

Publication of the National Service Committee of the Catholic Charismatic Renewal

PENTECOST *Today*

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Photo: CNS, World Youth Day Madrid 2011

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New life in Christ Jesus through the power of the Holy Spirit.



Chairman's Corner

by Fr. Bob Hogan



I have never considered myself a born leader. Some people because of their family background or personality seem to be born leaders. However, I expect that even these people will tell you that they have had a lot to learn!

I suspect that many of us who find ourselves in a leadership position do not feel that we are born leaders. Rather, at some time we sensed a call; sought to be disciplined and trained; and opened ourselves to receive the Spirit's charisms of leadership. As Jim Murphy shared with us in our last issue, we need a variety of leadership gifts that include visionary, pastoring and administrative gifts. Christian leaders are not born leaders. They are disciplined and gifted in the Spirit because God has given them a calling.

Many of us have listened to a teaching when a certain phrase or idea struck us in a more powerful way than usual. The Holy Spirit inside us says "listen up, that one is for you!" Rev. Paul Anderson, who has an article in this issue, spoke at our National Conference last year and shared the basic idea that "a leader is not fully a success without a successor." The Holy Spirit sealed that word on my mind and heart.

I have always sought ways to be trained, disciplined, and gifted for the service that the Lord calls me. However, I have less often asked God to disciple me in being someone who is always looking to call others

into leadership, and to support them in being disciplined, trained and gifted for leadership ministry. Since I need the practice, I say to you: "Seek God's call in your life; be open to being disciplined and gifted for leadership; then ask the Holy Spirit to show you who he wants you to invite to be disciplined and gifted for leadership."

My experience is that our groups are strongest when:

- ✠ Those in leadership never stop seeking to be disciplined themselves, and
- ✠ Those in leadership are regularly open to the Spirit's inspiration to call others to be disciplined and receive charisms for leadership.

Let us start today in our leadership groups to talk about the ways that we are raising up new leaders, and who we should invite. Some charisms do not come fully to us immediately. We open our hearts to the Spirit's gift and the Spirit begins to disciple us into a growing docility in using his gift. Do not be afraid that you are not a born leader! All the best leaders are those who are disciplined by Jesus and empowered by the Spirit. ♦

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



Editor's Desk

by Sr. Martha Jean McGarry

Come Holy Spirit fill the hearts of your faithful and enkindle in us the FIRE of your love. The articles in this issue are intended to inform, challenge and inspire us. May the Spirit of God join us as we reflect on each article and stir us to respond to the Spirit's promptings.

Fr. Scott Ardinger shares his enthusiasm for the changes in the Liturgy. His article on page 3 reveals the role of the Holy Spirit in the development and implementation of these changes. The Scriptures remind us that we are called to be holy. Don't miss **Jane Guenther's** article beginning on page 4 where she shares her reflections on the role of the Holy Spirit in experiencing union with God.

Johnny Bertucci and **Rev. Paul Anderson** turn our focus on the young and challenge us to include and mentor youth for their presence and ministry in the Church and the Renewal today.

In a related article, **Fr. Bob Hogan in his Chairman's Corner** challenges us to look at ways to disciple new leaders.

What is deliverance? How is it related to healing? **Fr. Richard McAlear** clearly responds to these questions and gives insights into how the Renewal has contributed to the awareness and development of this need within the charism of healing.

"The favors of the Lord are not exhausted, his mercies are not spent; They are renewed each morning, so great is his faithfulness" (Lam 3:22-23). BELIEVE IT! ♦

“Receiving power from on High: the Third Edition of the Roman Missal & the New Pentecost”

by Rev. Scott R. Ardinger, S.T.L., S.T.D. Cand.

Jesus said to his apostles on the Mount of the Ascension, “You will receive power when the Holy Spirit comes upon you, and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth” (Acts 1:8).

Nine days later we see the fulfillment of this promise of the Lord in the form of tongues of fire, rushing wind, shaking buildings, all new languages, speaking in tongues and conversion to the Lord. The Pentecost moment is the moment when heaven meets earth, when grace is infused into all humanity in a Baptism far greater than that of John the Baptist. Pentecost is the birthday of the Church and baptism of the Holy Spirit for the first believers.

The renewal of humanity in the Holy Spirit continues to happen in the Church every day at every moment, “so that from the rising of the sun to its setting a pure sacrifice may be offered to your name” (Eucharistic Prayer III, 3rd Ed. Roman Missal). In the Eucharistic Liturgy we enter into the fullness of the Paschal Mystery: the Passion, Death, and Resurrection of Christ. This liturgical entrance into the Paschal Mystery is also an entrance into the Pentecost mystery. The *Catechism of the Catholic Church* states: “On the day of Pentecost when the seven weeks of Easter had come to an end, Christ’s Passover is fulfilled in the outpouring of the Holy Spirit...” (CCC, 731). It is in the celebration of the Mass that we as members of the Body of Christ, reborn in Baptism, experience a new outpouring of the Holy Spirit. Therefore, the words, signs, symbols, music, the *ars celebrandi* (art of celebrating Mass by the ministerial priest) and the *actuosa participatio* (active/actual participation of the Assembly) are all essential in order to manifest, experience and receive the gift of the Holy Spirit.

On the weekend of November 26th & 27th, The First Sunday of Advent, in

all the Dioceses of the United States we will begin to implement the Third Typical Edition of the Roman Missal. The implementation is the fruit of almost a decade of hard work on the part of dozens and dozens of people, especially those entrusted with the very important task of translating the Latin Typical Edition into English. Blessed Pope John Paul II both promulgated the Third Edition of the Roman Missal and a document, *Liturgiam Authenticam*, which gives clear and definite principles for liturgical translations from Latin into the vernacular languages. The Third Edition of the Roman Missal needed to be completely re-translated into English, because the principles of translation are now more precise than the principles used when the First and Second Editions were translated in 1973 and 1985 respectively.

