

PENTECOST *Today*

April/May/June 2011

**Called to be prophetic
and charismatic**
by Charles Whitehead p. 3

**Dynamic grace:
baptism in the Spirit,**
by Dr. Mary Healy p. 4

**New ministries,
new missionary age**
Marilyn Quirk, p. 6

**What is anointed
leadership?**
Deacon Bill Brennan, p. 8

**Life in the Spirit Seminars
in the seminary**
by Fr. Ed Griesedieck, p. 10

**Word of God, Benedict XVI's
new document, p. 11.**

Photo: Tammie Stevens

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



Chairman's Corner

by Fr. Bob Hogan

Dear Readers,

*Abba, Father,
you have so blessed my life through
the grace of the Catholic
Charismatic Renewal.
It was you who started this renewal
movement in the Church. The popes
and the Vatican have fully affirmed this
movement, giving the international
office for Catholic Charismatic Renewal
official status in the Church. You want
to renew the Church in the full life of
the Holy Spirit. I rejoice that you have
allowed us to share in this grace, and I
want to recommit myself to this move-
ment of the Spirit for the Church.*

As the new chairperson for the National Service Committee I want to tell you a little about myself, especially to share some of the ways the Renewal has blessed my life. At age 17 after a priest, Fr. Ken Sommer, S.M., prayed with me I committed my life to Jesus and received the baptism in the Spirit, which made Jesus' presence real for me; released fears; gave me a love for the Scriptures; and I started to see that God could work through me as I was open to the Holy Spirit. My very best friend in high school, Ermin Gornik, was also baptized in the Spirit and has been a great support for me. He and his family are members of a covenant community in Ann Arbor, Michigan.

I have been blessed to be involved with prayer groups in Cleveland, Ohio; Dayton, Ohio; Memphis, Tennessee; Toronto, Canada; Pittsburgh, Pennsylvania; and San Antonio, Texas. While in Dayton, I was the Archdiocesan Liaison for the Renewal. I, also, have been blessed through many visits to the covenant communities in Ann Arbor. I was a member of a community in Dayton and associated with a community in Pittsburgh.

At the Franciscan University of Steubenville I was able to study for a Master's of Theology and attend many conferences there (adult, youth, young adult, priests). I moved to San Antonio where Fr. George Montague and I started a new Religious Order, the Brothers of the Disciple, which is a charismatic and Marian community of brothers and priests. We live at an inner city parish that has grown greatly through God's grace as we emphasize Jesus and the role of the Holy Spirit. I am the coordinator of the Catholic Center for Charismatic Renewal in the Archdiocese of San Antonio and a member of the National Service Committee to the Catholic Charismatic Renewal. Last month I was elected as the new chairperson for this committee.

I invite all of you to recall all that God has done for you through the Charismatic Renewal and to recommit yourself to serving God's purposes for it. ♦

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



Editor's Desk

by Sr. Martha Jean McGarry

*The glory of the Lord fills all his works
(Sirach 42:16).*

This issue will give us the opportunity to reflect on the works of God manifested in and through the Renewal. The articles will also challenge us to renewed commitment to God's call to share in his works.

Charles Whitehead in his article on page 3 reminds us of our call to be a prophetic witness within the Church and the world.

Baptism in the Holy Spirit has always been of profound importance in the Renewal. **Mary Healy's** article helps us to recapture an appreciation of this dynamic grace and what it can mean for us in our mission of evangelization.

The Holy Spirit has brought forth many ministries through the graces of the Renewal. **Marilyn Quirk** calls our attention to a few of these and encourages us to be open to ever new ways that the Spirit may call us forth to accomplish God's work. God isn't finished with us yet.

Fr. Ed Griesedieck shares the blessings of using Life in the Spirit Seminars in the preparation of seminarians for the priesthood.

God and community call forth men and women to positions of leadership in the Renewal. **Deacon Bill Brennan** in his article helps us to take a look at what we mean when we speak of "anointed leadership."

Other articles you don't want to miss: *Ecumenism and Conferences*, the page 15 article which introduces us to the new members of the National Service Committee, and *Word of God* which highlights Benedict XVI's latest document. ♦

Our Prophetic Charism

by Charles Whitehead

A prophetic witness is at the very heart of the Charismatic Renewal—without it we cannot be faithful to our calling. Each ecclesial movement has its own particular service to give; our calling is to bring the presence and the power of the Holy Spirit into the life of the Church everywhere. But we must keep in mind Cardinal Suenens' conviction that to interpret the Renewal as a movement among other movements is to misunderstand its nature; it's a movement of the Spirit offered to the entire Church and destined to rejuvenate every area of her life. We are part of a current of grace that lays the foundations upon which a dynamic and charismatic life of faith can be built. If this is to happen, it's essential that the Renewal retain a prophetic presence in the life of the Church.

The way we live

One of the ways God speaks to his Church is very direct. He chooses certain people as his witnesses to communicate something which is on his heart. Inspired by the Holy Spirit, they speak his words to individuals, to groups, to communities—even to nations. Such prophetic words bring comfort and encouragement, they can strengthen, exhort and challenge us; they give direction. But to be prophetic is not just words, it's also the way we live. We may only occasionally speak out prophetically, but our lives are supposed to demonstrate to others what God is like.

