



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

"Catch the Flame" and get more information at:
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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

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in prayer of praise and contemplation,

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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..."

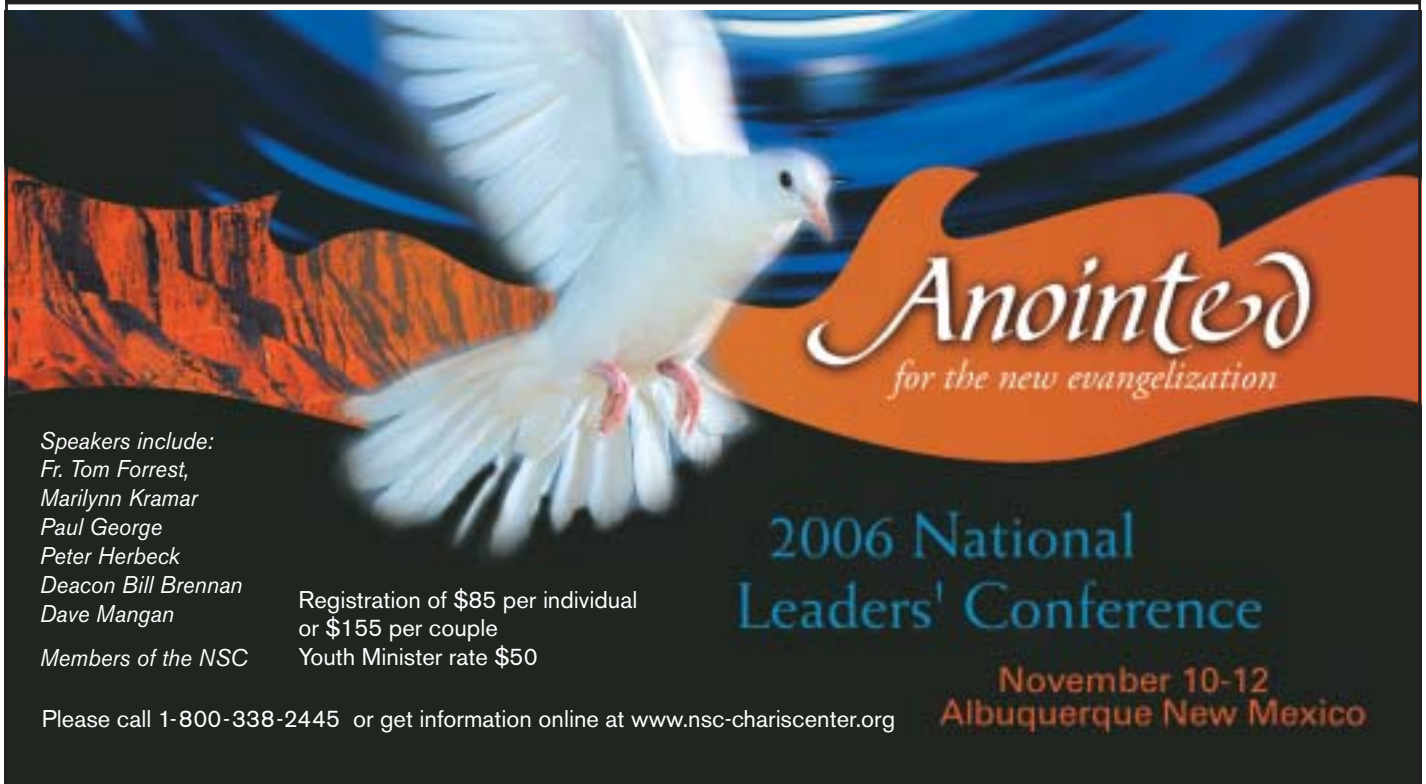
The Spirit breathes where he wills, and his will is unity embodied, a unity that encounters the world and transforms it...

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). ♦

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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."

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To reach our goal we need everyone's participation.