The new Roman Missal and its new translation will bring about great renewal in the Church. The Holy Spirit has guided this process and our actual spirit-filled participation at Mass will more effectively hand on the faith to the next generation. The most noticeable change will be the language of the liturgy. The English prayers now convey a deeper sense of humility, God is God and we

are not. The more accurate translations of the *Confiteor*, Eucharistic Prayers, and *Agnus Dei* allow for a true acknowledgment of our sinfulness and need for God’s mercy. This sense of humility and contrition coupled with an openness of spirit will bring all of us into greater communion of mind and heart through the power of the Holy Spirit. Jesus will be glorified as Savior in a whole new way through the newly translated Mass.

I would be remiss if I did not mention one of the truly inspired new additions to the Third Edition of the Roman Missal, which Pope John Paul II personally added. There will be an Extended Vigil of Pentecost celebrated in a similar fashion as the Extended Vigil, the vigil of all vigils, namely the Easter Vigil. It will allow the Church time to listen to the Word of God, waiting in the “Upper Room,” where both the Eucharist was instituted and Pentecost unfolded. This vigil will allow the charismatic and institutional dimensions of the Church to unite for one night of Liturgy, devotion and prayer. I pray that many communities of faith will take this night as an opportunity to worship in “Spirit and in Truth.”

Lastly, this movement of the Spirit contained in the new Roman Missal and the beautiful translation from Latin to English will fulfill the prophecy of John Paul II spoken at St. Peter’s on the vigil of Pentecost 1998. “Today a new stage is unfolding before you: that of ecclesial maturity. This does not mean that all problems have been solved. Rather, it is a challenge; a road to take. The Church expects from you the ‘mature’ fruits of communion and commitment.” ♦

Fr. Scott Ardinger is a priest of the Diocese of Allentown, Pennsylvania. Among his ministries is that of the Director of the Office of Worship. Ordained in 2001, he has been involved in the Charismatic Renewal since 1999.



Experiencing union with God

by Jane Guenther

A seven week Life in the Spirit seminar was scheduled and the speakers were all lined up. I was to give the third week talk on New Life. Ironically the night before my talk my brother died and I was forced to find a substitute and was able to trade weeks with the person giving the final week on Transformation.

The National Service Committee's Mission Statement expresses that the full role of the Holy Spirit is yielding to the Holy Spirit in order that we might experience union with God.

Photo: CNS

Indeed the sacrifice of the Holy Mass is transformative and invites us to more deeply enter into union with God as we gather around the table and share in this sacred mystery with all those angels and saints and members of the family of God that have gone before us.



The sacred liturgy expresses the doctrine of divinization or *theosis* in the prayer said by the deacon or priest when preparing the Eucharistic chalice: "By the mystery of this water and wine may we come to share in the divinity of Christ who humbled himself to share in our humanity." The Sacraments became the framework for my talk on transformation. Indeed the sacrifice of the Holy Mass is transformative and invites us to more deeply enter into union with God as we gather around the table and share in this sacred mystery with all those angels and saints and members of the family of God that have gone

before us. In speaking about that union with God, I realized how much I experience now a greater union with my deceased brother at every Eucharist than I ever had. His presence in the Lord has transformed my celebration of the Eucharist.

St. Gregory the Great expressed that God gives to some souls, even in the present life, a very special grace by which they can be mystically united to God even while yet alive: this is true mystical contemplation. This is seen as the culmination of the three states of perfection through which it is believed the soul passes: the purgative way (that of cleansing or purification), the illuminative way (so called because in it the mind becomes more and more enlightened as to spiritual things and the practice of virtue), and the unitive way (that of union with God by love and the actual experience and exercise of that love).

St. Teresa of Avila speaks of her unitive experience with Jesus at the Scourging at the Pillar. One day as she recognized Christ's extreme loneliness she came to understand her own union with him at the scourging. She recognized that at this point Jesus stood between Judas who betrayed him and turned him over to the Sanhedrin and Peter who would deny him. St. Teresa says that if each of us were honest we would be able to name those in our own life who betray us and those who deny us. Instead of experiencing bitterness she turned this into an extreme gift of union with Christ. As a spiritual director I often use her words to help those for whom I have the privilege of walking a spiritual journey, so that they might gain the perspective of the Spirit's gift of union with God in these circumstances. Sometimes young people wonder about their desire to linger with friends. I associate this with the longing of our heart to linger with the Lord. We can grow in looking for the ways in which our God reaches out to each of us in a unitive way so as to experience his very presence here and now.

St. Augustine said "God was made man that man might be made God," saying that it was necessary for the restoration of the human race that the Word of God should become incarnate, since it is through Christ's humanity that full participation of the Divinity is bestowed on us. In our daily living do we recognize those opportunities to embrace our

humanity in total union with God? One night in our parish Jonah Healing Prayer meeting one of the Jonah Ministers, Mike, told me of his experience. He asked if it was possible that as he was opening himself up as a vessel of

healing for others that he himself could be healed. He told me that this particular week he was going to have an operation on his back the coming Friday and almost didn't come on Tuesday night because he was in such pain. He came anyway and in praying for others his pain was lifted. This experience had been happening many times over the past months. He told me how this sometimes lingers for hours after our prayer meeting and that he is literally pain free. We talked about the

fact that his union with God in this experience was one that I think is often overlooked.