Hierarchical and Charismatic

Today the Renewal stands humbly at the beating heart of the Church. Any who doubt this have only to read what Popes Paul VI, John Paul II and Benedict XVI have said about the Catholic Charismatic Renewal. I number myself among those who have worked hard for this acceptance, and while I don't regret it for a moment, I know that it presents us with some very real challenges. At the meeting of Pope John Paul II with the new movements and ecclesial communities on the eve of Pentecost 1998, we were publicly assured that the Church is both hierarchical and charismatic. But while these two dimensions are co-essential to the life of the Church, history tells us they are often uncomfortable with each other. This tension is healthy and spiritually life-giving, and we must therefore avoid the temptation to play down our charismatic and prophetic dimension.

Danger of compromise

One of the biggest dangers we face today is compromise—trying to make ourselves more acceptable by speaking less about those things that make some people uncomfortable. What are those things? They are the charisms of the Spirit, and in particular tongues and prophecy. I'm often invited to speak at Life in the Spirit Seminars, but sometimes I'm asked to avoid talking about the gift of tongues, about words of knowledge and prophecy. Such restrictions would prevent me from being charismatic and prophetic—I always resist them. It seems that the fruit of the Spirit is very acceptable, but not his gifts. People mistakenly try to stay in control, when what they should really do is to let God take control and do whatever he wants.

Losing the Gifts?

A mistake we ourselves sometimes make is to put in place all kinds of fil-

tering systems for anything prophetic. We do this to protect people against things that are not from God (1 Cor 14:29), but we risk taking away the impact we feel when God speaks his word spontaneously through an anointed prophet. Let's keep in mind that it is just as wrong to limit the Holy Spirit's freedom to speak as it is to accept everything without any testing and discernment. Is our over-caution and tendency to compromise the reason the charisms are being less and less taught and used in our gatherings? We need to face the fact that if we lose the gifts, the Renewal will lack supernatural power. We must never allow this to happen—we must always be a charismatic and prophetic people.

Staying faithful to our calling

It's not easy to be prophets for God in word and deed, but let me exhort all of us to stay faithful to our calling. The power of the Spirit is vital in every part of the Church's life, especially in essential initiatives like the New Evangelization. Let's make sure that the charisms of the Holy Spirit do not fall into disuse again because we're unwilling to step out in faith and take risks. It's our responsibility to preserve the prophetic spirit of the Charismatic Renewal—we are called to be a prophetic people and we must remain faithful to that call. The supernatural power evident when our words and actions are prophetic brings people face to face with God's truth. That's why our charism is so much needed in the Church today. When we do our part, we can safely leave everything else in God's hands. ♦

A past President of ICCRS, Charles Whitehead is a Life Member of the English NSC and is Chairman of the ecumenical International Charismatic Consultation.



by Dr. Mary Healy

Vatican Council II tells us that our responsibility as Catholics is to “read the signs of the times and interpret them in the light of the gospel.” What are the major currents of thought that influence people in our time? What signs are there of God’s grace at work, but also of darkness and error? What is the Holy Spirit saying to the Church? This is the best context for seeking to understand the grace of baptism in the Spirit that God has poured out on so many millions of Catholics since 1967.

Baptism in the Spirit can be described as *an experience of the love of God the Father poured into our hearts, leading to a transformed life in the lordship of Jesus and the power of the Holy Spirit*. This grace brings alive sacramental baptism and confirmation, enkindling evangelistic fervor and equipping a person with charisms for service and mission. Let us look at the biblical foundations of baptism in the Spirit and then consider why it is so important for us to foster this dynamic grace in the Church today.

The Love of the Father

In Acts 1:4-5 Jesus tells his disciples, “wait for the promise of the Father about which you have heard me speak; for John baptized with water, but in a few days you will be baptized with the Holy Spirit.” The word “baptize” was an ordinary Greek term, meaning to plunge in water, immerse, or drench. By using this image, Jesus was saying that John’s baptism, in which people were plunged into

the Jordan River, was only a foreshadowing and preparation for something far greater. God is going to immerse you into the mystery of his own divine life! He is going to *fill you with the eternal love that unites the Persons of the most holy Trinity*.

This is exactly what occurred ten days later at Pentecost, when tongues as of fire descended on the disciples and they were filled with the Holy Spirit. They could say like Paul, “God’s love has been poured into our hearts through the Holy Spirit which has been given to us” (Rom 5:5). For the first time, they knew “Abba,” the Father of whom Jesus had so often spoken, in a totally personal and experiential way. Knowing that divine love made their fears of persecution, their sense of unworthiness as Galilean peasants, their shame over abandoning Jesus in his passion, all melt away. From that moment their hearts were burning to tell the whole world about this infinitely loving Father.

We do not have to look far to see how greatly needed this grace is today, at the beginning of the third millennium. Today we live in a culture of the “walking wounded.” Many have grown up without knowing the love of a faithful, committed father. Others have been scarred by divorce or by the impersonalism of a hedonistic and consumeristic culture. Many young people wander in confusion, hungry for meaning in life and seeking it in all kinds of pseudo-spirituality. Even deeper than these wounds is the wound of original sin, which leads us to think that God is somehow opposed to our happiness and that we have to grasp for life and security for ourselves.

To know the love of the Father, through the Holy Spirit, is the beginning of the healing of all these wounds. It brings the serenity and joy that comes from

discovering our true identity as a son or daughter beloved by God, and becoming who we really are.

