

CATHOLIC CHARISMATIC RENEWAL RESOURCES

Fr. Bob Hogan, BBD

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Vision of Catholic Charismatic Renewal & Historical Lessons

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- 1) **Vision/Mission Statement:** See the full statement. Both an experience of the Holy Spirit and a lifestyle lived in the Spirit. Called to be a reminder in the Church of the role of the Holy Spirit in all aspects of Catholic life.

- 2) **The Full Role of the Spirit:** CCR is not only a renewal of the gifts of the Spirit (charisms); being baptized in the Spirit; healing prayer; or any other particular manifestation of the Spirit. It is a renewal and reminder in the Church of the gift of the Spirit, himself, as a person of the Trinity in all his roles and manifestations. See NSC leaflet on “The Full Role of the Holy Spirit” by Fr. Bob Hogan, BBD.
 - A) Four major areas of the full role of the Spirit in the Mission Statement:
 1. Experiencing union with God.
 2. Inner Transformation, leading to personal holiness.
 3. Ministry empowered by charisms for evangelization and service.
 4. Building communities that witness to a renewed Catholic Life.

- 3) **Vatican II, Popes and CCR:**
 - A) Pope John XXIII prayed that the 2nd Vatican Council would be like “a new Pentecost” for the Church.
 - B) Lumen Gentium said that the Church is both **hierarchical** (leadership structure of Pope and bishops; sacraments) and **charismatic** (gifts given by God to all members for the building up of the Church).
 - C) Pope Paul VI, Paul John Paul II, and Pope Benedict have all demonstrated their support for Charismatic Renewal. They have met with leaders and given official Church status to the International Catholic Charismatic Services (ICCRS) Office in Rome.

- 4) **Leadership Organizations:**
 - A) Diocesan Liaisons for each Bishop, and Renewal Centers (monthly newsletter).
 - B) National Service Committee (NSC) and National Office (Chariscenter USA publishes Pentecost Today four times a year; web page has information and resources, type in “chariscenter” for your web search).
 - C) National Association of Diocesan Liaisons (yearly meeting).
 - D) Association of Catholic Charismatic Covenant Communities (officially recognized by the Vatican).
 - E) International Catholic Charismatic Services (ICCRS) in Rome: Newsletter available; web page.

- 5) **Historical Issues in CCR:**

- A) Beginnings from 1967: no human founder; rapid expansion; excitement; uncertainty/uncomfortability of some people in the Church.
- B) Ecumenical and/or fully Catholic focus: CCR was influenced in its beginnings by Protestant Pentecostal Churches and has attempted to work with them (including major Interdenominational Conferences). Concerns were raised that some people were leaving the Catholic Church and many people did not understand their Catholic faith strongly enough.
- C) Attitude of Superiority: Turning off some priests, religious, and parish staff; not realizing that being baptized in the Spirit does not mean that we are mature in all areas of the Spirit and spiritual life; we have much to give and much to learn from others.
- D) Need for both “community” and “ministry”:
- a. Covenant Communities or Parish Prayer Groups: I believe we need both. We need to follow the Spirit’s leading. Some people broke from their larger prayer groups to start their own parish prayer group, but may not have discerned whether the Spirit was leading them to do this, and whether they have the vision, leadership, resources and parish support to do this.
 - b. Prayer groups need to keep reaching out with ministries of “Life in the Spirit” Seminars, healing and prayer ministry, evangelization efforts, etc., but not get so caught up in ministry that they are not developing a strong bond as a community. Ministry and spiritual gifts work best in a united community.
 - c. We can get so focused on ministry that we do not give enough focus on our ongoing need for inner transformation and growth in holiness. We need the fruits of the Spirit (Gal. 5: overcoming the influence of the world, the flesh and the devil), as well as, the gifts of the Spirit for ministry.
- E) Prophecies about hard times ahead and call to purification and the cross:
- a. Because of fear of hard times (interpreted as a world tragedy) some groups tried to move ahead, and take too much leadership, too fast (especially covenant communities). Maturity grows slowly in people and groups.
 - b. People did not take seriously enough the call to purification, dying to self (the cross), seeing their own weaknesses, and the Spirit’s work of inner transformation. We focused too much on the intoxication of the Spirit, not the “sober” intoxication of the Spirit.
 - c. People not learning how to work through their relationship disagreements and problems.
- F) People being touched, but not becoming active in groups: Need more patterns of ongoing growth, and ways to involve young people, as groups get older.

Catholic Charismatic Renewal in the United States

The Vision Statement of the National Service Committee

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.

Mission Statement

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.

The NSC accomplishes this by:

Proclaiming the Lordship of Jesus Christ and the love of the Father in the power of the Holy Spirit which leads to the renewal of the **grace and culture of Pentecost**.

Encouraging the awareness and the experience of the **full role of the Holy Spirit** among Catholic Charismatic Renewal groups and ministries, with the goal of reminding the Church to be fully conscious of this role.

This action of the Holy Spirit leads to:

- o Experiencing union with God
- o Inner transformation, leading to personal holiness
- o Ministry empowered by the charism for evangelization and service
- o Building communities that witness to a renewed Catholic life.

Assisting leadership development as well as serving and offering **leadership** to the Renewal.

Cooperating with other Catholic organizations and movements as well as other Christian groups in authentic **ecumenism**.

Empowering **youth and young adults** by entering into dialogue with them regarding the Holy Spirit in their lives and inviting them to participate in the Catholic Charismatic Renewal.

What Is A Catholic Charismatic Prayer Group?

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A group seeking to live as followers of Jesus in union with the Holy Spirit to the praise of God, the Father, within the Catholic Church: We are called to be a **reminder** in the Church of the importance of the full role of the Holy Spirit.

Scripture Passages on Spirit-led Living and Prayer:

- 1) Luke 3: 21-22; 4: 1-21: Jesus' Baptism, Temptation, and Ministry (upward, inward and outward graces of the Spirit).
- 2) 1 Corinthians 12-14: The gifts of the Spirit building up the Church and Spirit-led group prayer (gifts for outward inspiration and service; inwardly transformed to work in unity; upward goal of love).
- 3) 2 Timothy 1: 6-7: "stir into flame the gift of God that you have through the imposition of hands. For God did not give us a Spirit of cowardice, but rather of power and love and self-control" (power = outward; love = upward; self-control = inward).
- 4) Ephesians 3: 14-21: Being filled with all the fullness of God; strengthened with power through his Spirit in the inner self; Christ dwelling in our hearts through faith; grounded in love (full depth).
- 5) Romans 8: 9-39: Spirit inwardly transforming the flesh and interceding within us; upward union with God as "Abba-Father" as children of God and heirs with Christ; God working all things for good for those he has called (outward).
- 6) 1 John 2: 24-27: Taught by the Spirit (anointing) while rooted in the Scriptures and the Church (what you heard from the beginning remains in you).
- 7) Galatians 5: 16-26: "If we live in the Spirit, let us also follow the Spirit;" Spirit overcoming fleshly tendencies and giving us the fruits of the Spirit of love, joy, peace, patience... (inward transformation).

Elements of a Charismatic Prayer Group:

- 1) **Praise and Worship:** Ephesians 5: 18-20 & Colossians 3:16; example in Revelations 5: 6-14; 7: 9-17 (see handout on Praise and Worship).

- 2) **Prophetic Inspirations and Scripture:** 1 Thessalonians 5: 19-22; 1 Corinthians 4: 1-6, 18-19, 23-25; 2 Peter 1:19.

-Teaching people how to receive prophetic inspirations and how to discern what is from the Holy Spirit; one's own spirit; the world; the flesh; the devil. Need good, balanced teaching.

- 3) **Teaching, Testimonies(Praise Reports), & Growth Pattern:** Need a regular pattern of teaching that includes an Introduction to the Role of the Holy Spirit and the Charismatic Renewal; the Life in the Spirit Seminar; Growing and Maturing in the Full Role of the Holy Spirit; Relating the Charismatic Renewal to the whole Catholic Church. Ephesians 4: 1-32:

2 Peter 1: 3-9:

Romans 12: 1-21:

1 Corinthians 2: 10-16; 3: 9-23:

Also Galatians 5: 16-26; 1 John 2: 24-27; Colossians 3: 1-17

- 4) **Leadership Team:**

-Ongoing development of leaders (not too much responsibility too quickly).

-Leaders must get ongoing training or they cannot be leaders.

-Training on how to relate well with the parish and archdiocese.

-Training on how to work together as a team:

-Training on how to lead praise and worship.

Prayer Groups That Manifest The Holy Spirit's Presence and Power

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A) What is the purpose of a charismatic prayer group?

In 1 Cor 14: 24-26 St. Paul explains, “When you assemble, one has a psalm, another, an instruction, a revelation, a tongue or an interpretation. Everything should be done for **building up.**” Through hearing inspired, prophetic messages a person coming to the assembly “will be convinced by everyone, judged by everyone, and the secrets of his heart will be disclosed, and so he will fall down and **worship God**, saying ‘**God is really in your midst.**’”

The purpose of charismatic prayer groups is to:

- 1) **Worship God:** “Through him (Jesus) let us continually offer God a sacrifice of praise, that is, the fruit of lips that confess his name” (Heb 13:15); “Let the word of Christ dwell in you richly, as in all wisdom you teach and admonish one another, singing psalms, hymns and spiritual songs with gratitude in your hearts to God” (Col 3:16). As we give God the praise and worship that is due to him, we become open to the Holy Spirit praying and working in us and through us.

- 2) **Experience God in Your Midst** through prophetic inspirations and signs that manifest the presence and power of the Holy Spirit. Spiritual gifts are “manifestations of the Spirit” (1Cor 12:7). They show forth and demonstrate the presence of the Spirit. People’s hearts are convinced, judged, and disclosed (1 Cor 14:24). “All (are) given to drink of the one Spirit (1 Cor 12:13) and we should “not quench the Spirit (or) despise prophetic utterances” (1 Thes 5:16-21). Charismatic prayer meetings should be “a demonstration of Spirit and power” (1 Cor 2:4). We experience God in our midst through:
 1. Prophetic revelations: Prophecy, inspired Scripture passages, inspired images and visions, words of knowledge and wisdom, interpretation of tongues, etc.

 2. Signs of God’s presence and power: “My message and proclamation were not with persuasive words of wisdom, but with a demonstration of Spirit and power” (1 Cor 2:4-5). Gifts of healing, miracles, being overcome in the Spirit, a felt transforming presence, release from fears, experiencing a new joy, peace, self-control (fruit of the Spirit), receiving a new spiritual gift, empowerment for an area of service, etc.

 3. Leadership with Spirit-led wisdom: Wisdom in leading the prayer meeting, planning for the prayer group, teaching with practical wisdom, calling forth gifts and services, reconciling relationships, correcting with

love and wisdom, etc. (see 1 Cor 2:6, 10, 12-13; Col 3:16; Acts 13: 1-3, 16:6-10, 20:22-23).