Yes, Christ took on our sin and suffered but he also experienced the glory and love. In a small way Christ was sharing that love with Mike. Union with God can be intense loneliness, pain and suffering, however, it can also be glory and joy and love. Blessed Columba Marmion wrote a book entitled *Union with God* where several of the letters he wrote to the many persons who sought his spiritual counsel with questions about prayer, faith, temptation, suffering and the struggles of daily life are shared. He too expressed, "LOVE brought about the Incarnation. LOVE caused Christ to be born in mortal and weak flesh, to accept the obscurity of the hidden life, and nourished the zeal of the public life. If Jesus delivers himself up to death for us, it is because he yields to the excess of measureless LOVE; he ascends into heaven to prepare a place for us, and sends us the Paraclete so as not to leave us orphans. He institutes the Sacrament of the Eucharist as a memorial of his Love. All the mysteries of the life of Christ have their source in LOVE."

It is in our souls that the Church is beautiful, St. Ambrose expressed. How is the soul touched with the gift of union with God? It is touched through the Holy Spirit. ♦

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Jane Guenther is a member of the National Service Committee. She is currently serving the Archdiocese of St. Louis as the Coordinator of the Catholic Renewal Center.



Photo: CNS, World Youth Day Madrid 2011

Today is the day!

by Johnny Bertucci

When I was a teenager, I found myself, through the invitation of a friend, at a prayer meeting. And even though my teenage years were fairly normal, attending that prayer meeting changed my life forever. It was there that I was introduced to this grace we call baptism in the Holy Spirit. Perhaps because I was so affected with this grace as a teen, I have a special affinity for passing this grace along to other teenagers and young adults.

There is a generation that is ready to take on the mantle of Charismatic Renewal. The question is: "Are we ready to pass it on?"

One obstacle I believe we face is that we don't think the younger generation is capable of dealing with the truth that Jesus Christ is Lord and he needs to be the Lord and Savior of their lives. We think we need to water it down or tiptoe around it. We think they are too immature to respond in any sort of legitimate way. The fact of the matter is: the opposite is true; they want to be challenged. They are indeed ready to respond in ways that would astonish us.

We think that teenagers do not want what adults have to offer. We think that teenagers think that adults are stupid.

Watch any show on TV and the impression is that all adults are stupid and all teens are wise. But I'm here to tell you that teens are craving adult mentors. They are craving relationships that can allow them to grow. When I was a teenager just getting involved in the Renewal, I spent countless hours at the homes of the adults leading the prayer meeting. We would pour over scriptures and discuss every aspect of God, Jesus, the Holy Spirit, the apostles. We would drink gallons of coffee and eat way too many pastries. We would go late into the night involved in some deep discussions and incredible prayer experiences. I cherish those memories even now, most of all because it was there that I was able to learn and make mistakes and still be loved.

Those of us who are baptized in the Holy Spirit almost always have this thought: "If only I had known earlier, the joy that could have been mine!" We often wait too long before allowing Jesus into our lives, especially if our Holy Spirit experience happened later in life as adults. How could we have lived so long without Jesus? Even as a teenager I thought, "Why did I wait so long?" So I'm here to say, "Don't let that happen to another generation." Youth are hungry, they are open, they are responding to John Paul II's man-

tra "Be not afraid." They need one thing from us. They need for us to pass down to them what we have received. They need for us to be bold. They need for us to preach the gospel in truth and in love.

Everyone... EVERYONE... has the same need: to have the love of Christ in their heart. I don't care if you are 2, 16, 30, 60, or 100. With Christ, life has meaning. Without Christ, life is tolerable at best, unbearable at worst. And what better gift could someone give to a teenager than a life lived in the Spirit?

One of the problems I think we adults have with teenagers is that their theology is not yet fully formed, not yet perfect. We are hesitant to let them speak, give prophecies, share a word. It's true that, as they are being formed, they will make mistakes. But I would caution us about getting bent out of shape because of it. I have two thoughts on this. First, if we are forced to wait until we have perfect understanding of all things theological, who could speak? And second, **our** theology is not always perfect. We sometimes mishear the Lord. But I promise you this, if you encourage the youth to listen to the Lord and speak what they hear, you will be astounded.

There is a very common statement that almost all adults make when addressing youth at an event. They almost always say something like: "Remember that you are the future of the church." Or when they are addressing an adult function regarding youth ministry: "It's important that we minister to our youth because they are the future of the church." These ideas make a statement about what we think about youth: they are not ready to be baptized in the Holy Spirit as we experience it in the Renewal; not ready to

be drawn into ministry and service. The fact of the matter is this: every teenager is as much a member of the Body of Christ right now, today, as the most newly baptized infant or the most senior citizen. They are as much the present church as you and I. If youth think of themselves as the future of the church they will have no sense of urgency, no sense of "Today is the day of salvation." They think, "We can wait. This is just a time of training." But we need to realize that every day we wait, we may be losing souls for Christ. The bottom line is this: If teens can make decisions about sex, drugs and pornography, then they can make decisions about a commitment to Jesus Christ.

So the challenge is one of engagement. How best do we engage teens and young adults, especially when they seem to live in a culture that is at times so foreign to our own, and perhaps foreign to the Gospel as well? If the number of books written about youth ministry is any indication, there is no shortage of approaches. At one end of the spectrum is the idea of immersing oneself completely in the culture of the teen and young adult: listen to their music, watch their movies, read their books, watch Youtube videos, get a Facebook account. At the other end of the spectrum is to determine their culture is off limits and ignore it all together.