The Lordship of Jesus

Paul tells us that “no one can say ‘Jesus is Lord’ except by the Holy Spirit” (1 Cor 12:3). When the Holy Spirit descended at Pentecost, the disciples came to know the lordship of Jesus not merely as a doctrine but as an experienced reality. They told the crowd gathered before them that Jesus of Nazareth, a man who had suffered a criminal execution only seven weeks before, had been raised up by God and made the Lord of the universe! Peter boldly proclaimed, “Let all the house of Israel therefore know assuredly that God has made him both Lord and Christ, this Jesus whom you crucified” (Acts 2:36).

The disciples knew with unshakable conviction that Jesus had defeated sin, death, and all the powers of hell, and that he is the King of Kings who has all authority in heaven and earth. This meant that absolutely nothing could happen to them without his permission. They immediately acted on that knowledge by proclaiming the gospel in the face of threats, imprisonment and even martyrdom, and by commanding sickness and demons to flee by the power of his Name.

Today we live in a culture where individualism is exalted and authority is often viewed as oppressive and corrupt. The prevailing view is that each person is “lord”—each person can decide for himself what life is about and how to pursue pleasure, “as long as you don’t hurt anybody.” But instead of fulfillment, this unrestrained “freedom” has led to slavery—addictions, uncommitted relationships, isolation, loneliness and depression.

In such a situation, baptism in the Spirit enables us to ring out anew the Church’s proclamation that “Jesus is Lord.” We can bear witness that living under his lordship brings not oppression but true freedom—freedom to love unconditionally, to live our vocation joyfully, and to develop our fullest potential as human beings.

The Power of the Holy Spirit

At Pentecost the disciples began to experience the Holy Spirit’s power, especially his power to conform them more and more closely to Christ. Jesus’ mandate, “Be perfect as your heavenly Father is perfect,” was no longer an impossibly tall order. It was a work the Holy Spirit was doing within them, that they had only to cooperate with. Paul reminded the Corinthians of this power when he said, “we all... are being changed into his likeness from glory to glory; for this comes from the Lord who is the Spirit” (2 Cor 3:18).

Christians need this power more than ever today. If it was hard to live the Christian life in former generations, when society respected religious faith and upheld the dignity of human life and the family, how much more so is it now, in a post-Christian society where faith is mocked and godless lifestyles are glamorized. For people to live as committed Catholics, something more than orthodox doctrine is needed. That something more is the power of the Holy Spirit who makes Christ’s redemption an efficacious power in our lives, enabling us to die to self and lay down our lives for God and others.

Evangelistic Fervor and Charisms for Service and Mission

At Pentecost the disciples proclaimed the good news with such bold conviction that three thousand were converted that day, followed by many more as the early Church grew by leaps and bounds. Part of the dynamism of this

burst of evangelization was the charisms distributed by the Holy Spirit—tongues, prophecy, healings and miracles to name a few. These supernatural gifts impressively confirmed the truth of the gospel message: that God loves all people, that he has compassion for the suffering, and that Jesus has truly conquered sin and all its consequences.

By exercising the Spirit’s charisms, we enable people to encounter his life-giving word and his healing love.

Today we live in an age in which the world is regarded as a closed system, completely self-explanatory in terms of physical, chemical and biological processes. Many assume that if there is a God, he is remote and does not actually intervene in the world. Even Christians are influenced by this mentality, fulfilling their religious obligations but having no expectation for God to speak to them or act in their lives.

Those who are baptized in the Spirit can say with John, “What we have heard, what we have seen with our eyes, we have looked upon and touched with our hands... this we proclaim also to you” (1 John 1:1-3). We bear witness to a lost world that God is real and powerfully at work in the world. By exercising the Spirit’s charisms, we enable people to encounter his life-giving word and his healing love. How crucial it is that we treasure and foster this gift God has given us and share it with as many people as possible. ♦



Dr. Mary Healy teaches Scripture at Sacred Heart Major Seminary in Detroit. She is a member of the Doctrinal Commission of International Catholic Charismatic Renewal Services.

A New Missionary Age

"I see the
dawning of a new
missionary age
which will
become a radiant
harvest..."

by Marilyn Quirk

Pope John Paul II prophetically wrote in *Redemptoris Missio*, "I see the dawning of a new missionary age which will become a radiant harvest..." Today we can see the fruition of this word in our midst. It encourages us to look and reflect upon the many works the Spirit has brought forth over the past 44 years. The river of Life has freely flowed across our nation and the world impacting and transforming countless number of lives. It is an exciting time to be living, a time of darkness but a time of great light. "The light shines in the darkness, and the darkness has not overcome it" (Jn 1:5).

In my own area/region I think of the Catholic Charismatic Renewal of New

Prayer groups
must be
mission oriented.

Orleans (CCRNO). Through the commitment and faithfulness of people like Al and Patti Mansfield who sponsor a weekly prayer meeting, a yearly Regional Conference which draws and gives life to approximately 2,000, an annual Youth Retreat which draws 300, a Holy Spirit Women's Retreat which drew, this year, 850 women from 17 states, a Men's Annual Retreat and a Retreat of Healing.

