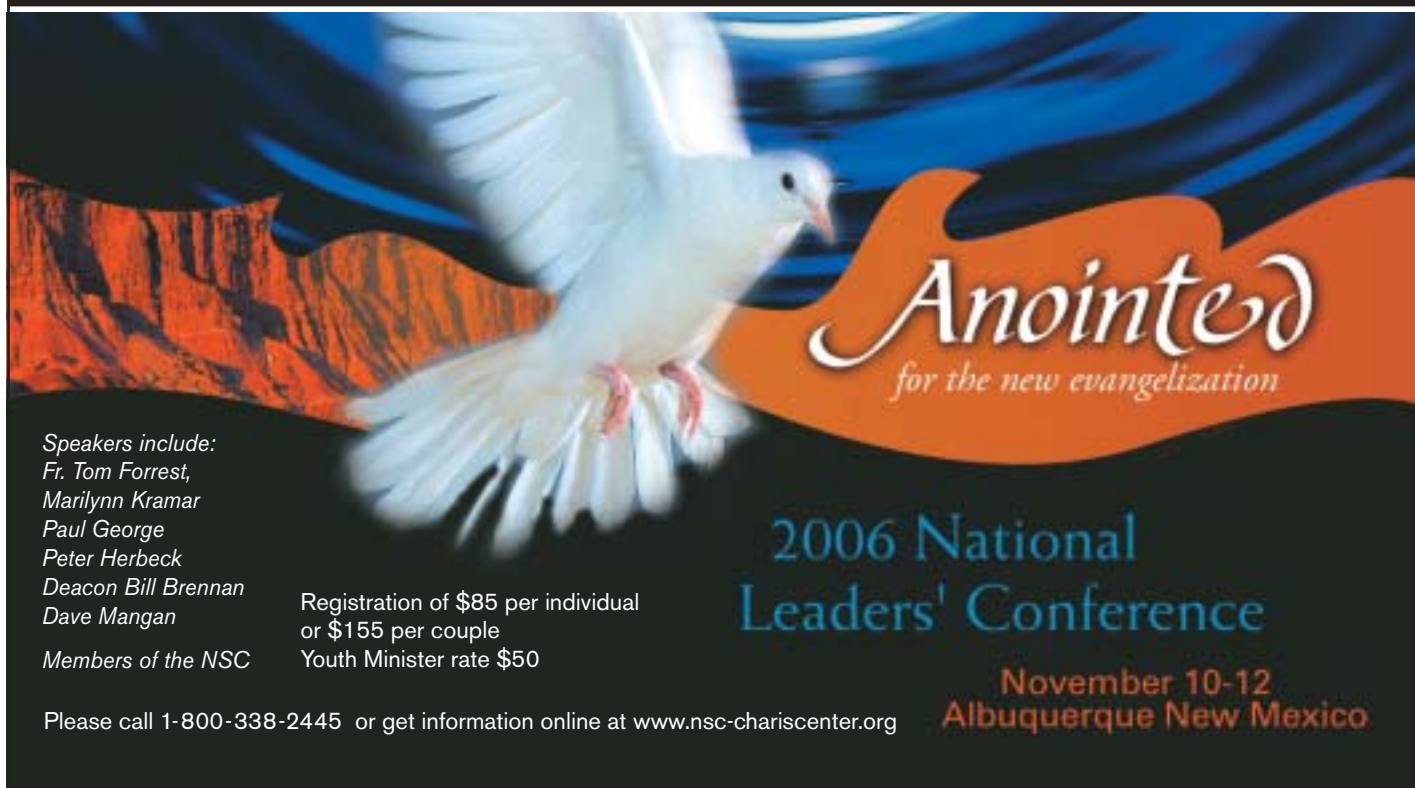
The Spirit breathes where he wills, and his will is unity embodied, a unity that encounters the world and transforms it...

In his gifts, the Spirit is multifaceted – we see it here. If we look at history, if we look at this assembly here in St. Peter's Square, then we realize that he inspires ever new gifts; we see how different are the bodies that he creates and how he works bodily ever anew. But in him multiplicity and unity go hand in hand.