I believe any ministry of evangelization, whether to adults or teens, is relational in essence. The Gospel message, conveyed in love, is the most powerful force on earth. It is comforting to those of us called to evangelization that the Gospel message has remained the same for over 2000 years. Perhaps the methods of communication have changed, but not the message. If we are to witness to the next generation, we will do so by presenting the Gospel to them in love. We will form relationships with

them. We will do this because we, who are on fire with the love of God, who have found the pearl of great price, are unable to keep this joy to ourselves. We do this by being who we are in Christ in whatever state of life God has called us to. Do we enter into the teen's world? Yes, when it makes sense for us to do so. We can attend their high school events, celebrate their special days and make ourselves present to them. Do we enter into the teen's world? No, when it compromises who we are. We do not become less mature in order to fit in. Our goal is not to relate to them on their level, as a peer, but rather to offer them the wisdom that comes from age, experience and years of walking with the Lord.

It might be prudent to read a few chapters of the latest teen novel or watch a clip of the hot new teen movie in order to enter into an informed discussion with a group of teens, to point out where this particular form of entertainment contradicts the Gospel message and where it is compatible with the Gospel. With just a little time spent on the right websites, adults may be surprised to discover how much good Christian music, videos and literature resemble the media teens are flocking to today, without the negative messages.

There are many tools available to us today to spread the gospel, most are a direct result of the Internet and mobile devices. We would be remiss if we did not employ this technology in order to advance the Kingdom of God. Yet we must never forget that most are won to the Kingdom of God because of a personal witness to the goodness of God in a person's life. If we live the life that God has called us to live, and we engage with those around us, from toddlers to senior citizens, then those God puts in our path will be confronted with the love and truth of the Gospel and will be compelled to make a decision.

Prayer Card

"Blessed be the name of God forever and ever, for wisdom and power are his. He causes the changes of the times and seasons, makes kings and unmakes them. He gives wisdom to the wise and knowledge to those who understand.

He reveals deep and hidden things and knows what is in the darkness, for the light dwells with him. To you, O God of my fathers, I give thanks and praise, because you have given me wisdom and power."

Daniel 2:20-23

Romans 10:14-15 says, "How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can they preach unless they are sent? As it is written, 'How beautiful are the feet of those who bring good news!'"

Look down at your feet. Are you bringing good news? ♦

Johnny Bertucci is a member of the National Service Committee. He and his wife Leslie have been involved in youth ministry for many years. They reside with their children in the New Orleans area.



Please pray with the NSC for the following intentions:

- For those who will attend the National Leaders' and Ministries' Conference to be held Nov. 4-6, in Baltimore, may they be renewed and strengthened in their ministries and in turn be of greater service to others.
- For the presenters, that they be led and protected by the Holy Spirit in their preparation for the conference.
- For all Regional Conferences that will be presented throughout the fall months, that they powerfully proclaim the Lordship of Jesus Christ and be witnesses to the power of the Holy Spirit in the lives of all.
- For the financial needs of the NSC, that they be able to continue the work of the Lord.
- That the forthcoming Liturgy changes will be transitioned with the aid of the Holy Spirit.
- For a Spirit-led challenge directed to young adults to be interested in, and to be led to, the Catholic Charismatic Renewal.



Reserve this date:
November 2-4, 2012

**National Leaders' &
Ministries Conference**
San Antonio

*Receive the Holy Spirit,
Proclaim the Gospel,
Live out the
New Evangelization*



by Paul Anderson

Relay races are often won or lost in the passing of the baton. The American men's and women's 4 x 100 were expected to smash the world record at the 2008 Olympics. Instead, they both dropped the baton—and never even finished. The Church could do the same—by not passing the baton well to the next generation.

Israel was keenly aware of the power of passing the baton well. The psalmist sang, "One generation will commend your works to another; they will tell of your mighty acts" (Ps 145:4). Only problem—they didn't do it.

The history of Israel shows the devastating impact of poor baton passing. For all of Israel's vital interest in connecting the generations, it failed miserably. The Old Testament ends dramatically, with a promise and a curse: "See, I will send you the prophet Elijah before that great and dreadful day of

the Lord comes. He will turn the hearts of the fathers to their children, and the hearts of the children to their fathers; or else I will come and strike the land with a curse" (Mal 3:23-24). Malachi gives us one of the greatest signs of the end times, a revival of relationships, a healing of the rift between the generations, a reuniting of the hearts of fathers and children. An un-fathered generation puts the land under a curse. When children are properly parented, blessings overtake them. "He comes to make the blessings flow far as the curse is found!"

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Do you want to take part in an end-time revival?

If you are older, connect in a significant way with younger people and see if God begins to give you sons or daughters. If you are young, connect with older people and learn to receive from their wisdom and experience. Scripture speaks of both physical and spiritual fathers. Here are four examples of spiritual fathers whose hearts were turned to the young and who built momentum in ministry by properly passing the baton.

MOSES

Joshua had served as aide to Moses for almost four decades. Moses had chosen the young warrior to fight the Amalekites, while he interceded for him from a mountain above, a stirring picture of a father serving a son. When Moses went into the tabernacle to meet with the Lord, Joshua would wait outside. Then when Moses returned to the camp, Joshua would spend long hours in the tent (Ex 33:11), learning to listen to God like his mentor.

So whom did Joshua pass the baton to? “Hey, Joshua Dude: Who is going to follow you? Have you been mentoring anyone?” While we can thank God for the strong leadership of Joshua, his lack in passing the baton sacrificed the next generations.

This led to a cycle of disobedience, judgment, and revival, the pattern of the book of Judges. Listen: we remain in the cycle to this day, praying for revival once again. Unfortunately, revival usually only touches the children of the revival, and it seldom reaches to the grandchildren of the first generation, so unless we learn to pass the baton and keep the life going, we will be praying for revival in every generation.

ELIJAH

Elijah passed the baton successfully to Elisha, and the ministry accelerated. Having Elisha with Elijah gave the veteran prophet an assignment that would impact his ministry long after he “retired.” And who did Elisha pass the baton to? No one. “Elisha died and was buried” (2 Kgs 13:20). Elisha, what did you learn from your father?