Magnificat, A Ministry to Catholic Women is now international, as a private association of the Christian faith-

ful grew out of the CCRNO, as well a ministry to men which now is called "Crossing the Goal." I think of the Marian Servants associated with Our Lady of Divine Providence House of Prayer in Clearwater, Florida that provides training for spiritual directors and is a refuge of prayer for many. Renewal Ministries with Ralph Martin and Peter Herbeck reaches many through TV and evangelizing teams that travel the world. I also see the extraordinary ministry to priests and laity by Sr. Briege McKenna and Fr. Kevin Scallon, Johnette Benkovic's ministry "Living His Life Abundantly" through TV and "Women of Grace," as well as Maria Vadia's ministry of evangelization as stemming from the Renewal. I mention only a few of the ministries that

are ongoing and bearing an abundant fruit. For a fuller list see the Renewal Database at www.nsc-chariscenter.org.

I thank God for the National Service Committee (NSC) which has faithfully carried on the mission of the Catholic Charismatic Renewal through both good and difficult times. Its annual conference, support and teachings, as well as *Pentecost Today*, have served to keep the flame burning in the hearts of us all. The river of the Holy Spirit continues to overflow the banks of countless prayer and renewal centers.

Mary has much to teach us about birthing new ministries. After being visited by the angel, she responded to God's invitation with a total YES—"I am the servant of the Lord; let it be done unto me according to your word." The Holy Spirit at that moment overshadowed her, impregnating her with the Son of God. She did not remain basking in the delight of union with God—she ran in haste to visit her aged cousin, Elizabeth—to love, to serve and bring the good news of salvation, "The gift she had received she had to give as a gift" (see Mt 10:8). Scripture tells us that at the moment of Mary's voice, the child in Elizabeth leapt with joy and Elizabeth was filled with the Holy Spirit.

We too must be open to new avenues that the Spirit may wish to flow. I am convinced that the Spirit that has been given to us must be given away. John Paul II in June, 2001 said to the Catholic Charismatic Renewal, "Let this experience now more than ever spur you on to mission. For contemplation which does not give birth to mission will eventually wither. Put out in the deep of prayer in order to put out into the deep of mission. Then you will help the whole Church still more to live that life of action and contemplation which is the womb of evangelization." Prayer groups must be mission oriented. Per-

haps it is to pray and intercede for the needs of the Church and world or to host a Life in the Spirit seminar or a Day of Renewal or to be a resource for teaching and healing.

As we strive to stir up the gift of the Spirit and to seek God's mind and heart

Your pastor, spiritual advisor
or your bishop may inspire
you in a new direction.

for our group's mission, he will show us and lead us. Do not be afraid to step out of the boat. When you are inspired to do something do not give in to the temptation to think I am too young or too old, or I do not have the gifts to teach or to write, or the pastor would not allow that, etc. When it is in God's plan, he opens doors and makes a way. He brings it all together and provides the resources to do it.

One of the ways God may wish to direct us is through the Church. The Renewal has been challenged to ecclesial maturity. How many vocations have been inspired through baptism in the Holy Spirit—priests, deacons and religious. My husband and I reach out to many seminarians and we are always amazed at how many have been impacted through the Renewal. How many ministries in the Renewal have been recognized and welcomed into the heart of the Church. Your pastor, spiritual advisor or your bishop may inspire you in a new direction—be open to what the Spirit may be saying to you through others.

We are so blessed that our Holy Father, Pope Benedict XVI, as well as the late John Paul II have embraced the Catholic Charismatic Renewal. Pope Benedict XVI (when as Cardinal Ratzinger) stated, "...and the Charismatic Renewal ...I think this is a sign of the

Prayer Card

A clean heart create
for me, O God,
and a steadfast spirit
renew within me.

Cast me not
out of your presence
and your Holy Spirit
take not from me.

O Lord, open my lips,
and my mouth shall
proclaim your praise.

Psalm 51:12-13, 17



Springtime and of the presence of the Holy Spirit." John Paul II proclaimed, "Yes! The Renewal in the Spirit can be considered as a special gift of the Holy Spirit in our time. Born in the Church and for the Church...." (2002).

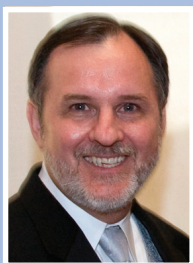
May God give us eyes to see and ears to hear his call to us in our role in the "dawning of a new missionary age which will become a radiant harvest." May he birth in each of us a fruitful harvest. ♦

Marilyn Quirk serves as a Coordinator of Magnificat, A Ministry to Catholic Women. She is a member of the steering committee for the Southern Regional Conference and a former member of the NSC Council.



Please pray with the National Service Committee for the following intentions:

- ✿ That the Lord bless the National Service Committee with special gifts of wisdom and discernment as they gather for their annual retreat meeting to be held in Washington, DC April 14–16, 2011.
- ✿ For the Regional and National conferences throughout the country, that every word proclaimed in the name of the Lord will take root and bear much fruit, transforming lives and the world.
- ✿ That bible studies, healing Masses, Life in the Spirit seminars and other forms of evangelization will be offered in response to the Lord's call for more laborers in the vineyard.
- ✿ For all who thirst for more of Christ that they will be satisfied as they come and drink from the well of Salvation.
- ✿ In union with the Lenten season that the Cross of Christ will be embraced in order to more fully surrender to the coming of the Holy Spirit at Pentecost.



David M. Thorp
1953-2011

A two time member of the
National Service Committee
1984-1991; 2002-2004

For more information see our
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Requiescat in Pace.