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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.” ♦

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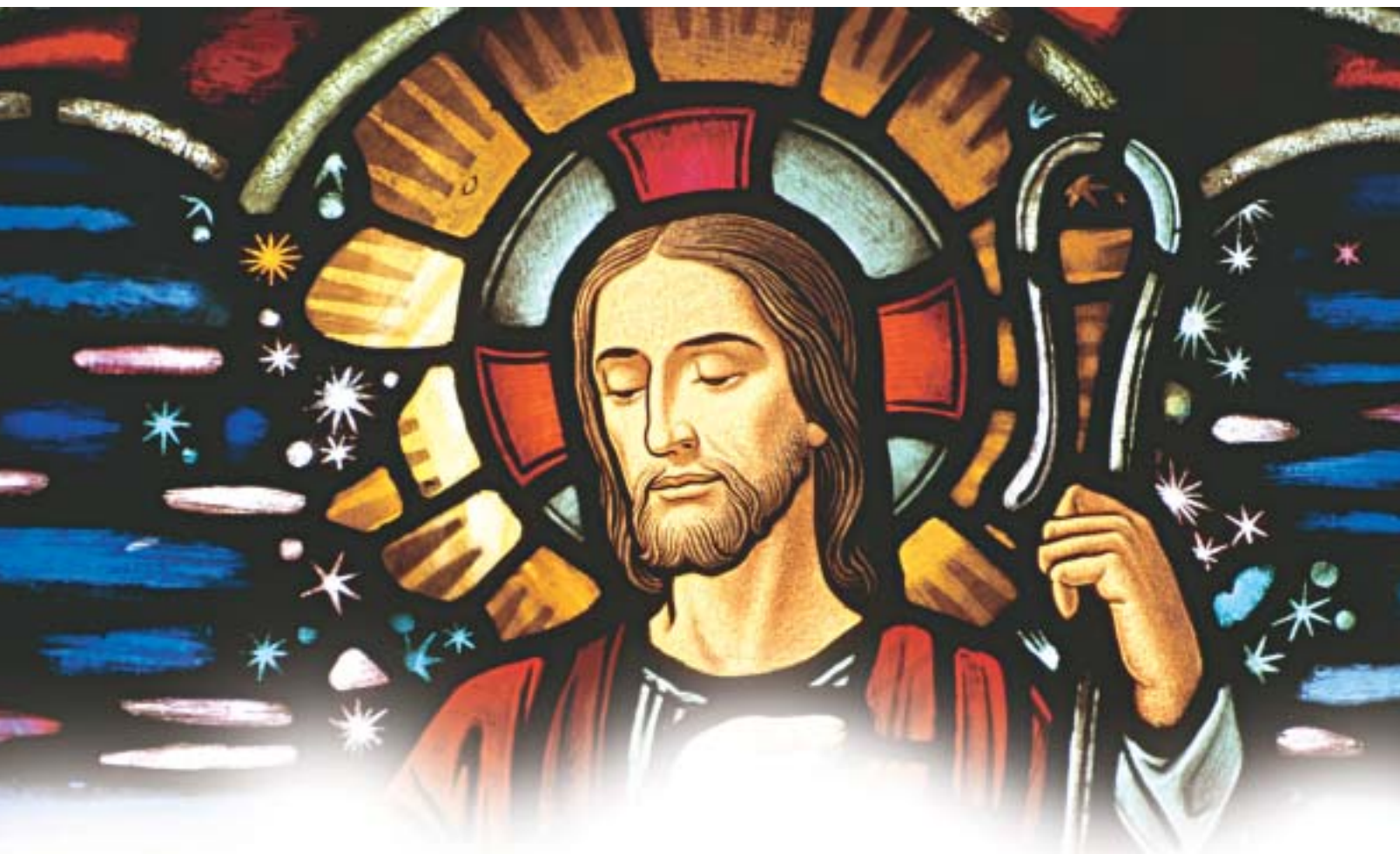
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