PAUL

Most people know Paul as the apostle and missionary. Scripture knows him also as a father. The Epistles give us the names of eighteen men who worked with Paul. Most of them he probably mentored. He told the Corinthians, “Even though you have ten thousand guardians in Christ, you do not have many fathers, for in Christ Jesus I became your father through the gospel” (1 Cor 4:15). Paul told Timothy to raise up disciples as he had done with him (2 Tim 2:2). Sometimes our attempts to do big things mean failing to do the important little things—like discipling those younger ones God has given to us.

JESUS

The reason the movement that Jesus started escalated when he left is that he spent a large portion of his time raising up those who would succeed him. Jesus laid down his life for his disciples, and they carried his DNA. He commanded them to love others as he had loved them (Jn 15:12), and they heard him well.

THE CALL

Elijah is putting out a call that turns potential fathers and mothers around, like he was turned around, that causes them to see the need and the potential of sons and daughters.

A largely un-fathered generation is looking for fathers and mothers. Some don’t even know it yet, but many will, as the ministry of Elijah turns the hearts of fathers to the children. From what? A golf handicap, a ministry, a retirement plan? We need priests and pastors like Paul who was a father. We need retired people who know their most significant years are ahead of them if they give it to young people who without them will not reach their destiny. We need mature adults who see the strategic value of raising up the next generation and who are willing to spend time with them and speak to their lives.

How do we make the change?

1. By sharing significant ministry with young people. Give them a piece of the pie.
2. By focusing more on succession than on success. We need to think for the long haul.
3. By doing the small things, like discipling the faithful.
4. By being fathers and mothers.

If you choose this parenting assignment, you are helping to facilitate a great end-time revival! What could be more strategic than that? ♦

Rev. Paul Anderson, Director is the Director of Lutheran Renewal. His vision to raise up the next generation led to the 2001 founding of The Master’s Institute, an alternative seminary and more recently a young adult ministry in his home. His most recent books include *The Father’s Gift and Dare to Dream*, which he is still doing with his wife, Karen, and their six children.



Deliverance and Healing

by Fr. Richard McAlear

One of the gifts of the Charismatic Renewal has been a rediscovery of ministries that have been long neglected, if not forgotten. The openness to charisms has brought about new possibilities for ministry in the Church, ministries sorely needed today. Healing and deliverance are two such works that have been given new life in our time.

Many of us are familiar with the ministry of healing. Deliverance may be less understood or known. Deliverance deals with the powers of evil and seeks to free those who are bound by evil in some way. It is not so much a prayer as a ministry of authority, taking up the command of Jesus to “set the captive free” and “to cast out demons.” In the most extreme cases, which are quite rare, the person is actually possessed. In most cases it is a matter of the person being harassed and tormented by evil spirits. Jesus gave his authority to the Church to cast out these evil entities and set the person free.

Christ sent out the disciples to proclaim the kingdom and to accomplish two other important ministries that would continue and expand his work—healing and deliverance. “He gave them authority to cure diseases and to cast out evil spirits” (Lk 9:1). This they did and when they returned they were enthusiastic because, “Lord, even the demons are subject to us because of your name” (Lk 10:17).

Thankfully, the Charismatic Renewal has brought back to the consciousness of the church a new awareness of these ministries. Healing and deliverance need to be placed side by side because they support one another. There can be no deliverance without healing, and healing will often involve deliverance. It is important to note that deliverance must be linked to healing. If it is not, it runs the risk of being

Charismatic Renewal Today

**There is no other basis
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seen as isolated spiritual warfare with ongoing battles and struggles carried out in a virtual vacuum. People who are in bondage to evil spirits are also wounded and hurting and therefore in need of healing. In fact, spiritual bondage is almost always rooted in some deep woundedness that needs to be touched with healing love. Ministry must center on people and not demons. The goal is human wholeness involving all the dimensions of the person—the will, the mind, the soul, the body.

There are several reasons why the Renewal has brought about a revival and renewed interest in these ancient ministries. Here I focus on just three reasons that would lay a groundwork for understanding deliverance. Without this foundation there could be no embrace of this ministry.

First and foremost the Renewal explicitly exalts and proclaims the living Lordship of Jesus Christ, raised from the dead and exalted to the right hand of the Father. More than being a teacher, moral guide, miracle worker or example of human potential, Jesus Christ is Lord. The catchphrase for the whole Renewal has always been the cry that “Jesus is Lord.” He reigns over all, is above all and is supreme over every spirit, power, sovereignty, domination and over any name that could possibly be named—in this world or in the world to come. Before him every knee will bend, on earth, in the heavens and even in the netherworld itself. Everyone and everything must acknowledge that Jesus Christ is Lord of lords and King of kings. His very name makes hell tremble.

Knowing the superiority of his power and authority opens the way to praying for healing and deliverance. There is no other basis for deliverance and healing ministry other than an explicit faith in Jesus as Lord.

Secondly, there is in the Charismatic Renewal a great awareness of the sufferings that afflict people, the spiritual bondages that they labor under and the heartaches they carry within. This awareness flows from the gifts of compassion and love. Jesus had a profound compassion for the multitudes. He was moved by pity and deep compassion be-

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Madrid 2011: Two million join Pope Benedict for World Youth Day

The Renewal in the U.S. was “represented” at World Youth Day (WYD) in Spain by groups from Franciscan University of Steubenville and the Brooklyn Diocese. Fr. Dave Pivonka, TOR of the NSC and Msgr. Joseph Malagreca, a longtime leader in the Renewal, attended.

The theme was “Rooted and built up in Jesus Christ, firm in the faith” from Colossians 2:7. The Holy Father consistently challenged the youth

to not be deceived by the enticements of the world, but rather to know that they are capable of much more, they can be recipients and transmitters of Jesus.