- 3) **Build Up the Community**: Encouragement, solace, teaching, and the empowerment of the Holy Spirit to bring God's benefits to others (1 Cor 14:3; 12:7). Rom 12:4-8, 1 Cor 12:4-13 and Eph 4:11-16 describe how the use of spiritual gifts build up the community as the body of Christ led by the Spirit.

B) What are the Elements of a Charismatic Prayer Meeting?

- 1) **Song, Praise, Worship** (**entering** the presence of God): The focus is honoring (worshiping) God and surrendering ourselves fully to the Holy Spirit, so the Spirit can praise the Father and the Son within each of us and among all of us.
- 2) **Prophetic manifestations** (**exhorted** by the presence of God): People need training to develop a daily prayer time that opens them to the prophetic inspirations and empowerment of the Holy Spirit.
- 3) **Teaching** (**wisdom** about the presence of God) leading into #4: Good teaching should be inspirational, educational and practical.
- 4) **Demonstration of Spirit and of Power** (**touched** by the presence of God):

If the prayer group is an evangelizing group, then you should expect the word of God to be confirmed by signs and wonders (in Luke 10 the 72 disciples are empowered to proclaim the kingdom of God, cure the sick, and cast out demons; signs and wonders are expected in Acts 8:4-8; 14:3; 19:11-12, 20; 28:8-9).

- After the teaching we can regularly pray for the empowerment of the Holy Spirit in the area(s) that the teaching covered. This can be done with the whole group, or in a small group, or in one-to-one sharing and prayer. Do not leave prayer for healing and empowerment only for after the meeting or at special seminars. Evangelization, healing prayer and empowerment by the Spirit should all work together.

- 5) **Growing as a Supportive, Serving Community** (**unity** in the presence of God): The Holy Spirit can work most powerfully when the prayer group has a real sense of growing as a united community. Spiritual gifts are for the building up of the body of Christ. We cannot get so focused on ministry, or even prayer, that we do not let the Spirit form us as a community that can live, love and work together. Eph 4:11-16 describes the importance of being "joined and held together by every supporting ligament, with the proper functioning of each part, brings about the bodies growth and builds itself up in love."

Major Focuses for Catholic Charismatic Prayer Groups

**These areas that it would be good for charismatic prayer groups to cover every year. These areas help us to live fully in the Holy Spirit. You can use this as a check list when developing your teaching topics for the year.

- 1) **Baptism in the Holy Spirit**: Calling people to commitment to Jesus Christ and openness to the gift of the Holy Spirit by entering into the full graces of the Sacraments of Baptism and Confirmation through Life in the Spirit Seminars.

- 2) **Union with God**: Allowing the Holy Spirit to reveal to us a life of union with the Trinity. We are children of Abba/Father; disciples of Jesus Christ our Lord; and temples of the Holy Spirit who is our Advocate.

- 3) **Praise and Worship in Prayer**: Teaching and modeling the importance of praise and worship in our individual and communal prayer lives.

- 4) **Growth in Holiness**: The Spirit's work of inner transformation leading to a life of holiness; overcoming evil influences and growing in the fruit of the Spirit.

- 5) **Charisms (spiritual gifts)**: Full reception and exercise of the charisms for building up the Church, service, and evangelization. We help people to discern and receive the charisms which allows God to work through them.

- 6) **Community Building**: The full graces of the Holy Spirit are only manifested as we develop communities that grow together; Christian relating and communication.

- 7) **Leadership Development**: Forming a team of leaders, and growing in Christian leadership gifts, abilities and wisdom.

- 8) **Evangelization**: Training people in ways of sharing the Good News of Jesus so they can demonstrate a bold witness of life, words and deeds.

- 9) **Prayer Ministry**: Training people in ways of praying with others for commitment to Jesus, healing, empowerment by the Spirit, repentance, forgiveness and deliverance.

- 10) **Good Relationships with the Parish, Archdiocese and Charismatic Center.**

Explaining the Role of the Holy Spirit in the Scriptures

The Holy Spirit in the Old Testament (Hebrew Scriptures)

- 1) Numbers 11: 16-30: The Spirit on Moses shared with the 70 elders (leadership gifts).
- 2) 1 Samuel 16:1-13; 17:1-51: The Spirit with Samuel and David (seeing with God's eyes gifts).
- 3) Isaiah 11:1-9; 61:1-3: The messiah as the "anointed one" (wisdom, reconciliation, empowerment for ministry gifts).
- 4) Ezekiel 36:25-28; 37:1-14; 47:1-12: New heart and Spirit; new life; living water (gifts of raising a people; gifts of healing; surrendering to the Spirit).
- 5) Joel 2:23-3:2: Through the messiah the Spirit is poured out on all (gifts of vision and prophecy).

The Holy Spirit in the Gospels

- 1) Luke 1:26-56; 2:22-38: Annunciation, Visitation, Presentation (gifts of praise, prophecy, service).
- 2) Luke 3:15-16, 21-22; 4:1-21: Baptism in the Holy Spirit, transformation, empowerment for ministry as the Messiah/Christ.
- 3) John 3:31-35; 4:4-26; 7:37-39: Jesus does not ration his gift of the Spirit; living water.
- 4) John 14:15-30; 15:26-27; 16:5-15: The Advocate in the Last Supper Discourse.
- 5) Luke 24:44-53; Acts 1:1-12; 2:1-47: Ascension and Pentecost (Spirit's leading through the Acts of the Apostles).

The Holy Spirit in the New Testament Letters

- 1) Romans 5:1-5; 8:1-27; 12:1-8: Spirit witnessing to the love of God and to our true identity, transforming the flesh; praying within us; renewing the mind; giving gifts.
- 2) 1 Corinthians 2:1-16; 12-14: Manifestations of the Spirit; wisdom and power of God; gifts for building up the body of Christ, the Church.
- 3) Galatians 5:13-26: Overcoming the flesh; led by the Spirit; fruit of the Spirit.
- 4) Ephesians 4: 1-32: Unity in the Spirit; gifts for building up the body of Christ.
- 5) 1 John 2:18-27; 5:6-12: Spirit's anointing that teaches and testifies.

The Full Role of the Holy Spirit

What is the charism of the charismatic renewal? When the Holy Spirit manifests his presence through a new religious order, community, or movement in the Church, he gives the group a charism (spiritual gift) that is meant to be shared for building up the Church. Franciscans, Jesuits, Marian Movements, Cursillo, etc. each have a unique gift/charism to offer to the Church. Each group is powerful and effective in the Spirit when it stays rooted in its unique gift. Certainly groups need to adapt themselves to new situations as the Spirit leads, but they cannot lose their rootedness in the original gift they were given for the sake of the Church. So it is important that we ask the question: “What is the charism of the charismatic renewal?”

Steve Clark in his book, Charismatic Spirituality, gives us an important insight:

“Probably everyone familiar with the charismatic renewal movement would agree that it has been concerned with “baptism in the Spirit” and “spiritual gifts.” In the early days of the movement, these were the two most common topics of discussion and seemed to define the renewal itself. But there is a more helpful way of defining “charismatic renewal.” “Charismatic renewal” is best understood as a renewal in the work of the Holy Spirit. That work includes baptism in the Spirit and spiritual gifts, but these can be only understood well in the context of the complete work of the Holy Spirit. They are not supposed to stand out by themselves” (p. 2).

The National Service Committee’s (NSC) Mission Statement uses the term “the full role of the Holy Spirit” in seeking to describe Clark’s phrase, “the complete work of the Holy Spirit”:

“Encouraging the awareness and the experience of **the full role of the Holy Spirit** among Catholic Charismatic Renewal groups and ministries, with the goal of reminding the Church to be fully conscious of this role. This action of the Holy Spirit leads to:

- Experiencing union with God
- Inner transformation, leading to personal holiness
- Ministry empowered by charisms for evangelization and service
- Building communities that witness to a renewed Catholic life.”

The more we are fully conscious of the charism of the charismatic renewal as the “complete work” or “full role” of the Holy Spirit, the more fruit we will bear, since we are remaining rooted in our source of power. In the history of the Catholic charismatic renewal we have sometimes emphasized one aspect of the Spirit’s work without keeping in view all four of the dimensions of the full role of the Spirit. Steve Clark writes:

“For a period of time it was healing. You could have thought that charismatic renewal was a healing movement. Another focus has been spiritual gifts. It is now very common to hear people explain the charismatic renewal as a movement for the restoration of spiritual gifts. Equally strong has been spiritual experiences. Many sound as if they think that the key to good spiritual life is to be “slain in the Spirit” and to have

some spiritual experience in the process...None of those is an adequate answer. The Spirit was not given on the day of Pentecost so that we could be healed or have spiritual gifts or have spiritual experiences. It was given so that God could have a people who were in effective covenant relationship with him, who loved him and loved one another because the law was written on their hearts and because they had been given life and power through the Holy Spirit to do so” (Charismatic Spirituality, 33-34).

Let us explore the ways these four dimensions of the full role of the Holy Spirit teach us how to be a people who are in an effective covenant relationship with God.

Experiencing Union with God

Baptism in the Spirit is mainly an experience of union with the Trinity. By it we “experience the Holy Spirit who opens us to a life-changing relationship with Jesus Christ, and the love of God the Father” (NSC Vision Statement). Jesus’ baptism and Pentecost are two models of what baptism in the Spirit is meant to be for all followers of Jesus. In Jesus’ baptism heaven (the sky) opened. At Pentecost a noise like a strong driving wind came from the sky. Both are images of the way being prepared for receiving the divine presence. The divine presence then manifests itself as the Holy Spirit descends on Jesus like a dove, or as tongues of fire resting on them at Pentecost. A voice then comes from heaven proclaiming that Jesus is God’s beloved Son in whom he is well pleased, while at Pentecost they begin to speak in different tongues of the mighty acts of God, as the Spirit enables them to proclaim. The starting point of the Spirit’s work is always to bring us into this deep experience of union with the Triune God who loves us so much.

Inner Transformation, Leading to Personal Holiness

After we have this deep experience of union with God through the Holy Spirit we often think that we are now ready to minister in the power of the Spirit. However, this was not Jesus’ pattern. Jesus was first led by the Spirit to the desert for 40 days of prayer, fasting and facing his temptations. After the first years of initial excitement of the Catholic charismatic renewal many people began to hear the call to deeper inner transformation, leading to greater holiness. We needed to face our areas of temptation that can keep us from ministering in the full power of the Spirit because we are not fully rooted in the wisdom and fruit of the Spirit. We needed to learn to be better servants by crucifying the works of the flesh, and living in the Spirit, so that we embody the fruit of the Spirit (Gal 5:13-26: Love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, self-control). Only after this time of inner transformation in the desert does Jesus return to Galilee in the power of the Spirit (Lk 4:14).