He breathes where he wills. He does so unexpectedly, in unexpected places and in ways previously unheard of. And with what diversity and corporality does he do so! And it is precisely here that diversity and unity are inseparable ...

May you take part in the edification of the one body!" (For the whole text see www.nsc-chariscenter.org). ♦

REGISTER TODAY ~ JOIN US IN THE VICTORIOUS BATTLE!

A large graphic for the 2006 National Leaders' Conference. It features a white dove in flight against a background of a blue sky and a red, rocky landscape. The word "Anointed" is written in a large, elegant script, with "for the new evangelization" in a smaller font below it. The text "2006 National Leaders' Conference" is prominently displayed in a bold, sans-serif font. Below this, the dates "November 10-12" and the location "Albuquerque New Mexico" are listed. On the left side, a list of speakers and registration information is provided.

Speakers include:
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Marilynn Kramar
Paul George
Peter Herbeck
Deacon Bill Brennan
Dave Mangan

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for the new evangelization

**2006 National
Leaders' Conference**

**November 10-12
Albuquerque New Mexico**



From the Executive Director

by Walter Matthews

Maturing in the Spirit

After the Pentecost Vigil with Pope Benedict XVI, ICCRS convened the International Leaders' Colloquium which gathered about 250 leaders mostly representing National Service Committees from the many countries in which the Renewal is active. The theme was "Maturing in the Spirit." Aggie Neck and I represented the NSC.

There were several talks, and, more significantly, two small language group times to share experiences, to identify some of the essential aspects of the Renewal and how these can be put at the service of the Church. We also shared our sense of what the Lord is saying to us in the Renewal at this time.

The first sharing about **essential aspects** highlighted the familiar: baptism in the Holy Spirit, encouraging the use of charisms, helping others come into a personal relationship with Jesus Christ, the necessity to evangelize, and the need to grow in personal holiness.

As for **what the Lord is saying to us in the Renewal at this time**, the answers were more diffuse: the necessity of evangelization; leadership formation and the importance of raising up new leaders; unity; service to the poor; being open to the new things of the Spirit; and a call to return to our first love and light the fire again.

The challenge presented to all of us is to mature in the Spirit, both personally, but also as a Renewal.

To mature in the Spirit is to move toward that person who is "fully devel-

oped, complete, with nothing missing" (Jms. 1:4) who sees clearly, not dimly (see 1Cor 13:12) and who loves as Jesus loves (see 1Jn 4:17-19). This is, of course, a life long process.

To mature in the Spirit as a Renewal we need, as Pope John Paul II encouraged us on the eve of Pentecost 1998, "the 'mature' fruits of communion and commitment." We need, as he wrote in *Christifideles Laici*, "never to become tired of maintaining – indeed always taking an active part to fix deeply in one's mind, heart and life – an *ecclesial consciousness*, which is ever mindful of what it means to be members of the Church of Jesus Christ, participants in her mystery of communion and in her dynamism in mission and the apostolate" (64).

Over the years the NSC has worked to help the Renewal and Renewal leaders to mature in the Spirit. Again this year (as in 2003 and 2005) the NSC, in collaboration with the Association of Diocesan Liaisons, is convening a National Leaders' Conference. All leaders, all serving in any capacity (on Life in the Spirit teams, in healing or prayer room ministries, in youth ministry, in praise and worship), seasoned or relatively new are invited. Indeed, every prayer group ought to be represented if we as a Renewal in the U.S. are to mature as we enter the celebration of our 40th anniversary. Our theme is "ANOINTED: For the New Evangelization." As Pope Benedict XVI exhorted us, "The Holy Spirit desires unity, he desires totality. Therefore, his presence is finally shown above all in missionary zeal... I ask you to collaborate ever more, very much more, in the Pope's universal apostolic ministry, opening doors to Christ." ♦

Friends of the NSC

Recently I heard the Parochial Vicar in our parish quote Mother Teresa: "God is always on time though he is rarely early." The witness of Mother Teresa and the Missionaries of Charity is one of expectant faith and overflowing trust that the Lord will meet their every need—when it is time. It is an extraordinary grace to be that confident in Providence.