Intense heat baked the participants on Saturday and then a mini-hurricane drenched them. Msgr. Malagreca commented, “It sparked a high level of enthusiasm on the part of all of us—for we stayed with the Pope and you could see how much love the young

had for their Holy Father. On Sunday after Mass, as the two million of us left the field, we all knew that together we had seen how great the youth of the Church is together with the Pope, firm in the faith and rooted in Christ.” Fr. Pivonka said, “The Holy Father’s invitation for youth to gather was not without cost, it challenged all to leave their comfort zones, but I was touched by the sacrifice of so many who responded.”

The next WYD will be in Rio de Janeiro in 2013.

Next year, the Catholic Charismatic Renewal in Brazil will host a World Youth Meeting, July 10-15 in Foz do Iguacu. It is part of the preparation for the Renewal’s Golden Jubilee in 2017. 5,000 are expected to attend.

For more information see our website www.nsc-chariscenter.org. ♦

cause of their sorrows and sufferings. This is what brought him to teach and heal. He was moved to action by this compassion. The rebirth of the ministry of healing and deliverance is based on the same motive and the same deep compassion that Jesus had. Ministers of healing are moved by compassion to alleviate suffering, break spiritual bondage and touch hurting people.

Many people feel burdened for the sufferings of people; the Renewal adds to that burden an awareness of the gifts of the Spirit—the power and the charisms that can touch the wounded and bring healing. The ministries of healing and deliverance flow from compassion, a deep concern for the suffering of people, and the desire to bring the power of the Spirit to bear, freeing people from their bondages. There is a combination of compassionate love, faith in the Lordship of Jesus Christ and an awareness of the power exercised in the charisms that allows an effective ministry to the wounded and those broken by the dark spirits of evil that afflict so many.

Finally, because the Charismatic Renewal focuses on the gifts of the Spirit and has a practical awareness of their power, it is also aware that it is “not every spirit that you can trust” (1Jn 4:1). Everything spiritual is not authentically compatible with the Gospel. There are occult powers, evil spirits and dangerous spiritual practices that need to be avoided.

No matter how harmless they seem or how much good they promise, discernment will distinguish the good from the false, the spirits that promise life and the Spirit that gives life (Jn 10:10). It is impossible to underestimate the need to discern what is of God and will truly glorify Jesus Christ from what is false and deceitful. People can be looking for spiritual experiences and end up in bondage to evil. The Renewal warns of the dangers that can lead to bondage and deliverance sets the captive free from bondage.

Jesus came to give life. When evil spirits afflict someone they kill and destroy life. Deliverance uses the authority of Jesus Christ to set the captive free and lead those in bondage out of the darkness into the light of true liberty. This ministry of authority is completed with the ministry of healing that restores life and hope to the poor and wounded soul. So the work of Jesus continues and God is glorified. ♦

Fr. Richard McAlear, O.M.I., a native of Boston, Massachusetts, entered the religious order of the Oblates of Mary Immaculate in 1960. In 1972 he became involved with the Catholic Charismatic Renewal and entered into the healing ministry in 1976. His gifts of teaching and healing are powerful indicators of the healing love of Jesus being poured out on today’s world. He is a well known speaker for retreats, conferences, and seminars.



RELIGIOUS COMMUNITIES

The Disciples of the Lord Jesus Christ

by Sister Maria Crucis Koch, DLJC

The Disciples of the Lord Jesus Christ, a vibrant Franciscan institute of diocesan right, is a contemplative community with evangelistic apostolates. Mother John Marie Stewart founded the community in the charismatic tradition and in the penitential life of the Third Order Regular of St Francis of Assisi. She traveled to Mexico, Japan, India, Poland and Russia and helped pioneer the work of the Catholic Char-

ismatic Renewal. Our community has followed in that tradition and will have travelled to every continent of the world by the end of this year, with the exception of Antarctica!

Called to witness to the Gospel, we seek to draw all people into a personal relationship with Jesus through the transforming power of the Holy Spirit. This flows from a deep life of prayer, praise, and on-going conversion in loving commitment to one another.

Brothers of the Beloved Disciple

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(210) 734-6727
www.brothersofthebeloveddisciple.org
The Brothers are a Marian and charismatic religious community of priests and brothers.

Disciples of the Lord Jesus Christ

P.O. Box 64,
Prayer Town, TX 79010-0064
(806) 534-2312
www.dljc.org
This is a Franciscan and charismatic religious order of sisters, contemplative with evangelistic apostolates.

Elements of our way of life include: daily celebration of the Eucharist, Liturgy of the Hours in common, Eucharistic Adoration, personal prayer time, weekly charismatic prayer meetings, and Marian devotion. The community is multicultural. Community life, silence and solitude, and manual labor are essential elements.

Like the first disciples we seek to follow in the footsteps of Jesus Christ, and to proclaim the Gospel at every opportunity. Our worldwide evangelization includes but is not limited to: teachings, seminars, retreats and parish missions to all ages. We are ready to proclaim the Gospel in any situation from one-on-one (as in door-to-door evangelization) to gatherings of thousands. Our multi-media evangelistic tools include radio, internet, freelance articles, and our own *Praise Him! Newsletter*.