Ministry Empowered by the Charisms for Evangelization and Service

When Jesus returns from his time of prayer and facing temptation in the desert, he goes to the synagogue and reads from Isaiah 61, “The Spirit of the Lord is upon me, because he has anointed me to bring glad tidings to the poor. He has sent me to proclaim liberty to

captives and recovery of sight to the blind, to let the oppressed go free, and to proclaim a year acceptable to the Lord” (Lk 4:18-19). Then he says, “Today this scripture passage is fulfilled in your hearing” (Lk 4:21). He is proclaiming that he is the messiah (Christ), the anointed one empowered by the Holy Spirit to proclaim and manifest the good news of God’s presence, and to minister to others in the power, love and wisdom of the Spirit. Jesus demonstrates his empowerment by the Spirit in Luke 4-6 by many healings, casting out demons, and calling people to follow him and become fishers of men with him (Lk 5:10). Jesus will share his charismatic power to heal and his authority over demons with his apostles, calling them to proclaim the good news (Lk 9:1-6). Later he will give the power to cure and the call to proclaim that the kingdom of God is at hand to 72 disciples (Lk 10:1-12). On Pentecost Peter will proclaim that every believer can now share in Jesus’ charismatic ministry because the prophet Joel’s words about the Spirit being poured out on all flesh have been fulfilled (Acts 2:14-21).

Building Communities That Witness to a Renewed Catholic Life

At the very beginning of his ministry Jesus forms a community of followers (12 apostles, 72 disciples, a group of women who traveled with him, 120 gathered in the upper room before Pentecost). The God of Israel had always made covenants with his people, saying that he would be their God, if they would be his people. Jesus tells us that where two or three are gathered in his name he is in their midst. We have amazing descriptions of the strong community life of the Jerusalem Church (Acts 2:42-47; 4:23-36). St. Paul describes the church as the body of Christ. We are parts of one another. The charisms are given for building up the body of Christ, the Church. As we heard from Steve Clark, “It (the Holy Spirit) was given so that God could have **a people who were in effective covenant relationship with him.**” The fullness of union with God happens within a community of believers. The fullness of transformation in the Spirit happens within a community of believers. The fullness of charisms and ministry happens within a community of believers. Community is essential for the full working of the Holy Spirit. In communities we develop a renewed Catholic lifestyle that is not the same as our secular culture. Our communal witness of a renewed Catholic lifestyle is meant to affect our whole society and culture.

What Does This Mean for Leadership in Catholic Charismatic Renewal?

We started by asking, “What is the charism of the charismatic renewal?” I have suggested that our charism is centered in “the full role of the Spirit” with its four major dimensions. Charismatic Renewal is strongest when we are seeking to live all four of these aspects of the Spirit’s work; when we are “encouraging the awareness and experience of the full role of the Holy Spirit among Catholic Charismatic Renewal groups and ministries, with the goal of reminding the Church to be fully conscious of this role” (NSC Mission Statement). As leaders we seek:

- 1) To be fully aware (conscious) of the charism that has been bestowed on us by reflecting, praying and pondering the full role of the Spirit.

- 2) To discern with our core groups how we are growing in all four dimensions of the Holy Spirit's work. Are we leaving out one or more of the dimensions?
- 3) To share regularly with our groups the vision of the full role of the Spirit, so that members understand the importance of growing in all four areas; are fully conscious of this role; and can explain to those outside the movement what the charism of the "full role of the Spirit" means for us and for the whole church.
- 4) To help our groups to understand their role of being "reminders" for the church of the importance of the role of the Holy Spirit. We are not the only ones who have the Holy Spirit, but we have been giving the calling and charism to remind the church to be fully conscious of the Spirit's importance and role in every aspect of Catholic life and ministry.
- 5) To pray with our groups for an increase of the Holy Spirit in each of the four dimensions.

May each of us, and our Renewal Movement, continue to learn to live by the Spirit; be guided by the Spirit; live in the Spirit; and follow the Spirit (Gal 5:16, 18, 25) into the fullness of life he has for us and for the Church.

MY HOLY SPIRIT "CALLINGS"

The Holy Spirit is calling me to...

- 1) Put Jesus first in my life (in the driver's seat).
- 2) Reconcile with someone in my family.
- 3) Have a regular daily prayer time.
- 4) Take care of myself better: eating, exercise, sleep habits, etc.
- 5) Become a better listener.
- 6) Overcome my angry reactions; be more patient and peaceful.
- 7) To forgive someone and stop speaking negatively about them.
- 8) To read the bible daily.
- 9) To become part of a faith sharing group (Thursday evening prayer groups, Saturday morning Scripture sharing groups).
- 10) Attend at least one special program in the Church each year (ACTS retreat, Life in the Spirit Seminar at Prayer Group, Parish Mission, March Charismatic Conference).
- 11) Reach out to my neighbor more.
- 12) Overcome compulsive, unhealthy habits (drinking, smoking, drugs, pornography, gossip, watching too much television, lying, etc.).
- 13) Regularly receive the Sacrament of Reconciliation.
- 14) Be less demanding and controlling with people.
- 15) Attend Eucharist Adoration once a week and/or a morning Mass.
- 16) Learn to share my faith better.
- 17) Read a spiritual book each year.
- 18) Spend more time with my family; better communication.
- 19) Use "the force" (the Holy Spirit as my partner/advocate).
- 20) Be a better servant of others; ready to help out and serve.

Rediscovering the Word “Charismatic”

Fr. Bob Hogan, BBD

Jim and Dorothy were very excited about their faith after attending a Life in the Spirit Seminar. As they were leaving Church after Sunday Mass, their pastor was greeting people. They joyfully came up to the pastor and asked, **“Father, are you a charismatic?”**

Jim and Dorothy probably meant well, but they may have confused their pastor and put him on the defensive. This type of approach rarely helps when we are seeking to share with someone about a topic that may be new to them. Many people do not know that the word “charism” comes from the Greek word in the New Testament that basically means “gift of the Spirit.” Even though people who are not involved with Charismatic Renewal sometimes call those who are involved “charismatics,” I think that is better to avoid speaking of ourselves as “charismatics.” The word has a broader meaning than a description of the members of a particular movement, as I will explain below. My approach is to tell people that I am involved with Catholic Charismatic Renewal, an Ecclesial Movement in the Church, which emphasizes the importance of the role of the Holy Spirit. I can then explain this to them in more detail.

On the other hand, after some people who have been involved with Catholic Charismatic Renewal get a negative response at times when they use the word “charismatic,” they can tend to never use the word because they do not want to “turn anyone off.” I think that this response is also unhelpful. We should not be embarrassed about using the word “charismatic.” The International and National offices for the Renewal use the term “charismatic renewal.” The leadership of the church has affirmed this language. The Church in the documents of Vatican II and the Catechism of the Catholic Church use the word “charismatic.” The Church wants us to help people to understand this word better. Therefore, let us not misuse the word “charismatic,” but use the word often and well. How can we use the word “charismatic” with both confidence and wisdom?

What We Should Know About the Term “Charismatic”

1) The Second Vatican Council taught that the Church itself is hierarchical and charismatic: “He (the Spirit) furnishes and directs her (the Church) with various gifts, both hierarchical and charismatic, and adorns her with the fruits of His grace” (Lumen Gentium, 4). “These charismatic gifts, whether they be the most outstanding or the more simple and widely diffused, are to be received with thanksgiving and consolation, for they are exceedingly suitable and useful for the needs of the Church” (L.G., 12). “For their sacred pastors know how much the laity contribute to the welfare of the entire Church. Pastors also know that they themselves were not meant by Christ to shoulder alone the entire saving mission of the Church toward the world. On the contrary, they understand that it is their noble duty so to shepherd the faithful and recognize their services and charismatic gifts that all according to their proper roles may cooperate in this

common undertaking with one heart” (L.G., 30). Rather than asking your pastor whether he is “a charismatic,” share with him this understanding of his role in affirming the charismatic gifts of the laity, and support him in this role.

2) The charismatic dimension of the Church goes beyond the Catholic Charismatic Renewal. It includes all the ways the Holy Spirit throughout the centuries has inspired individuals to promote new ways of prayer and living the faith. This would include Religious Orders, the Rosary, the Divine Mercy chaplet, Marian Movements, apparitions, the St. Vincent de Paul Society, etc. All of these were not part of the original hierarchical structure of the Church (role of pope, bishops, priests, deacons), but were inspirations of the Spirit that have helped to build up the Church. They are part of the charismatic dimension of the Church.

3) All people who have received the Sacraments of Baptism and Confirmation have the potential for charismatic living in them. We have to stir these gifts into a flame by faith in Jesus as our Savior and the Anointed of the Spirit (Christ); by receiving the love God poured into our hearts through the Spirit (Rom 5:5), and surrendering to the activity of the Spirit in our lives. We need to ask God to activate the potential for charismatic living that He has already placed within us. Rather than asking people whether they are “charismatic,” explain to them how they can experience the Holy Spirit and the charisms working in their lives, since this is their heritage from the Sacrament of Baptism.

4) There are people who have never heard of charismatic renewal who are living charismatically. In whatever way that a person surrenders the direction of their life to the Spirit, they will experience God working through them with a power, love and wisdom that is more than their human abilities. It is a divine gift from the Spirit. In the Charismatic Renewal we are to foster the continual growth in the Spirit in people’s lives, including all aspects of the role of the Spirit, including the charisms needed for the Church. We need to affirm the Spirit’s work wherever we find it.

5) The Catholic Charismatic Renewal has been affirmed by the Church as an important reminder in the Church of the importance of living fully in the Spirit; to live charismatically. Embrace this call from the Lord and from the Church! Live it joyfully and humbly! Explain it well to others. Admit our mistakes; the times we have failed to explain and live this calling as well as we could. Be boldly charismatic and wisely charismatic.

Two Balances in Using the Word “Charismatic”

Based on the understanding of the charismatic dimension of the Church, I encourage you to use the word “charismatic” often, but be careful in calling yourself “a charismatic.” Instead, call yourself a person involved with Charismatic Renewal in the Catholic Church, which emphasizes the importance of the role of the Holy Spirit in the Church. In this way you help to explain what “charismatic” means, and you avoid confusion. I

believe that we are called to talk about ourselves (Catholic Charismatic Renewal) in a way that balances two goals:

- 1) Being true to whom we are in God's call and plan as a grace of Renewal in the Spirit and an Ecclesial Movement: We should be excited about the gift that we have to share, and not embarrassed to use and explain the word "charismatic;"
- 2) Being helpful in relating well with the whole Church: We are to use the Spirit's wisdom in helping people to understand and receive the gift we want to share; bringing greater clarity and overcoming confusion. We do not want to make people defensive and confused by talking about whether people are "charismatic" or not. We want to live out the call of the Lord and the Church to be a reminder in the Church of the Holy Spirit, and the charismatic dimension, in every aspect of Catholic life.