Anointed for Leadership



Photo: CNS

by Deacon Bill Brennan

Since the advent of the Catholic Charismatic Renewal in the church, a number of terms have become popularized among the many people who have been touched by the grace of baptism in the Holy Spirit. Among those terms one that is filled with vision and symbolism is “anointing.” In any charismatic gathering, whether a prayer group or a conference, the chances are good that one will hear someone, perhaps more than one, talking about his or her having been touched by the anointing of the Spirit. The term has become so popularized, one suspects, that many of those who use it seldom stop to think about the implications of what they are saying. This includes those who have been raised to leadership positions in prayer groups or in parishes. Their experience is not accidental in the mind of God.

Our heritage as Catholic charismatic Christians is incredibly deep, deeper, in fact, than most people know. Its roots go back into the oldest traditions of Israel in their developing relationship with their God, and their understanding of the impact of anointing by their God is a good example. We

know, for example, that in the days of kings, prophets and priests, whenever someone was raised by God to serve the people and God in any of those leadership roles, that person was installed in a ritual that included anointing with oil. This was always true of kings and priests, and sometimes true of prophets as well. Enough sacred oil was poured over them in the ceremony that it would run down the head and face and even body to symbolize the consecration of that person to that office and the authority that went with it. Thus the kings, even those who were not faithful to the covenant, were referred to as “the Lord’s anointed.”

That ancient custom is part of our heritage and has been retained by the church in our practice of the sacrament of Baptism. After the person is baptized in the water, he or she is anointed with the oil of Sacred Chrism on the top of the head in the sign of the cross. The anointing symbolizes the oil of God poured over the person’s whole body, which in turn symbolizes what is happening to the newly baptized individual, namely, God is beginning to raise him or her up to share in the work and min-

See Anointed page 9

Anointed from page 8

Anointed for Leadership

istry of Jesus as King, Prophet and Priest. It symbolizes, furthermore, that the newly baptized person has been consecrated (set apart) by God for that purpose. This theological reality has profound implications for all of our lives if we are baptized, since we all were anointed with Sacred Chrism.

Those who have been raised to leadership positions in the church across the board should ponder this reality frequently, if for no other reason than to stay focused on what they have been called to do and be. This includes those who have been called to leadership in the renewal, whether they accepted the call willingly or reluctantly. If they can see their rise to leadership as a function of the original anointing that came with their baptism, they can be encouraged to struggle through the trials of leadership with the Lord at their side. If they see themselves as unworthy of the position to which they have been called, they can recognize that none of us is really worthy, but that fact did not stop God from anointing us in the first place. And if they believe themselves to be unqualified for the role of leadership, they can take comfort in the old adage that God does not call the qualified but qualifies the called. But the sacramental side of anointing is only one aspect of the experience that is available to all of us.

The scriptures Old and New Testaments—and the history of the church are filled with examples of another kind of anointing, a touch or gift of the Spirit, as it were, given for a specific task an individual is called to perform, an anointing, so to speak, for the moment. Sometimes it comes in a dramatic fashion but other times it comes very quietly and gently. It seems clear from

the evidence that the person so touched knows it when it happens. God, in other words, takes over for that event or task, and something ordained by God happens. In those instances, the person so anointed should be able to say that it was not he or she who did it, but it was the Lord; he or she was merely the instrument for the Lord's work. Surely one of the gifts of the charismatic renewal to the church in our time is the rediscovery of the availability of those moments of anointing to all of us. It is important to note, however, that such moments, if they are authentically of God, cannot be self-induced. They are given to us on the initiative of God. Since they come in God's timing and not ours, it is all the more imperative that we prepare for them by cultivating a life of prayer, frequenting the sacraments, immersing ourselves in the Word of God, stirring the gift we have received into flame and living the renewal in every aspect of our lives. When God moves we must be ready to move with him.

But what about those aspects of leadership that we might call the practical nuts and bolts of leading God's people, e.g., conflict resolution? These may seem to be outside the realm of anointing, but are they really? The Spirit we were given in our baptism that has come alive through the grace of baptism in

the Holy Spirit is not called Teacher and Guide for nothing. Certainly we can rely on the Spirit's guiding us to practical tools that we can use. They are readily available to us: books, articles, seminars, classes that deal with the ins and outs of being a leader. It may well be the quiet, gentle nudge of the Spirit leading us to read a particular handbook or take a specific class that will help us be more effective leaders. Nothing is impossible for God.

Throughout our lives there can be many outpourings of the Spirit, many encounters, so to speak, with the touch of the Spirit, including those we would readily associate with "the anointing." We should be open to all of them, for they are God's way of not only equipping us for ministry but also empowering us to do the works of Jesus in the power of the Spirit. All he asks of us is that we respond with our unqualified yes. Lord, let it be done to us according to your word. ♦

Deacon Bill Brennan is a former member of the National Service Committee and serves as a diocesan liaison in the Diocese of Stockton, California. He is the current chairman of the Northern California Coalition of Catholic Charismatic Diocesan Liaisons.



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Life in the Spirit in the Seminary

by Msgr. Edmund Griesedieck, S.T.L.

In the early months of 2002 I was made aware of a faculty opening in our Archdiocesan seminary for Spiritual Director. Since being ordained in 1965 I have enjoyed serving in Pastoral roles in four different parishes, and since 1972 have provided leadership roles (liaison, director, etc.) in the Charismatic Renewal. So joining the seminary faculty served to provide wonderful opportunities not only in the mission of seminary faith formation toward ordination to the priesthood, but also many ways to teach both faculty and seminarians about the influence and mission of the Charismatic Renewal in the Church.