As Disciples of the Lord Jesus Christ, we seek to unite ourselves to Jesus Crucified and to endeavor to live his invitation: "If a man wishes to come after me, he must deny his very self, take up his cross, and follow after me" (Mt 16:24). Do you have what it takes to be a Disciple? Come and see via our website www.dljc.org. ♦

45TH ANNIVERSARY

2012
Catholic Charismatic Renewal Conference
*Let us pray with one heart together
with Mary in the Upper Room*

Fr. James Kelly Mark Nimo Michelle Moran Bishop Sam Jacobs Msgr. Joseph Malagracia

Pennsylvania Convention Center

Friday - Sunday
June 1st - 3rd, 2012

DIOCESAN LIAISONS

Important role of Diocesan Liaisons

by Carlene Inzer, Associate Liaison for the diocese of Memphis, Tennessee

Webster states that a “LIAISON or liaison officer’s position is to link up or connect the parts of a whole, intending to bring about proper coordination of activities, especially, intercommunication between units.” Translating that job description into that of a Diocesan Liaison for the Catholic Charismatic Renewal, one would surmise this position to be of great importance between the Bishop, the prayer groups and the larger body of baptized Christians.

In the Catholic Charismatic Renewal of the Memphis, Tennessee Diocese (CCRMD), the Diocesan Liaison was appointed by the local Ordinary. In turn, the Liaison appointed an Associate Liaison to assist in carrying out leadership responsibilities connected with the overall functioning of the Charismatic Renewal in the Diocese. Both felt called by the Lord to so serve. “I implore you in the Lord, lead a life worthy of the vocation to which you have been called. Be careful to preserve the unity of the spirit in the bond of peace” Eph 4:1.

Not all Dioceses have a liaison for the work of the Catholic Charismatic Renewal. In these few dioceses, God’s people are suffering from a lack of spiritual and communal leadership. A few of these people may gather together for prayer and fellowship, but communication and unity with the diocesan and national levels are greatly limited. Likewise, the fuller vision and charisms needed in the Body of Christ for greater growth in the Spirit are also lacking.

As with all positions in the Renewal, the liaisons will experience “burnout” unless they keep in mind who called them and for what

purpose. All leaders need to be continually lifted up in prayer for the guidance and empowerment of the Holy Spirit. Calling upon the Holy Spirit in community gives a hint of what the First Pentecost was like in the Upper Room as our Lord’s disciples waited and prayed for this “unknown Advocate” that Jesus promised he would send. “To God, whose power now at

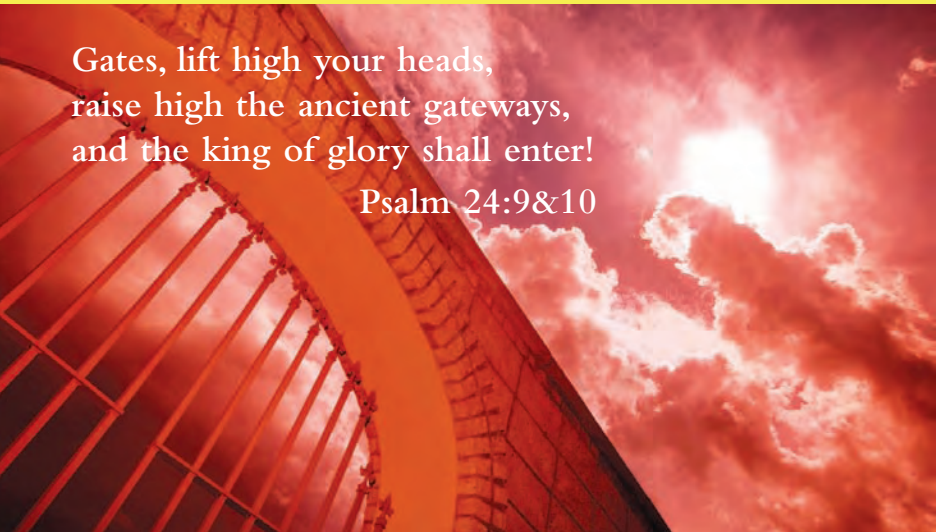
work in us, can do immeasurably more than we ask or imagine—“to him be glory in the church and in Christ Jesus through all generations, world without end. Amen” Eph 3:20-21. ♦

Coming up: Annual Conference in Memphis, TN. April 16–20, 2012
Theme: *New Evangelization*.

For more information on the Diocesan Liaison ministry go to www.NADL.net.

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and the king of glory shall enter!

Psalm 24:9&10

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WOW
MINISTRIES



**From the
Executive
Director**

.....
by Walter Matthews

Healing and Deliverance

“In his book *Jesus of Nazareth*, Pope Benedict XVI writes that ‘Healing is an essential dimension of the apostolic mission and of Christian faith in general’” (*Guidelines on Prayer for Healing*, Doctrinal Commission of ICCRS). Since 1974 healing prayer and healing ministries have been a constituent part of the Renewal and a key element of successful evangelization initiatives. The NSC is grateful for the early pioneers in the healing ministry in the U.S. We are grateful too for the many “local,” often unknown, men and women who have made themselves available to the Holy Spirit so that through “charisms of healing” (1 Cor 12:9) many can experience the healing touch of the Lord.

We continue to encourage the spread of healing prayer in the Renewal and in the Church. We list a number of itinerant healing ministries on our Renewal Database on our website. The Healing and Deliverance Working Group of the NSC and NSC Council has gathered a list of “favorite resources” which we have posted at <http://www.nsc-chariscenter.org/HealingandDeliverance.asp>. This year again we will have a Healing Service at the National Leaders’ and Ministries’ Conference.

We will soon publish a third booklet of articles that originally appeared in *Pentecost Today* entitled *The Healing Presence of God: Transformed by Love*. In addition to this booklet there are NSC leaflets on *Healing Prayer*, *Discernment*

and *Discernment of Spirits* and *Prayer Ministry*. A new leaflet in this area is being prepared.