Let us rediscover the word "charismatic," using it both boldly and wisely!

WHY DID GOD START CATHOLIC CHARISMATIC RENEWAL?

Fr. Bob Hogan, BBD

I would not be so bold to say that I know the full answer to this question! However, I believe that it is very important for us to reflect on what God has done in this renewal, and seek to better understand God's purposes. Charismatic renewal will be most fruitful when we are fully living the grace or charism that God has given for this Renewal. The Mission Statement of the National Service Committee for Catholic Charismatic Renewal gives us some important insights. Let me quote the section that will be our main focus:

“Encouraging the awareness and experience of the **full role of the Holy Spirit** among Catholic Charismatic Renewal groups and ministries, with the goal of reminding the Church to be fully conscious of this role. This action of the Holy Spirit leads to:

- * Experiencing union with God
- * Inner transformation leading to personal holiness
- * Ministry empowered by the charisms for evangelization and service
- * Building communities that witness to a renewed Catholic life.”

Explaining the Purpose of Charismatic Renewal

What do we say to people who ask us “What is charismatic renewal?” A good starting point is to say that “we believe that God has called us to emphasize the importance of the role of the Holy Spirit.” Pope John Paul II in his Encyclical on the Holy Spirit, Lord and Giver of Life (1986, #2), wrote:

“The Second Vatican Ecumenical Council...brought out the need for a new study of the doctrine of the Holy Spirit, as Paul VI emphasized: “The Christology and particularly the ecclesiology of the Council must be succeeded by a new study of and devotion to the Holy Spirit, precisely as the indispensable complement to the teaching of the Council” (General Audience, 6 June 1973).”

Charismatic renewal has been a living example of a “new devotion to the Holy Spirit.” The Mission Statement in describing the four major aspects of the **full role of the Holy Spirit** calls us to be aware of all of them, rather than focusing on one or two. Steve Clark in his book, Charismatic Spirituality, states:

“Probably everyone familiar with the charismatic renewal movement would agree that it has been concerned with “baptism in the Spirit” and “spiritual gifts.” In the early days of the movement, these were the two most common topics of discussion and seemed to define the renewal itself. But there is a more helpful way of defining “charismatic renewal.” “Charismatic renewal” is best understood as a renewal in the work of the Holy Spirit. That work includes baptism in the Spirit and spiritual gifts, but these can be only understood well in the context of the complete work of the Holy Spirit. They are not supposed to stand out by themselves” (p.2).

What Steve Clark calls “the complete work of the Holy Spirit,” and the Mission Statement calls “the full role of the Holy Spirit,” involves the four dimensions of union with God, transformation for holiness, ministry empowered by charisms, and building community. Charismatic renewal is strongest when we are seeking to live all four of these dimensions of the Spirit’s work. We want to be fully “charismatic,” ministering in the gifts and power of the Spirit. However, this needs to be balanced with being open to inner transformation that leads us to growth in holiness and the fruit of the Spirit. We need to be growing within community, since the gifts are only fully manifested and maturely lived as part of the body of Christ. Most of all, we need to keep our focus on growing in union with God, knowing Jesus as Lord, God as “Abba/Father,” and living as a temple of the Holy Spirit. It would be good to consciously ask ourselves how our groups can make sure that all four aspects are emphasized.

Fully Aware, Fully Conscious, and Living in the Spirit

I believe that God wants all his people to become more fully **aware** of the Holy Spirit in our lives; to more fully **experience** the Holy Spirit working in us and through us; and to have this Renewal be a **reminder** in the Church of the importance of being **fully conscious** of the role of the Holy Spirit in every aspect of Catholic living. Charismatic Renewal groups should be a training ground for learning to live fully in the Spirit. Our teaching should have a special emphasis on the Holy Spirit in all four of the major dimensions. However, we should also teach about all areas that are important for Catholic life, being especially conscious to show how the Holy Spirit relates to each topic. The Holy Spirit is important for evangelization, decision making, family life, communication and relationships, developing groups, pro-life ministry, counseling, overcoming compulsions and addictions, the Eucharist, all the Sacraments, preaching and teaching, etc. In charismatic renewal we are called to live with an ever growing, conscious awareness of our union with our Advocate, the Holy Spirit.

Being a Reminder within the Church

The Holy Spirit works in many ways, not only in charismatic renewal. However, this renewal movement is called to be a reminder in the Church of the importance of the Holy Spirit. The Holy Spirit is the “Great Reminder.” Jesus tells us that “The Advocate, the Holy Spirit that the Father will send in my name-he will teach you and **remind** you of all that I told you” (Jn 14:26). Paul says, “I **remind** you to stir into a flame the gift of God that you have through the imposition of my hands. For God did not give us a spirit of cowardice but rather of power, love and self-control” (2 Tm 1:6-7). The word “remind” does not mean to simply recall a past event, but means to make something real again. Charismatic renewal seeks to “make real again” the experience of Pentecost and the full life in the Spirit. We must first live this as completely as possible ourselves in all its richness with all humility and joy. At the same time we are called to share what we have learned; learn from all the Spirit’s manifestations in the wider Church; and seek together to live more fully conscious of the role of the Holy Spirit.

We are called to remember that Advent is a season of the Holy Spirit since we celebrate the coming of the Messiah/the Christ/the Anointed One of the Spirit who is conceived by the Holy Spirit. In Lent we recall that it is the Holy Spirit that leads Jesus to the desert for 40 days to face temptation. In the Easter Season we see the Resurrected Lord breathe on the apostles and say, "Receive the Holy Spirit." At his Ascension he tells his disciples, "I am sending the promise of my Father upon you; but stay in the city until you are clothed with power from on high" (Lk 24:49). On Pentecost this promise is fulfilled.

Why did God start charismatic renewal? Why did God call St. Francis to start the Franciscans? Why did God call St. Faustina to promote devotion to Divine Mercy? Why did God develop the rosary in the Church over the course of the centuries? Why does God raise up new religious communities, Marian movements, devotion to the Sacred Heart of Jesus, etc? The Holy Spirit makes all things new and is always seeking to bring renewal to the Church and remind us of the important realities of our faith. We need to understand and experience the Holy Spirit in order to understand the entire charismatic dimension of the Church. The Spirit blows where he wills. In our age God has decided to not only have the Holy Spirit remind us of other aspects of the faith, making them alive again, but to remind us and awaken again the call to live fully in union with the Holy Spirit, participating in all his gifts, fruits, love and power. What a great calling! Let us live it fully, share it with all joy and humility, and let the Holy Spirit show us how to be a reminder in the Church of this great gift.

Biblical Spirituality and the Role of the Holy Spirit

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A Structure for Using and Understanding the Bible

Old Testament (Hebrew Scriptures)

- 1) **The Pentateuch/Torah/Law** (First 5 books: Genesis to Deuteronomy): Foundational stories, teachings and laws (Creation, Adam and Eve, Noah, Abraham, Isaac, Jacob/Israel, Joseph, Moses and the journey to the Promised Land). **Growth Area: Being Rooted in the Truth.**
- 2) **The Historical Books** (16 books from Joshua to 2nd Maccabees): Historical description of the founding of the People of Israel in the Promised Land; the development of a Kingdom and its downfall; successes and failures throughout the centuries. **Growth Area: Learning from the Events of our Lives both Successes and Failures.**
- 3) **The Wisdom Books** (7 books from Job to Sirach): Practical wisdom about living according to God's ways through stories, prayers and sayings. **Growth Area: Prayerfully Reflecting on God's Teachings and the Events of our Lives to Grow in Practical Wisdom.**
- 4) **The Prophetic Books** (18 books from Isaiah to Malachi): People inspired by the Holy Spirit with messages, visions and teachings to give God's direction to his people (teachings, encouragements and challenges). **Growth Area: Being Open to the Inspiration of the Holy Spirit.**

New Testament (The Story of Jesus and the Early Church)

- 1) **The Gospels** (Matthew, Mark, Luke, John): Foundational stories about the Good News of Jesus Christ; his life and teachings. **Growth Area: Being Rooted in the Truth.**
- 2) **The Acts of the Apostles**: Historical description of the growth and spread of the early Church (from Jerusalem to Rome) after Jesus ascends to heaven and sends the Holy Spirit. **Growth Area: Learning How to Spread the Faith.**
- 3) **The Letters** (21 letters to Churches from the letter to the Romans to the letter of Jude): Practical Wisdom about living according to Jesus' teachings from the apostles to various Churches; deepening knowledge and answering questions and problems. **Growth Area: Practically Applying Jesus' Teachings to all the Areas of Daily Life and Growing as a Community Together.**
- 4) **The Book of Revelation**: A prophetically inspired vision given to John to teach the early Church and prepare them for the challenges of the Future. **Growth Area: Being Open to the Inspiration of the Holy Spirit.**

Growing Areas of **Knowledge, Practical Wisdom, Inspiration**: 1) Being rooted in the Truth: Foundational Teachings; 2) Learning from History of Church Growth: Successes and Failures; 3) Growing in Practical Wisdom for Good Relationships; 4) Being Open to the Inspirations of the Holy Spirit: Receiving God's Power, Love and Wisdom.

Receiving the Holy Spirit's Peace, Love, Wisdom/Truth, and Strength for Daily Living

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A) **Scriptures:**

- 1) **Spirit of Peace:** "Peace be with you...He breathed on them...Receive the Holy Spirit (John 20: 19-23).
- 2) **Spirit of Love:** Love of God poured into our hearts through the Holy Spirit (Romans 5:5).
- 3) **Spirit of Truth and Wisdom:** Your Advocate who will lead you into all truth (John 14:15-27; 15: 26-27; 16: 5-15).
- 4) **Spirit of Power/Strength:** Wait and pray for Power from on High (Luke 24: 44-49; Acts 1: 4-5, 8).

A) **Threefold Movements of the Holy Spirit:**

- 1) **Upward (Loving Union):** Jesus' Baptism (Luke 3: 21-22).
- 2) **Inward (Transformation of old sinful areas):** Spirit leads Jesus into the desert to face temptations (Luke 4: 1-13).
- 3) **Outward (Empowerment for ministry/service and building community):** Spirit anoints to bring Good News, healing and freedom (Luke 4: 14-21).

B) **Inward Transformation of our Struggles with Pride and Fear.**

- 1) **Pride (selfish self-centeredness):** Crucifying the flesh and growing in the fruit of the Spirit of love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, self-control (Galatians 5:16-26).
- 2) **Fear:** Not given a spirit of fear; stir/fan into a flame the Spirit of power love and self-control/wisdom (2 Timothy 1: 6-8). The Holy Spirit creating inner confidence from knowing that I am a child of God and an heir with Christ.

