

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.