Not many months after beginning my appointment at Kenrick Glennon Seminary (which serves not only the St. Louis Archdiocese but approximately twenty Dioceses throughout the Midwest) I became a member of the faculty Workshop and Lecture Committee which became a springboard to schedule and help organize Life in the Spirit Seminars (LISS) and workshops on healing and deliverance ministries.

To date we have conducted two well received workshops on the deliverance ministry in the Church and the important role that parish priests exercise in this ministry. This type of workshop is scheduled for a complete day for all seminarians and is part of a series of workshops designed to cover topics not generally covered in the regular seminary course curriculum. Also in the past four years we have offered optional Life in the Spirit Seminars scheduled early in the fall semester. In promoting attendance we have benefited from strong endorsements by the Rector and the Archbishop. For example for last fall's Life in the Spirit Seminar Archbishop Carlson wrote: "I enthusiastically endorse this year's seminar, Born of the Spirit. The Born of the Spirit Seminar is scheduled early in the seminary year and thus gives you opportunities to pray and be led and inspired by the Holy Spirit throughout the coming seminary year. We receive the Holy Spirit at Baptism, but need opportunities like this seminar to become more enlightened and empowered by the Holy Spirit in all our activities. If your time permits, come and receive a deeper infilling of the Holy Spirit to become more like Christ and enjoy the promised fruits of the Spirit."

One can be both an academic theologian and a charismatic Catholic excited about following Jesus.

Although participation is optional we have experienced an average of thirty to forty (out of approximately 100) students attending most evenings. However we believe the impact is greater since the presentations given (many by seminary professors and our Auxiliary Bishop Robert Hermann) are recorded on podcast so that those who could not attend could listen as time permits. The enthusiasm generated by the LISS is then followed throughout the rest of the seminary year by an ongoing weekly praise, worship and teaching prayer meeting. During the meetings time is allowed for healing prayer which spreads and acts as leaven for the Holy Spirit's light and power to uplift the whole seminary.

I have heard grateful comments from many over the years of the benefits and growth gained through the Life in the Spirit Seminar and the Deliverance Workshop. One deacon remarked, "Gee, it really works, when I pray for inspiration from the Holy Spirit in preparing homilies, it happens." Others comment on how a deeper awareness of spiritual warfare has helped them to realize the need to pray more often for the enlightenment and empowerment of the Holy Spirit. One of our faculty, Dr. John Gresham said, "My first invitation to give a talk for the Life in the Spirit Seminar came as both a challenge and an opportunity. I was not used to speaking much about my own charismatic experience in my role as a theology professor at the seminary, and I was challenged to share more of myself by giving this witness. After giving that first talk and subsequent talks at later seminars, I now see these as opportunities to give a witness to the seminarians that one can be both an academic theologian and a charismatic Catholic excited about following Jesus. My participation in these seminars has helped me to speak more openly about my experiences of the Spirit in my classes as well."

One seminarian, Scott, came to me for books on the Holy Spirit by Fr. Raniero Cantalamessa and Fr. George Montague and shared, "coming to some of the LISS placed a fervor in me to learn more about the Holy Spirit and to be open to the Holy Spirit." Seminarian David Hogan said, "While serving with NET Ministries, I was awakened to the

Continued on page 11

Word of God, new document from Benedict XVI

by Sr. Martha Jean McGarry, IHM

On September 30, 2010 Pope Benedict XVI presented to the whole Church the document *Verbum Domini: Post-Synodal Apostolic Exhortation on the Word of God in the Life and Mission of the Church*. This document does not fail to inspire, exhort, teach and challenge all of us to study, appreciate, and live the word of God given to us in the scriptures. In the introduction our Holy Father says: "For this reason I encourage all the faithful to renew their personal and communal encounter with Christ, the word of life made visible, and to become his heralds, so that the gift of divine life— communion—can spread ever more fully throughout the world."

The document has an extensive index for easy referencing. It is presented in three parts. Part I: **The Word of God** gives us an overview of the Word, interpretation of the scriptures, the role of the Holy Spirit and our response to

the Word. Part II: **The Word of God and the Church** which covers the Liturgy, Sacraments, and other prayers of the Church. Part III: **The Church's Mission: To proclaim the Word of God to the World** touches areas of proclamation and the new evangelization, reconciliation, peace, justice and protection of all creation.

Below are some excerpts from this document to give you a taste of the treasure that is contained in it and encourage you to pursue a further study of this document for your own growth, edification, and action.

Since the entire People of God is a people which has been "sent," the Synod reaffirmed that "the mission of proclaiming the word of God is the task of all of the disciples of Jesus Christ based on their Baptism." No believer in Christ can feel dispensed from this responsibility which comes from the fact of our sacra-

mentally belonging to the Body of Christ. A consciousness of this must be revived in every family, parish, community, association and ecclesial movement. The Church, as a mystery of communion, is thus entirely missionary, and everyone, according to his or her proper state in life, is called to give an incisive contribution to the proclamation of Christ. [94]

Pope John Paul II, taking up the prophetic words of Pope Paul VI in the Apostolic Exhortation *Evangelii Nuntiandi*, had in a variety of ways reminded the faithful of the need for a new missionary season for the entire people of God. At the dawn of the third millennium not only are there still many peoples who have not come to know the Good News, but also a great many Christians who need to have the word of God once more