Workshop: Growing in Openness to Prophetic Gifts

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A) Outline of Workshop

WEEK 1:

- 1) Explanation of Workshop: When people come to our group we want them to experience 1 Corinthians 14:23-33: A time of sharing God's inspirations where people experience that "God is really in your midst." This will not happen automatically. We need to "strive eagerly" for the spiritual gifts and to prophecy. These 5 weeks will be our prayerful "striving."
- 2) Pass out handout sheets: a) Developing an Ongoing Prayer Life; b) Daily Readings; c) Weekly Prophetic Inspirations; d) Praise and Worship Starter Sheet.
- 3) Teaching: Explain handouts. Emphasize that a daily prayer time is essential for openness to the Spirit. Give teaching using the "Developing an Ongoing Prayer Life" sheet. Practice the 5 step approach with them as you do the teaching:
 1. Read the "Praise and Worship Starter Sheet."
 2. Practice quieting (aware of breath/Spirit).
 3. Reading a Scripture (use 1 Cor 12:1-13) and repeating interiorly what strikes them the most (ask a few to share what struck them).
 4. Conversing with the Lord about the last 24 hours.
 5. Asking what God wants you to be interceding about.
- 4) Explain daily homework of prayer time using the 5 steps, the daily readings, and writing inspirations. Need commitment to daily effort.

WEEK 2:

- 1) After a good time of praise and worship have the people read for themselves what they wrote on their "Weekly Inspirations" sheet. Give time to share 1 or 2 things from their "Weekly Inspiration" sheet with one other person (5 minutes).
- 2) Teaching: "Developing an Openness to Prophetic Charisms" (stop after 3b on page 2). You can copy this handout for them to pray with at home.
- 3) Question time and discussion in groups (what struck them in the talk).
- 4) Encourage daily prayer time, readings, and writing inspirations.

WEEK 3:

- 1) Repeat step one from week 2.
- 2) Finish “Developing an Openness to Prophetic Charisms” teaching (start at 3c), followed by time for questions and discussion on groups.
- 3) Encourage daily prayer time, readings, and writing inspirations.

WEEK 4:

- 1) Repeat step one from week 2
- 2) Teaching: “Attitudes That Foster Good Prophecy” handout.
- 3) Pray over people for a deepening of the prophetic charisms: Do in small groups with a leader for each group. As each person is prayed for, encourage others to be open to “words.”
- 4) Encourage daily prayer time, readings, and writing inspirations.

WEEK 5:

- 1) Repeat step one from week 2.
- 2) Teaching: “Charisms” handout and give out “Discernment of Charisms” handout in preparation for next week.
- 3) Time for questions. Share in groups about charisms and which charisms God may want them to “seek earnestly,” Use the “Discerning of Charisms” handout.

WEEK 6:

- 1) Repeat step one from week 2.
- 2) Teaching: “Discernment of Charisms” handout
- 3) Prayer over people for the charisms that they believe God wants them to seek. This can be done in small groups or with a leader inviting people to stand who believe God is leading them to be open for a particular gift.

Daily Readings for Prophecy Workshop

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Week 1: The Prophetic Calling

- 1) Joel 3: 1-5 and 1 Thessalonians 5: 16-22 Spirit on all; do not despise prophecy
- 2) Isaiah 6: 1-13 Isaiah's calling
- 3) Jeremiah 1: 4-13 Jeremiah's calling
- 4) Habakkuk 2: 1-4 and 2 Peter 1: 19-21 Persevere in prophetic listening
- 5) Ezekiel 2: 1-9; 3: 1-15 Ezekiel's calling
- 6) Revelations 1: 1-20 John's Spirit-inspired visions
- 7) Luke 4: 14-21 Jesus as the Spirit-anointed messiah

Week 2: Prophetic Examples (messages and visions)

- 1) Luke 1: 39-56 Prophecy of Elizabeth and Mary
- 2) Luke 1: 57-80 Prophecy of Zechariah
- 3) Luke 2: 22-38 Prophecy Simeon and Anna
- 4) Revelations 4: 1-11 and 12: 1-12 Vision of heaven and the spiritual battle
- 5) Daniel 7: 1-18 Vision of authority being given to the Son of Man
- 6) Jeremiah 31: 31-34 and Ezekiel 37: 1-14 The Spirit making us new
- 7) Isaiah 35: 1-10 and 40: 1-11 New life through the desert

Week 3: Perspective and Cautions Concerning Prophecy

- 1) 1 Corinthians 2: 6-16 Spirit-led wisdom versus human wisdom
- 2) 1 Corinthians 12: 1-31 Charisms work together for the common good
- 3) 1 Corinthians 14: 1-19, 23-33, 37-39 Prophecy's proper use
- 4) Jeremiah 15: 10-21 God correcting Jeremiah
- 5) Jeremiah 23: 9-40 False prophets
- 6) Deuteronomy 18: 9-22 No fortune-tellers; speak in Lord's name only if led
- 7) Revelations 2: 1 to 3: 22 Prophetic words encouraging and challenging

Week 4: Inspired Prophetic Living

- 1) Luke 10: 17-22 Joy of living in Jesus' call and authority
- 2) Luke 24: 13-32 and 44-49 Minds opened to the Scriptures
- 3) Ephesians 4: 7-23 Growing into the full maturity of the Spirit
- 4) Numbers 11: 16-30 Would that all the people were prophets and Spirit-led
- 5) Isaiah 9: 1-6 ; 11: 1-9 Living in the light and in the Spirit (our Wonder-Counselor)
- 6) Isaiah 61: 1-11 and 62: 1-12 Spirit-anointed living; espoused to God
- 7) Ezekiel 47: 1-12 Swimming in the Spirit

Weekly Prophetic Inspirations of the Holy Spirit: Week _____
Jot down thoughts, words, ideas that strike you during your prayer
time each day. Bring this sheet with your bible to the Prayer Group.

Day 1:

Day 2:

Day 3:

Day 4:

Day 5:

Day 6:

Day 7:

Developing an Ongoing Prayer Life

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- A) **Both:**
- 1) A special set time daily (“Give us this day our daily (not weekly) bread”). What time and place works best for you? Experiment.
 - 2) Ongoing conversation with Jesus throughout the day. Respond and make decisions only after conversation and consultation with the Holy Spirit. (holy objects or pictures in your house, car, and workplace can remind you that the Lord is with you).
- B) **Pattern for a Prayer Time** (P, Q, S, C, I : PQSCIENCE).
- 1) **Praise and Worship:**
 - a) Offer yourself and your day to the Lord: I want to live as a child of the Father; a disciple of Jesus, my Lord; and a temple of the Holy Spirit, my Advocate/Counselor, who guides and strengthens me.
 - b) Proclaim who God is and what God has done; rejoice in the Lord; entering into loving union with the Father, Son and Holy Spirit, our Creator, Redeemer and Guide. Use praise songs (learn some Christian music), psalms (see Psalms 95, 100, 63, 16, 23, etc.), and prayers (Glory to God; Holy, Holy; Jesus I trust in you; My Lord and my God). Praise puts God first in your life.
 - 2) **Quieting:** Allowing the Holy Spirit to come and rest upon you, quieting and focusing your inner spirit. You become aware of the presence of God. You sense God’s peace that creates a “listening attentiveness.” There is a quieting of the anxieties of your mind and emotions.
 - 3) **Scripture:** Praying with a Scripture passage. Scripture is the living Word of God and the “sword of the Spirit.” As we prayerfully read and ponder Scripture, the Holy Spirit reveals God to us through these words, and relates what we are hearing to our life. Other prayers/books based in Scripture can be used (ex. Rosary, Catechism, Spiritual reading book). When a phrase, line or story of Scripture strikes you, go over it a few times and talk with the Lord about it, since this can mean that the Holy Spirit is seeking to show you something for your life. You can use a journal to jot down inspirations.
 - 4) **Conversation:** Talk with God about the events/experiences/relationships of your day. Thank him; seek wisdom and guidance; repent of sins and accept forgiveness; let the Lord heal your hurts, help you to forgive others and give you strength to overcome fears and face challenges. The Holy Spirit will give you understanding, wisdom, strength, and renewed love. Respond and make choices in life only after conversation and consultation with the Holy Spirit.
 - 5) **Intercession:** Ask the Holy Spirit what you should ask for yourself, and for what other people/concerns he wants you to pray. Pray with expectant faith.

PRAISE AND WORSHIP STARTER SHEET

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Praise to you, Heavenly Father, Abba-Father, Creator of the Universe. Thank you for sending us your Son and making us your children. I worship and adore you...

Praise to you Jesus Christ, my Lord and Savior. You gave your life for us. You are risen from the dead and always with us. You are faithful and true. We are more than conquerors through you who have loved us. Nothing can separate us from your love.

Thank you for calling me to be your disciple. I love you and praise you...

Praise to you Holy Spirit, Advocate, Counselor, Consoler, Fountain of Living Water, Power from on High, Breath and Wind of God. You give us new life in Christ. Thank you for making me a temple of the Holy Spirit. Live in me. Dwell in me. I love you...

Liturgical Praise

Glory to God in the highest and peace to his people on earth/ Lord God, heavenly King, almighty God and Father/ We worship you, we give you thanks, we praise you for your glory/ Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God/ you take away the sin of the world: have mercy on us/ you are seated at the right hand of the Father: receive our prayer/ For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God, the Father. Amen.

Holy, holy, holy Lord, God of power and might/ Heaven and earth are full of your Glory/ Hosanna in the highest/ Blessed is he who comes in the name of the Lord/ Hosanna in the highest/ Hosanna to the Son of David. Hosanna to the King of Kings. Christ has died. Christ is risen. Christ will come again/ Lord, by your cross and resurrection you have set us free. You are the Savior of the world.

My Lord and my God. My God and my all. Jesus, I trust in you. We adore you, O Christ, and we praise you, because by your holy cross you have redeemed the world.

Scriptural Acclamations

Lord Jesus, you are Wonder-Counselor, God-Hero, Father-Forever, Prince of Peace(Is 9).

You are the Christ, the Messiah, the Anointed of the Spirit. On you rests a Spirit of wisdom, understanding, counsel, strength, knowledge, and fear of the Lord (Is 11).

My soul proclaims the greatness of the Lord. My spirit finds joy in God my Savior...He remembers his promise of mercy...(Lk 1: 46-47, 54).

Blessed be the Lord the God of Israel. He has come to his people and set them free. He has raised up for us a mighty Savior...by the tender mercy of our God the dawn from on high shall break upon us to shine on those who dwell in darkness and the shadow of death and to guide our feet into the way of peace (Lk 1: 68, 78-79).