It is in that vein of trust in the Lord that the NSC announces a Campaign to raise \$100,000 for the Third Millennium Fund, the income from which will be used in the years to come for the work and ministry of the NSC in strengthening the Catholic Charismatic Renewal and spreading the spirituality of Pentecost.

Thanks to the generosity of Al and Bev Hartley of Leesburg, Florida who made a sacrificial gift of \$44,000 to the Fund and to current and former members of the NSC and NSC Council, we have reached the halfway mark of \$50,000.

We would like all of the Friends of the NSC to make a dedicated gift to the Third Millennium Fund by yearend.

In the words of Bishop Robert Carlson, Chairman of the US Bishops' Ad Hoc Committee on the Catholic Charismatic Renewal who is the Honorary Chairman of the Campaign, "If this Renewal, in our day, is to continue to reach new generations with the Good News of 'life in the Spirit,' we need a strong national leadership team such as the NSC. In one sense, even as we approach 40 years, we have only just begun."

Please send your special gift marked "Third Millennium Fund."

If you would like to make a gift of appreciated stock or other assets please contact us at 1-800-338-2445.

To reach our goal we need everyone's participation.

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For Your Information

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“Upon all of you I invoke an outgoing of the gifts of the Spirit, so that in our time too, we may have the experience of a renewed Pentecost.”

With these words Pope Benedict XVI concluded his message to Ecclesial Movements invited to meet with him at St. Peter's Square on the Vigil of Pentecost, 2006. Four members of the National Service Committee and Walter Matthews were privileged to attend.

Ros Hernandez writes, “Although I had been in Rome several times and in the Renewal since 1977, I had never experienced this outpouring of love of God by so many people (over 400,000) gathered at St. Peter's and beyond. The sense of unity with the successor to St. Peter and the Church was overwhelming. This fresh outpouring of the Holy Spirit encouraged me to continue our evangelistic work of renewing the grace of Pentecost in the life and mission of the Church.

For **Aggie Neck**, “The gatherings in Rome for Pentecost Eve and the Mass on Sunday were truly times of excitement and joy, being with the Holy Father and seeing the welcoming joy that was evident as he rode through St. Peter's Square and then down the main street leading into the Square in order to reach out to those of us for whom there was not room in the Square. We experienced the unity that he was exuding. We felt the acceptance of us as participants in the ecclesial movements of the Holy Spirit. God is showing us that we are indeed in the heart of the Church.”

Walter Matthews writes: “After waiting for hours to be screened to get into the restricted area of St. Peter's Square, we were denied admission because the

Ministry Update

by Sr. Mary Anne Schaezner



area was ‘full.’ We decided to make our way to the main road that leads into the Square. There we found a roadside café, chairs and refreshments for the next hour and a half during the Prayer Vigil prior to Pope Benedict's arrival. We could watch all that transpired in the Square on big screens and listen to the English commentary and translation on FM radios. When the Pope arrived we made our way into the Square, though not the restricted seating area, for the Vigil Service proper. Pope Benedict XVI greeted us, affirmed us, challenged us and loved us.”

Fr. John Gordon led a pilgrimage that concluded with the Pentecost Celebration in Rome. **Gerry Mader** made that pilgrimage and shares, “I had a great sense of awe realizing that 400,000+ people of all the various renewal groups had responded to Pope Benedict XVI's call to be at the Vatican for Vespers on the eve of Pentecost 2006. The multi-colored banners, shirts and hats which designated communities and movements within the church spoke of the diversity of the groups but the huge numbers bespoke of the desire of all to evangelize and renew the church. I especially loved the red hats of the Catholic Charismatic Renewal, “**COME, HOLY SPIRIT.**” I felt very connected to my brothers and sisters in the renewal and very close to our Holy Father who beamed with joy as he went through the crowd.” ♦