[See Word of God page 12](#)

Seminary from page 10

promptings of the Holy Spirit through charismatic prayer. One of the most powerful manifestations happened while leading team prayer in song. Upon invoking the Holy Spirit my bodily senses were put to rest. At that moment worship became more than playing songs on the guitar, rather an encounter with the living God. The empowerment I received while serving with NET for two years led me into the seminary where I trust that God will continue the good work he has begun in me and will bring to completion until the day of Christ Jesus. It was a joy to have the opportunity for this empowerment to be furthered by the offering of the Life in the Spirit at

the seminary I am attending." One recently ordained priest whose eyes were opened to the Holy Spirit as he attended two LISS in his formation began to realize his need for healing prayer and deliverance to help prepare him for ordination and life as a priest.

We are aware that what is happening here is happening in other seminaries in the country and so it seems that the Spirit is moving to plant the seeds of renewing the culture of Pentecost in our Church. Let us continue to pray that seminaries and Houses of Formation throughout the world will regularly offer:

✠ Life in the Spirit Seminars or their equivalent,

- ✠ Workshops on Healing,
- ✠ Workshops on Deliverance, and
- ✠ Workshops on pastoral roles in helping parishioners discover and utilize their God-given charisms. ♦

Msgr. Edmund Griesedieck, graduate of Catholic University has been a priest of the Archdiocese of St. Louis for 46 years, active in the Renewal in various roles including Liaison or as Director of the Catholic Renewal Center, and now serves as Associate Spiritual Director at Kenrick Glennon Seminary in St. Louis and is a member of the NSC Council.



Word of God from page 11

persuasively proclaimed to them, so that they can concretely experience the power of the Gospel. Many of our brothers and sisters are "baptized, but insufficiently evangelized." In a number of cases, nations once rich in faith and in vocations are losing their identity under the influence of a secularized culture. The need for a new evangelization, so deeply felt by my venerable Predecessor, must be valiantly reaffirmed, in the Church, sure of her Lord's fidelity, never tires of proclaiming the good news of the Gospel and invites all Christians to discover anew the attraction of following Christ. [96]

The Synod paid particular attention to the proclamation of God's word to the younger generation. Young people are already active members of the Church and they represent

its future. Often we encounter in them a spontaneous openness to hearing the word of God and a *sincere desire to know Jesus*. Youth is a time when genuine and irrepressible questions arise about the meaning of life and the direction our own lives should take. Only God can give the true answer to these questions. Concern for young people calls for courage and clarity in the message we proclaim; we need to help young people to gain confidence and familiarity with sacred Scripture so it can become a compass pointing out the path to follow. Young people need witnesses and teachers who can walk with them, teaching them to love the Gospel and to share it, especially with their peers, and thus to become authentic and credible messengers. [104]

From the conclusion of the document:
I wish once more to encourage all the People of God, pastors, consecrated per-

sons and the laity, to become increasingly familiar with the sacred Scriptures. We must never forget that all authentic and living Christian spirituality is based on *the word of God proclaimed, accepted, celebrated and meditated upon in the Church*. This deepening relationship with the divine word will take place with even greater enthusiasm if we are conscious that, in Scripture and the Church's living Tradition, we stand before God's definitive word on the cosmos and on history. [121]

The greater our openness to God's word, the more will we be able to recognize that today too the mystery of Pentecost is taking place in God's Church. The Spirit of the Lord continues to pour out his gifts upon the Church to guide us into all truth, to show us the meaning of the Scriptures and to make us credible heralds of the word of salvation before the world. [123] ♦



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From the Executive Director

.....
by Walter Matthews

Ecumenism and Conferences

At the close of the Week of Prayer for Christian Unity this year Pope Benedict XVI said, "The search for the re-establishment of unity among divided Christians...must be seen as a moral imperative, [a] response to a precise call of the Lord. Because of this, the temptation must be overcome to resignation and pessimism, which is a lack of trust in the power of the Holy Spirit." In an aside our Holy Father said that giving in to the temptation of thinking the Christian churches will never be fully united is a sign of weak faith.

The National Service Committee, in our revised Mission Statement adopted two years ago, states that we accomplish the mission the Lord has given to us by "cooperating with ... other Christian groups in authentic ecumenism." It is with this in mind that I recently attended the Charismatic Leaders Fellowship (CLF).

The CLF is the current name of an ecumenical group formerly called the Charismatic Concerns Committee (CCC) that was begun in the early 1970s as a forum for discussion of issues/trends in the Charismatic Movement.

This is the second year in a row that I have attended the CLF. I had been actively attending from 1985-2000. What drew me back last year was the topic of the 50th Anniversary of the Charismatic Movement (dating to Episcopalian Rev. Dennis Bennett's experience in 1960).

The Fellowship attendees have changed over the years, but there are a number of regularly attending Catholic Renewal leaders including Francis MacNutt, and Kevin and Dorothy Ranaghan. Last year and this we were privileged to have Dr. Matteo Calisi, President of the Catholic Fraternity of Charismatic Covenant Communities and Fellowships attend and speak to us (see his article on the Fraternity in the July/August/September 2010 issue of *Pentecost Today*). We were joined this year by a number of representatives of communities in the U.S. that are part of the Catholic Fraternity as well as several leaders of other Christian groups with which Dr. Calisi is working.