Connected to healing is often the need for deliverance, that is, freedom from evil spirits that oppress (hold down, bind up) even Christians in certain areas of our lives. There is a key distinction, however, between deliverance and the Church’s official exercise of exorcism. “The Catholic Charismatic Renewal recognizes an important distinction between these. ‘Exorcism is directed at the expulsion of demons or the deliverance from demonic possession through the spiritual authority which Jesus entrusted to the Church’ (*Catechism*, 1673). Since this is an exercise of the spiritual authority given to the Church, only those authorized by the Church can perform an exorcism (cf. *The Code of Canon Law*, canon 1172). Prayer for deliverance, on the other hand, is directed to God, asking God to free someone from the influence of evil spirits. In the Lord’s Prayer we ask the Father to deliver us from the evil one. This would seem to authorize us to pray for the deliverance of someone else who seems to be under the influence of the evil one” (*Guidelines*, ICCRS, p. 38).

The Service Committee will continue to encourage balance and growth in the Healing and Deliverance Ministries rooted in the Renewal so that our proclamation of the “Lordship of Jesus Christ and the love of the Father in the power of the Holy Spirit” will not be without “the convincing proof of the power of God’s Spirit” (1 Cor 2:4): “for we brought the Good News to you, not with words only, but also with power and the Holy Spirit” (1 Thess 1:5). ♦

Friends of the NSC

With the debt crisis on everyone’s mind and the stock market reacting to our country’s downgraded rating the summer months have been lean. Your generosity in the recent *Pentecost Today* Appeal will be much appreciated. In the midst of the dryness we did receive a generous donation of \$5,000 from a couple who had not been active donors. They wrote, “[we] are happy to make a contribution toward the financial needs of the NSC.” As St. Paul wrote so long ago, “If you are eager to give, God will accept your gift on the basis of what you have to give, not on what you don’t have” (1 Cor 8:12).

Thank you, Friends of the NSC, for your support. Let us pray and work together to pass this grace to the next generation.

Over the last three months we have received a gift in honor of Sr. Frances DeMott and Fr. Ray Zeugner. Gifts *in memoriam* were given for Rita Matthews and Samuel Trombino.

If you would like to make a donation in honor or in memory of someone you can download a form on our website or simply send a note with your gift.

A special notice to those 70½ and older: Among the provisions in the tax bill that was signed into law in December is a popular charitable gift planning tool extending the IRA Charitable Rollover until December 31, 2011.

For taxpayers age 70½ and older, federal law requires annual distributions from IRAs to be included in the taxpayer’s adjusted gross income (AGI) and taxed. The IRA Charitable Rollover allows taxpayers to directly transfer their contributions to the National Service Committee without paying taxes on them.

Transfers must come directly from your Regular or Roth IRA to the National Service Committee. Retirement assets in a 401 (k), 403 (b), etc. must be rolled into an IRA before the IRA provider can transfer the gift directly to the National Service Committee.

PENTECOST *Today*

Volume 36 Number 4

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For Your Information

The mission of *Pentecost Today* is to serve and be a voice for the National Service Committee's mission "to foster the dynamic grace of baptism in the Holy Spirit." We do this by publishing articles that instruct and give practical wisdom, with a particular emphasis on strengthening leaders and leader formation, in a visually appealing and inviting format.

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What we have seen and heard

.....
by Jane Guenther



Hope does not disappoint

"Not only that, but we even boast of our afflictions, knowing that affliction produces endurance, and endurance, proven character, and proven character, hope, and hope does not disappoint, because the love of God has been poured out into our hearts through the Holy Spirit that has been given to us" (Romans 5:3-5).

Sometimes we find ourselves asking what is hope?

Hope is a theological virtue that allows me to live for the future without knowing what the future will bring. We look forward with faith for all that God has planned for the work of the Renewal as we come upon our 45th Anniversary and look toward the Jubilee Year. With hope and expectation the work of the Holy Spirit will continue to bring about the "new springtime."

We look forward to the new NSC Council members serving the National Charismatic Renewal. They are Deacon Bill Brennan, Fr. Minh Bui, Thuc Vu (California), Colin LaVergne (Minnesota), Tom Mangan (Pennsylvania), Deacon Larry Oney (Louisiana), Carol Razza (Florida), Fr. Michael Scherrey (Texas), Sr. Mary Anne Schaezner (Minnesota), Jackie Temple (Ohio), and Angelus Virata (Virginia) bringing the total council members to 49. They offer themselves in hope. See full list on our website <http://www.nsc-chariscenter.org/nscouncil.asp>.

We look to the gathering in Philadelphia, June 1-3, 2012 as a time to gather the NSC, the Haitian, the Hispanic and

the Filipino Renewal members as we join with one heart in the upper room with Mary to celebrate our 45th Anniversary. It will be a wonderful time as we are graced with Msgr. Joseph Malagrecia, Fr. James Kelly and Michelle Moran as speakers and Mark Nimo as emcee of the main conference, with youth and English, Haitian, Hispanic and Filipino tracks on Saturday. Let us use this time as a preparation for the Jubilee year in 2017. Jubilee years have been a part of the Jewish and Christian tradition and are known as a time of great joy. They also mark a year of remission or universal pardon. It is interesting to note that the year was earmarked as a time to recover its absent members from the household. May we plan to gather together in 2012 and seek to go out and recover the many whom the Spirit has baptized and lead them to be with us in 2017 to celebrate a truly joyful and blessed Jubilee.

It is in hope that we open ourselves up to the new ways in which we are called to share the message of the Holy Spirit, whether that be through using new media technology or the call of the "New Evangelization." We hope that we can convey the love of God that has been given to us through the Holy Spirit to all with whom we come in contact. ♦

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Catholic Charismatic Renewal invites all people to experience the Holy Spirit who opens us to a life-changing relationship with Jesus Christ and the love of the Father. The Holy Spirit empowers us for personal holiness, renewed Catholic life and evangelization.

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