Psalms

Come let us sing to the Lord and shout with joy to the rock who saves us. Let us greet him with praise and thanksgiving and sing joyful songs to him. For the Lord is a great God, a great king over all gods...Come let us bow down in worship; let us kneel before the Lord who made us. For he is our God and we are his people, the flock he shepherds (Ps 95: 1-7). Shout joyfully to the Lord, all you lands; worship the Lord with cries of gladness; come before him with joyful song...Enter his gates with praise, his courts with thanksgiving. Give thanks to God, bless his name; good indeed is the Lord, whose love endures forever, whose faithfulness lasts through every age (Ps 100: 1-5).

I will praise you Lord with all my heart; I will declare all your wondrous deeds. I will delight and rejoice in you; I will sing hymns to your name, Most High. For my

enemies turn back; they stumble and perish before you (Ps 9: 2-4). Praise, you servants of the Lord, praise the name of the Lord. Blessed be the name of the Lord both now and forever. From the rising of the sun to its setting let the name of the Lord be praised (Ps 113: 1-3). The Lord is my light and my salvation; whom do I fear? The Lord is my life's refuge; of whom am I afraid? (Ps 27: 1)

I love you Lord my strength, my rock, my fortress, my deliverer, my God, my rock of refuge, my shield, my saving horn, my stronghold! Praised be the Lord, I exclaim! I have been delivered from my enemies...The Lord lives! Blessed be my rock! Exalted be God, my savior! (Ps 18: 1-4, 47) Blessed be the Lord my rock, my safeguard, my fortress, my stronghold, my deliverer, my shield in whom I trust (Ps 144: 1-2).

I will bless the Lord at all times; praise shall always be in my mouth. My soul will glory in the Lord that the poor may hear and be glad. Magnify the Lord with me; let us exalt his name together...Look to God that you may be radiant with joy...learn to savor how good the Lord is; happy are those who take refuge in him...(Ps 34: 2-4, 6, 9).

All you peoples, clap your hands; shout to God with joyful cries. For the Lord, the Most High, inspires awe, the great king over all the earth...God mounts the throne amid shouts of joy; the Lord, amid trumpet blasts. Sing praise to God, sing praise; sing praise to our king, sing praise...(Ps 47: 2-7). Shout joyfully to God, all you on earth; sing of his glorious name; give him glorious praise. Say to God: "How awesome your deeds! (Ps 66: 2-3). Sing joyfully to God our strength; shout in triumph to the God of Jacob! (Ps 81: 2). My refuge and fortress, my God in whom I trust (Ps 91:2).

It is good to give thanks to the Lord, to sing praise to your name, most High, to proclaim your love in the morning, your faithfulness in the night...for you make me jubilant, Lord, by your deeds; at the work of your hands I shout for joy (Ps 92: 2-3, 5). Sing to the Lord a new song; sing to the Lord all the earth. Sing to the lord, bless his name; announce his salvation day after day. Tell God's glory, his marvelous deeds. Give to the Lord, you families of nations, give to the lord glory and might; give to the Lord the glory due his name (Ps 96: 1-8). Bless the Lord my soul; all my being, bless his holy name! Bless the Lord, my soul; do not forget all the gifts of God, who pardons all your sins, heals all your ills, delivers your life, surrounds you with love and compassion, ___fills your days with good things; your youth is renewed like the eagle's (Ps 103: 1-5).

Give thanks to the Lord, who is good, whose love endures forever. Who can tell the might deeds of the Lord, proclaim in full God's praise? (Ps 106: 1-2). Praise the Lord who is good; God's love endures forever; praise the God of gods; God's love endures forever. Praise the Lord of lords; God's love endures forever (Ps 136: 1-3).

As the deer longs for streams of water, so my soul longs for you, O God. My being thirsts for God, the living God (Ps 42: 2-3). How lovely your dwelling, O Lord of hosts! My soul yearns and pines for the courts of the Lord. My heart and my flesh cry out for the living God...Happy are those who dwell in your house! They never cease to praise you! (Ps 84: 2-3, 5) O God, you are my God; for you I long! For you my body yearns; for you my soul thirsts...I will bless you as long as I live; I will lift up my hands, calling on your name. My soul shall savor the rich banquet of praise, with joyful lips my mouth shall honor you...(Ps 63: 2, 5-6).

Heavens Praise: Worthy is the Lamb that was slain to receive power and riches, wisdom and strength, honor and glory and blessing...To the one who sits on the throne and to the Lamb be blessing and honor, glory and might, forever and ever. Amen (Rev 5: 11-14).

Developing an Openness to Prophetic Charisms (Spiritual Gifts)

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Introduction: As God took some of the Spirit that was on Moses and bestowed it on the 70 elders (Numbers 11: 24-30), we, as the body of Christ, share in the gift of the Spirit that Jesus has in fullness (1 Corinthians 12). We seek to become people who are moved and led by the Holy Spirit, rather than the world (wanting to fit in with the world around me, peer pressure, being noticed), the flesh (my self-centered desires and reactions), and the devil (who wants us to be controlled by pride, lies and darkness).

- 1) 1 Cor 12: 1-3: We are to be attracted and led by God so that we come to know and profess Jesus as Lord by the Holy Spirit.
 - a) What are the “mute idols” that attract and lead me away from knowing and being led by God (that fill and move my mind, heart and will)?
 1. Worry/fears that influence me to live in the future, not the present, leaving me deaf to God in the present.
 2. Hurts that influence me to live in the past, not the present, leaving me deaf to God in the present (negative thoughts about myself and others).
 3. Materialism/pride/lust that get me so caught up in my present desires that I am not attracted and open to being influenced by the words and graces of God.

- 2) Do I regularly converse in my mind with Jesus through the help of the Holy Spirit, letting him become Lord of my mind, heart and will?
 - a) Prayerfully reflect daily on Scripture, Church teaching, insights in prayer, insights from prayer groups, insights from life events and other people until these reflections become “anointed knowledge.”
 - 2 Peter 1: 19-21: “Moreover, we possess the prophetic message that is altogether reliable. You will do well to be attentive to it, as to a lamp shining in a dark place, until day dawns and the morning star rises in your hearts. Know this first of all, that there is no prophecy of Scripture that is a matter of personal interpretation, for no prophecy ever came through human will; but rather human beings moved by the Holy Spirit spoke under the influence of God.”
 - 1 John 2: 24-27: “Let what you have heard from the beginning remain in you. If what you heard from the beginning remains in you, then you will remain in the Son and the Father...As for you, the anointing that you received from him remains in you, so that you do not need anyone to teach you. But this anointing teaches you about everything and is true and not false; just as it taught you, remain in him.”

- b) If I remain rooted in the actual historical person of Jesus (including what he taught and did from the “beginning” of his life and continued in the Church he formed), I then can trust the inner anointing of the Spirit to teach me God’s ways. As you are attentive to and reflect on God’s words in your prayer, the light of “day dawns and the morning star rises in your hearts” giving a person “anointed” and “personalized” knowledge of God and his plans. In this way I put on the mind of Christ: “Do not conform yourself to this age, but be transformed by the renewal of your mind, that you may discern what is the will of God, what is good, pleasing and perfect” (Romans 12: 2). A person can develop a storehouse of anointed knowledge which the Holy Spirit can use through charisms (spiritual gifts). Anointed knowledge is more deeply rooted in us than ordinary knowledge because it shares in the light and power of the Holy Spirit.

3) Prophetic Messages (inspired words):

- a) Purpose:
1. A “manifestation of the Spirit” (1 Cor 12:7); to confirm that “God is in your midst” (1 Cor 14: 25);
 2. For the “building up, encouragement and solace” (1 Cor. 14: 3) of the body of Christ;
 3. To be led/guided by the Spirit of God.
 4. Sometimes corrective and re-directive (Rev 2&3)

- Learning to hear God interiorly for oneself, and for the community, gives direction for our spiritual growth.

- Prophetic messages should lead to further meditation and contemplation so that God’s word takes root in us. As these words take deeper root, we are filled with a greater desire to praise and worship God. Praise and worship then opens us to God’s word. This cycle leads us to ongoing growth.

- b) Includes prophecy, prophetic images/visions, prophetic actions, words of knowledge (knowledge about how God is acting or an insight into the faith), words of wisdom (insight about how God wants us to respond), discernment, interpretation of tongues, prophetic manifestations (resting in the Spirit, tears, laughter, etc.), inspired Scripture, inspired prayer, word of exhortation.

c) Need to balance three attitudes:

1. “Our prophecy is imperfect/partial” (1 Cor 13: 9): Be open to dialogue and correction in discerning prophecy, and realize that you may have only a part of the full message. Also, sometimes we can interpret a true message in an imperfect, partial, or even a wrong way.
2. “Do not quench/stifle the Spirit. Do not despise prophetic utterances. Test everything; retain what is good” (1 Thes 5: 19-21).

- Test, and even if it is imperfect; retain what is good.
- “Retain” by incorporating the message into your praise of God and/or your inner reflection; ponder and treasure the “anointed” word, since it has a special power to transform us.
- When we truly ponder and treasure all of God’s words, we become more sensitive to hearing God’s word. The Israelite prophets read and pondered the words of other prophets, which sensitized them to God’s leadings.

3. Depend more on the overall sense of God’s ongoing words to a community, than on any one message.

- Understand a “word” in the wider context of all that God is saying, and has said, in Scripture and Tradition.
- Charisms/spiritual gifts are for the “common good” (1 Cor 12: 7) to build up the Church. Each of us is only a “part” of the body of Christ (1 Cor 12: 12-31). The full message is only heard and understood in the whole community.
- Be conscious of how all the words work together and build on each other.
- Do not tell people that “God told me to tell you this.” Most messages are either for yourself, personally, or for the building up, encouragement and solace of the community. The Holy Spirit will apply a general word to a person’s heart (1 Cor 14: 24-25: “convinced...judged...and the secrets of his heart will be disclosed, and so he will fall down and worship God declaring ‘God is really in your midst’.”).
- If a message seems to be for an individual person, discern this more slowly, and if you are still convicted to share it, simply tell the person that “while we were praying this thought struck me. May I share it with you, because it may mean something to you.” Let the other person be free to decide if God is speaking to them through this message. In this way the person, him/herself, will enter into prayerfully discerning the message, rather than accepting or rejecting that it as a message from God based just on what someone else has said to them.