The 2006 Index of articles can be found on our website:

www.nsc-chariscenter.org

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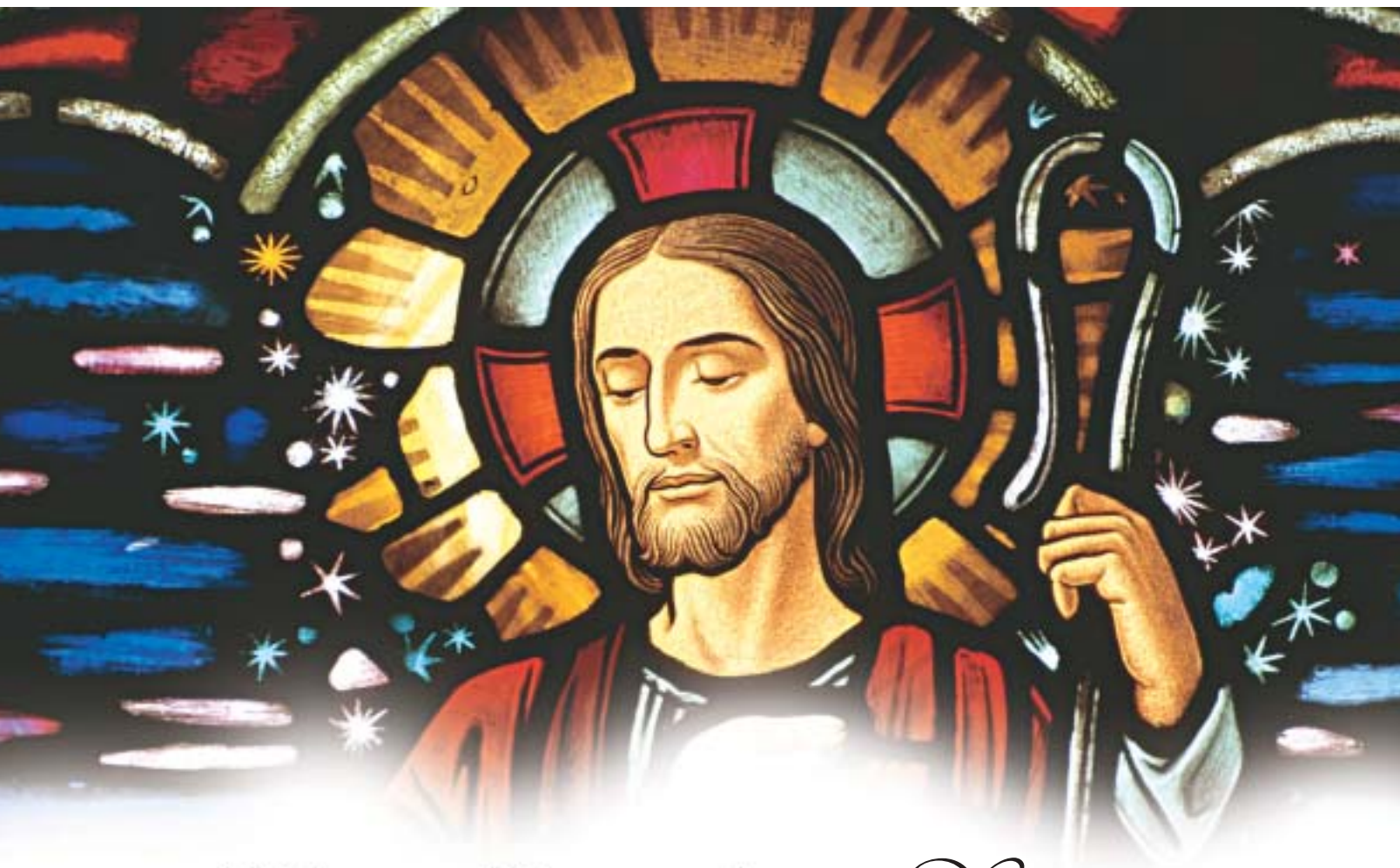
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