The ecumenical journey is not easy. It definitely involves struggle and, at times, misunderstanding. Forgiveness and reconciliation are part of the package. Respect is essential. It involves "conversion of the heart" (Pope Benedict XVI). So why do it?

In his important book, *Call to Holiness*, Cardinal Paul Cordes stated, "The entire history and experience of the Charismatic Renewal in the Catholic Church indicates that the renewal in the Spirit has a special ecumenical calling." At the very least the NSC encourages all Renewal participants to pray with Jesus "that all may be one" (Jn 17:21) or as Pope Benedict prayed, "United to Mary, ...we turn to God source of every gift...may all Christians re-establish full unity in Christ."

In November the 2011 National Leaders' and Ministries' Conference will be held at the BWI Airport Marriott. We encourage you to attend if you are a leader or serve in any ministry in the Renewal or in the Church, exercise any charism, or simply want to grow in your life in the Spirit. Our list of speakers is growing and is outstanding. We hope to see you there. ♦

Friends of the NSC

We give thanks to the Lord and to our donors, all Friends of the NSC, that we ended 2010 with our income for the year exceeding our expenses by \$715—this in spite of the difficult economy we experienced throughout the year and that we continue to be in.

This is the tenth time in the last eleven years that the Service Committee has ended the year better than budget projection. We continue to trust that if we are doing the work that the Lord has for us, he will provide.

As we look to the future we ask you to consider two ways of giving that will help ensure the longer term viability of the National Service Committee and its ministries:

✘ First, a gift to the Third Millennium Fund. This fund was established several years ago and the monies in it are invested. The dividend income is used for current year's ministries but the corpus is not. This can be done with a check, credit card or stock or other asset gift.

✘ Second, by including the National Service Committee in your will. What better way, after caring for the needs of your family and local Church, to reach out to pass on this grace of Renewal to the next generations!

For information contact Walter Matthews, Executive Director, or Gerry Mader, our Development Manager, at 1-800-338-2445.

Finally we remind you of the opportunity to make a gift in honor of someone (priest, prayer group leader etc.) or in memory of someone.

Over the last few months we received two such gifts:

In honor of Fr. Louis Uzah
In memory of David Thorp

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Walter Matthews

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Fr. Bob Hogan, BBD

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For Your Information

This is a publication of the National Service Committee of the Catholic Charismatic Renewal of the United States, Inc. The mission of the National Service Committee is to foster the dynamic grace of baptism in the Holy Spirit (Acts 1:5) which empowered the members of the early Church at Pentecost.

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Please mail to:

National Service Committee

Chariscenter USA

PO Box 628

Locust Grove, VA 22508-0628

Tel. (540) 972-0225

www.nsc-chariscenter.org

National Service Committee members:

Fr. Bob Hogan, BBD (Chairman)

Jim Archer

Jane Barz

Johnny Bertucci

Caroline Gambale-Dirkes

Jane Guenther

Chuck Hornsby

Judith Hughes

Gerry Mader

Fr. Dave Pivonka, TOR

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What we have seen and heard

.....
by Jane Guenther



Welcome Tammie and Jim

At the recent National Service Committee meeting we reviewed the candidates suggested to the committee to replace Fr. Richard (now Killian) Loch and Sr. Mary Anne Schaezner for whom we are most grateful to for their loyal and generous service over the years. The Committee welcomes Tammie Stevens and Jim Archer as the two new members whose three year term will begin at the end of March.



Tammie Stevens presently works at the Western Washington Catholic Charismatic Renewal Center in Seattle, Washington.

She first experienced baptism in the Holy Spirit in 1985 at her Confirmation with a heartfelt prayer to receive the Holy Spirit. Two years later she attended a life changing Charismatic Retreat for young adults where her love for praise and the gift of a prayer language in tongues was ignited. Tammie is a gifted worship leader, conference coordinator and gift to the mission of fostering Pentecost. She has helped the NSC with their website development over the past few years and has served as one of our photographers at Conferences.



Jim Archer presently serves on the Pastoral Service Team for the Renewal in West Virginia. His conversion occurred in 1975 while living in Brooklyn, New York.

It was there that he received baptism in Holy Spirit. He speaks of the experience as "falling in love with Jesus and

becoming a practicing Catholic again. It has been a love story ever since." He is the father of five beautiful children, two of whom are deceased along with his beloved wife, Karen. All three of whom he handed over to the Father's love were victims of cancer. Jim has learned to rely on his relationship with God and loving what is in front of him with gratitude.

Both Tammie and Jim have been serving on the NSC Council and active on Working Groups bringing familiarity and experience to the Committee.

The Committee elected **Fr. Bob Hogan** as the new chairperson and he envisions Catholic Charismatic Renewal to help the Church be fully aware of the importance of the Holy Spirit. The following are four areas he particularly feels are important for the Catholic Charismatic Renewal in the United States.

- 1) The importance of a lifestyle in the Holy Spirit.
- 2) The importance of being a reminder in the Church of the full role of the Holy Spirit in every aspect of Catholic life.
- 3) The importance of staying connected in the Catholic Charismatic Renewal as a united grace movement of the Holy Spirit in order to accomplish fully God's purposes for it.
- 4) The importance of helping young people touched by the Renewal to grow in commitment to their calling in the Renewal.

We pray that the good work that God has begun in them be brought to completion for the advancement of the mission and work of the Catholic Charismatic Renewal. ♦

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