4) “Anointings” at a prayer group:

- a) A message, word, thought, picture fills your mind and you sense an inner urging to speak the message. “Urgings” can be:
 1. A quickening sense in one’s heart or spirit (sometimes with a physical sensation);

2. An inner conviction to speak;
 3. A sense that the message “fits” and continues what God has already been doing in the meeting;
 4. A sense of God’s presence and peace that comes with the message.
- b) Ask God if the word is meant only for you personally, or for the whole group.
1. If you are a very intuitive person who regularly has a lot of ideas that spontaneously enter your thoughts, then be slower and careful in discerning whether it is a word that God wants you to speak, or it is your own intuitive insight. If you are a person who rarely has intuitive insights, you can more quickly trust that a word is inspired by God.
 2. If you are in a time of desolation (upset, depressed, etc.), do not trust new words you receive for others until you come back into a time of consolation.
 3. A message usually should build upon previous words, but sometimes God may be leading the group in a new direction. Discern more carefully and slowly, if it seems to be a new direction.
- 5) The lists of charisms (spiritual gifts) in the Scriptures are not meant to be all inclusive. An area of ability or responsibility in our lives can become a spiritual gift, if it is prayerfully given over to the management of the Holy Spirit. If we begin to experience a power and wisdom in this area that is greater than our own, coming from God, then it has become a charism (ex. Fatherhood-motherhood, music, teaching, administration, helping, one’s job, etc.).
- a) In most cases we need to enter into a time of preparation to open ourselves to the grace of a charism. At Pentecost the Holy Spirit came after 9 days of prayerful preparation after Jesus’ Ascension into heaven.
- b) 1 Cor 14: 1 says to “Strive eagerly for the spiritual gifts, above all that you may prophesy.”
- “Strive” means effort = study (Scripture and books), prayer, preparation (seeking out people who demonstrate this gift).
 - “Eagerly” means desire = a strong desire to receive the gift for the sake of following Jesus and serving others in the power of the Spirit. Prayer purifies our motives; brings growth in trust and confidence in God; develops a common good mentality; and expands are capacity to receive God’s gifts.

Attitudes That Foster Good Prophecy

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- 1) **Longing** to hear and be led by God's word.
- 2) Realizing that God's word has **power** to touch hearts and lives.
- 3) **Expectant faith** that God wants to lead and touch us by his word.
- 4) **Waiting and persevering**, not rash (see Habbakuk 2:1-4 and Jesus' parable about the wise and foolish virgins waiting for the bridegrooms arrival; some did not bring extra oil, and were not ready when the bridegroom arrived).
 - People who are so anxious to give a "word" that they do not wait long enough to hear all that God wants to show them, letting the full "word" blossom, or they do not seek God's **timing** about when to share the "word."
- 5) **Sensing connections**: Listening to the Body of Christ (group) and listening for the Body of Christ. Ask the Lord regularly:
 1. What are you saying to me?
 2. What are you saying to us (as a group)? Having a "group mentality," looking for connections in "words;" how they fit together; what is most important (see Eph 4:11-16). Prayer group leaders need to grow in this sensitivity.
- 6) Be careful to avoid "**gluttony**" for "words," visions, experiences: Treasure the one's you do receive and let them transform you. One "word from God" that truly transforms you is better than many exciting words/visions that don't bear lasting fruit.
- 7) Sometimes people have the attitude that words from the Lord must sound **authoritative** and bold, so they speak very emotionally and loudly. Authority is not in the loudness or emotion, but in the "word" being spoken as Jesus would speak it. Jesus' words are at times strong, gentle, compassionate, challenging, encouraging.
- 8) Some people think that "**long words**" are better. They continue too long and the influence of the message is lessened. Learn to relax.
- 9) "Words" are mainly upbuilding, encouraging, comforting, exhorting, but at times correcting-redirecting. The Lord always redirects when he corrects (Rev 2 & 3).
- 10) **Levels of prophecy**: God can use only what we are prepared to receive. People who pray, read Scripture, and listen consistently can receive more. While there are different levels of prophecy, we are all called to be prophetic people (Numbers 11: 24-30; Joel 3:1-2, 1 Cor 14:1-5)

See NSC Leaflets on 1) "Charismatic Prayer Meetings," 2) "The Gifts of the Holy Spirit," 3) "Understanding and Exercising the Gift of Prophecy."

Charisms (Gifts of the Spirit)

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1) What is a Charism or Spiritual Gift?

- a) Charism is the Greek word for “gratuitous gift.”
- b) Charisms are special abilities given to Christians by the Holy Spirit to enable them to be powerful channels of God’s love, manifesting God’s presence in the world.
- c) They are “manifestations of the Spirit” (1 Cor. 12: 7) for some benefit; for building up the Church, encouragement, and solace (1 Cor. 14: 3).
- d) They are to be used in charity or service to build up the Church (Catechism 2003).

2) Lists of Charismatic Gifts in Paul and Peter’s Letters:

- a) Romans 12: 4-8: Prophecy, ministry (service), teaching, exhortation/preaching, almsgiving (contributing financially), works (acts) of mercy.
- b) 1 Corinthians 12: 4-11: Word (expression) of wisdom, word (expression) of knowledge, faith, gifts of healing, mighty deeds (miracles), prophecy, discernment of spirits, tongues, interpretation of tongues.
- c) Ephesians 4: 7-16: Apostle, prophet, evangelist, pastor, teacher.
- d) 1 Peter 4:7-11: Hospitality (relating), preach (speaking), serve (doing).

3) Understanding the Lists:

- a) Since the lists differ, Paul does not seem to imply that these are the only gifts or the only ways that the Spirit works. These are not intended to be exhaustive lists of the charisms. They are intended to show examples of the variety of ways the Holy Spirit manifests his presence in the Church.

4) Comparing Charisms and Natural Talents:

- a) Charisms are not inherited from parents or achieved through education and practice. They are give to us by the Holy Spirit.
- b) Charisms are supernaturally empowered. They are focused outward toward service of others. They enable us to be effective in serving God in ways beyond our normal human abilities. We serve with a power, love and wisdom that is beyond our own human abilities.
- c) As disciples of Jesus, we offer our entire selves (personalities, life experience, education, natural talents, background) to God to be used for his purposes. Our natural talents can become tools for God’s purposes. Sometimes natural gifts, offered to God, can become supernaturally empowered charisms.
- d) The traditional “seven gifts of the Holy Spirit” (Isaiah 11) are the gifts we receive

in union with Jesus, the messianic King. They enable us to have Godly characteristics in the ways we are called to be leaders. We are servant leaders with wisdom, understanding, counsel, strength, knowledge and fear of the Lord, enabling us to make Spirit-inspired judgements, and to bring peace and reconciliation to enemies.

- e) The fruit of the Spirit (Love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, self-control: Galatians 5: 16-26) are the Spirit-inspired, Christ-like qualities that enable us to relate with others in an other-centered, unselfish way.
- f) The Isaiah 11 gifts and the fruit of the Spirit give us the inner qualities that enable the most fruitful and effective use of our charisms.
- g) The charisms are gifts to be given away. They are focused outward for serving others and manifesting God's presence to others.

5) **A List of Charisms:**

- | | |
|------------------------|----------------------------|
| 1. Administration- | 2. Celibacy- |
| 3. Craftsmanship- | 4. Discernment of spirits- |
| 5. Encouragement- | 6. Evangelization- |
| 7. Faith- | 8. Giving- |
| 9. Healing- | 10. Helper- |
| 11. Hospitality- | 12. Intercessory Prayer- |
| 13. Leadership- | 14. Mercy- |
| 15. Missionary- | 16. Music- |
| 17. Pastoring- | 18. Preaching- |
| 19. Prophecy- | 20. Service- |
| 21. Teaching- | 22. Tongues- |
| 23. Voluntary Poverty- | 24. Word of Knowledge- |
| 25. Word of Wisdom- | 26. Writing- |

6) **Attitude Toward Charisms:**

- a) Paul describes charisms as part of the normal experience of the Church, and integral to the functioning of the Church.
- b) Paul exhorts his readers four times to “strive eagerly” for the gifts (1 Cor. 12: 31; 14: 1, 12, 39), and not to “forbid” them (1 Cor. 14:39) or “despise” them (2 Thess. 5: 20), but “test” them (1 Thess. 5: 21) and use them “properly and in order” (1 Cor. 14: 40).
- c) Catechism of the Catholic Church: See #798-801, 688, 951, 1508, 2003. The Church recognizes and encourages the use of charisms since they “benefit the Church” (#799); “are a wonderfully rich grace for the apostolic vitality and for the holiness of the entire Body of Christ” (#800). They are to be “accepted with gratitude by the person who receives them and by all members of the Church as well” (#800).

Discernment of Charisms (Spiritual Gifts)

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Is God Calling Me To Seek And “Strive Eagerly” For A Particular Gift?

- 1) Yes, God is calling you to seek his gifts for the sake of building up the Church!
Desire to receive all that God wants for you.
- 2) Has the Holy Spirit been giving me a growing sense that a particular gift is important for the ways that I am being called to serve others?
- 3) Do I sense a growing spiritual (humble) attraction to this gift? A desire to learn more about the gift, and talk with people who manifest this gift?
- 4) Are there signs that a certain gift(s) fits the direction that the Lord has been leading me in my life? Do you see these signs, and do other, trusted, wise people see these signs in you? Ask people.

Signs That Lord Is Calling You To “Strive Eagerly” And Seek A Particular Gift:

Leadership Gifts

- 1) **Pastoring Gifts**: You tend to hear God’s Word within a wider vision for the whole community, not just your own immediate circumstances. You are aware of making connections for yourself and others. You have a heart for people, but also for practical guidance and organization. God’s vision for a group, discernment, studying God’s Word, and praying for wisdom are important to you.
- 2) **Teaching**: You love to learn about Scripture and Church Teaching. You can organize ideas in a way that helps make them clear for others. You have insights about ways to practically apply our faith to daily life. You can speak in front of others with peace, clarity and enthusiasm. You can be faithful to Church teaching.
- 3) **Administration**: You have a heart to serve a group by helping it to be organized well. You have practical wisdom and vision about the right ordering of things. You feel a sense of accomplishment in doing practical organization.
- 4) **Exhortation**: You tend to hear God’s Word especially in terms of inspiring and calling God’s people forward. You have a Spirit of zeal that helps to overcome timidity in people’s hearts.

Prophetic Gifts

- 5) **Prophetic Gifts** (prophecy, prophetic images, word of knowledge, word of wisdom): You love reading and praying with Scripture. You have a consistent personal prayer life in which you sense the Holy Spirit’s inspirations, guidance, wisdom and knowledge. You have a desire for God to guide, build up, encourage and console his people through his personal prophetic guidance.

Prayer Ministry Gifts

- 6) **Healing/Miracle Gifts**: You feel attracted to praying with and for others. You believe

that Jesus has given his followers power to heal in his name, and that God still gives miraculous signs.. You have a compassionate heart for the sick and hurting. In your own prayer life you cultivate living in the presence of God.

- 7) Discernment: You have a love for prayer, and have a growing desire to know when God is moving and leading you and others, rather than the world, the flesh or the devil moving and leading you. Praying and listening for guidance and wisdom is important to you.
- 8) Intercessory Prayer: You have a love for prayer, and for praying for other people. You feel called at times to sacrifice something for the good of others. Your heart goes out to hurting people. You believe that God uses prayer to change the world.
- 9) Tongues: You having a desire to grow in prayer. You feel like you do not have the words to praise God adequately. You sense that God is leading you to grow in childlike faith. You sense that God is leading you to become more sensitive to inspirations. You have a growing desire to intercede for others as God leads you.

Service Gifts

- 10) Service Gifts: You are a consistent, practical person. You like to do things that help people. These gifts include **helper, contributor, hospitality, benefactor** (financial), and **works of mercy** (poor, elderly, sick, orphan). You like to help in practical ways.

Evangelization Gifts

- 11) Evangelization: You love God's Word in Scripture, especially the call to bring other's to a commitment to Jesus. You have a zeal for the salvation of people. You can persevere in sharing God's Word, even when you do not see much response. You like to talk individually with people.

How Do I Respond To The Signs of God's Call To Seek A Charism?

- 1) "Strive": Read and study about this charism. Explain what you are sensing from God to trusted, wise friends, and ask whether they confirm this call.
- 2) "Eagerly": Seek a prayerful understanding of what this gift is meant to be in your life. Pray that God confirms in you this call to seek this charism, and gives you the desire and right motivation. A gift is not a merit badge. It is at the service of the Lord and the Church. Do you find in your prayer a growing inner enthusiasm and peace in seeking this gift?
- 3) Ask leaders in your prayer group, and persons who manifest this particular gift, to pray for you with the laying on of hands for this gift.
- 4) Step out in faith in using this gift. Do you and others see good fruits from your use of this gift? Seek feedback from trusted, wise leaders.

PRAISE AND WORSHIP

Fr. Bob Hogan, BBD

“Alleluia” means “praise the Lord.” The “psalms” are “the praises.” At Pentecost the first result of the disciples being filled with the Holy Spirit was the gift of speaking in tongues where they were proclaiming “the mighty acts of God” (Acts 2:4, 11). The Catechism of the Catholic Church explains that “praise is the form of prayer that recognizes most immediately that God is God. It lauds God for his own sake and gives him glory, quite beyond what he does, but simply because HE IS...By praise, the Spirit is joined to our spirits to bear witness that we are children of God...Praise embraces the other forms of prayer and carries them toward him who is its source and goal (God, the Father)” (#2639).

Through Jesus we are to “continually offer God a sacrifice of praise, that is, the fruit of lips that confess his name” (Heb 13:15). The Psalms exhort us to this continual offering of praise: “Greet God with a song of praise” (Ps 95:2); “enter the temple gates with praise” (Ps 100:4); “I will praise you, Lord, with all my heart” (Ps 9:1); “from the rising of the sun to its setting let the name of the Lord be praised” (Ps 113:3); “bless the Lord at all times; praise shall be always in my mouth” (Ps 34:2); “all you peoples clap your hands; shout to God with joyful cries...sing praise to God, sing praise” (Ps 47:1, 7); “shout joyfully to God...give him glorious praise” (Ps 66:1-2); “I will bless you as long as I live; I will lift up my hands, calling on your name. My soul shall savor the rich banquet of praise” (Ps 63:5-6). The Book of Revelation describes the saints and angels in heaven proclaiming that God and his Son, Jesus, are worthy of blessing, honor, glory, might/power, thanksgiving, wisdom and praise (see Rev 4:11; 5:12-14; 7:10-12). How can we participate more fully in “the rich banquet of praise?”

Practice and Attitude of Praise in Daily Life

There is a labor of love in developing the practice and attitude of praise and worship in our own lives, our prayer meetings, and the church. Often Catholics are more familiar with prayer that involves asking, thanking, reciting, conversing, meditating, and quiet. We need to be educated about the value of the prayer of praise. The Mass is filled with prayers of praise, including the Glory to God, the Preface and Holy, and all the acclamations. Priests, deacons and religious start their day with the Invitatory Psalm, “Come, let us sing to the Lord and shout for joy to the rock who saves us; let us greet him with praise and thanksgiving and sing joyful songs to him...” (Ps 95). Mary’s Magnificat (Lk 1:46-55) is a beautiful prophetic prayer of praise. Paul exhorts us to “be filled with the Holy Spirit, addressing one another in psalms, hymns and spiritual songs, singing and playing to the Lord in your hearts...” (Eph 5:18-20).

The Purpose of Praise

The purpose of praise is related primarily to God and secondarily to us:

Our primary focus is to honor God by proclaiming, rejoicing, and uniting ourselves with God for his own sake and for what he has done. Three forms of honoring and praising God are found in the Psalms:

- A) **Proclamation Praise:** The Holy Spirit working with our minds/memory to proclaim and announce to God, and to ourselves, the good news of what God has accomplished and the truths of our faith. Our **minds and memories** become rooted in God. Psalm 96:2-3 calls us to “announce his salvation day after day. Tell God’s glory among the nations; among all peoples, God’s marvelous deeds.”
- B) **Jubilant/Rejoicing Praise:** The Holy Spirit energizes our spirit with joyful praise. Our **spirits and bodies** become rooted in God. The infilling of the Holy Spirit lifts up our human spirit to praise God in the joy of the Holy Spirit. Psalms 66, 95, 98, 100 call us to “make a joyful noise unto the Lord.” We are called to be expressive: “lift up your hands” (Ps 134:2); “clap your hands; shout to God with joyful cries” (Ps 47:2).
- C) **Union Praise/Worship** (loving adoration, longing for the presence of God): The Holy Spirit fills our heart with a longing love for God: “The love of God has been poured into our hearts through the Holy Spirit” (Rom 5:5). Our **hearts** become rooted in God. This brings a simpler, slower, softer, more repetitive expression of longing for God (Psalms 42, 63, 84), union with God’s love (Psalms 118, 136), and abiding in God’s presence. We can repeat slowly the names and titles of Jesus, the Father and the Holy Spirit, or phrases of love and trust (Jesus, I trust in you; Your steadfast love endures forever; My Lord and my God; My God and my all; etc.).

The three forms of praise root our whole selves (mind, memory, spirit, body, heart) in God. As we honor God, we become transformed.

- * We are transformed by developing an attitude of praise, which creates a spirit of faith and overcomes negativity. We find ourselves rejoicing in the Lord always and giving thanks in all circumstances (1 Th 5:16-18; Phil 4:4-7).
- * We are transformed by evangelizing ourselves, as we proclaim the good news about the character of God and what he has done. Praise roots the good news more deeply in our hearts and minds: “Let the word of Christ dwell in you richly, as in all wisdom you teach and admonish one another, singing psalms, hymns, and spiritual songs with gratitude in your hearts to God” ((Col 3:16).
- * We are transformed by the Spirit being joined to our spirit (Rom 8:16-17, 26-27). We become open to the presence of the Spirit, deep worship, and the manifestations and gifts of the Spirit. As we proclaim in praise that God is in charge, our spirits become more open to letting the Holy Spirit influence us and empower us with his gifts for ministry.

Growth in Praise

Growing in praise involves both **surrendering to the Holy Spirit** and **practice**. Paul says to “strive eagerly” for the spiritual gifts. “Eagerness” opens our spirit to surrender to the Holy Spirit. “Strive” means we need to do some work and practice. I encourage you to pray regularly in your prayer group for the Spirit’s gift of praise, a heart for praise and an attitude of praise. Also, we can pray regularly for people to receive the gift of tongues and use it more consistently in their prayer life. The gift of tongues helps us to surrender to the Spirit of God praising within us and helps us to persevere in praise and worship. The gift of tongues sometimes leads us into a rejoicing, proclaiming attitude, while, at other times, it leads us into a contemplative, loving union attitude.

We cooperate with the Spirit’s gift of praise by learning a language of praise and practicing it. We can read and become familiar with praise psalms (see psalms 95-100). We can commit to memory phrases from the Glory to God, the Holy, Mass acclamations, the Magnificat, Zechariah’s Canticle, ejaculations (My Lord and my God; my God and my all; Jesus, I trust in you), titles used for God, the Father, Jesus and the Holy Spirit, phrases we learn from songs, etc. It is good to have a Trinitarian focus. Praise the Father for who He is and for my being his child. Praise Jesus, God’s Son, for becoming a human, dying for me, giving me new life, and calling me to be his disciple. Praise the Holy Spirit for being my Advocate, Comforter, Power from on High, Fountain of Living Water, and for my being a temple of the Spirit. I encourage you to use a “Praise and Worship Starter Sheet” that you can pass out in your prayer meetings. For this and other resources go to www.nsc-chariscenter.org/resources. Go through this sheet at your prayer meeting and have a time of practicing with people. It is important to teach people regularly about praise because this is not something that comes to someone instantly. A person needs to understand its importance and be helped to enter into this way of praying, which can have a tremendous influence on their spiritual life and their life of ministry. It is good to invite people to start their daily prayer time with praise and worship. If they persevere in this, they will develop a deeper intimacy with God through the Holy Spirit, and learn to live in the leading and empowerment of the Spirit.

Praise in Prayer Meetings

In prayer meetings it is good to start with at least 30 minutes of song, praise and worship. We begin with songs that are filled with jubilation/rejoicing and proclamation praise. At some point the Spirit usually leads us into gentler, meditative songs of union praise and worship. Songs should support our praise. Our focus is not to “get into the music,” but to “get into the Lord.” Sometimes in groups people get quiet when the song stops. It is good to develop our own vocal praise without the help of music. Our praise should continue between the songs. Songs are a help for praise, but not the heart of praise.

The prayer meeting leader should be open to the Spirit’s gift of a word of wisdom by which he or she will sense when to encourage the group to proclaim the Lord actively; when to enter into jubilant rejoicing, clapping, and even shouting (words like “alleluia” and “hosanna” are meant to be joyful shouts); when to use the gift of tongues; when to

have quieter, gentle, union praise; and when to enter into the Holy Spirit's presence in silence. Sometimes the leader can have the people repeat after him phrases of praise as a way to help the group enter into praise and grow in a language of praise. Our praise and worship is helping us to grow in "the practice of the presence of God," letting God's glory fill us as temples of the Holy Spirit.

We need to consistently remind people to use the prayer of praise in their personal prayer time. This prepares us to praise the Lord when we gather together. When true, heartfelt praise is happening in the meeting, the Holy Spirit inhabits the praises of God's people, and our spirits become in tune with the Spirit working in our midst. May our whole lives become vessels of praise, savoring daily the rich banquet of praise: "Come let us sing to the Lord and shout with joy to the rock who saves us; let us greet him with praise and thanksgiving and sing joyful songs to him" (Ps 95)!

PRAISE & WORSHIP

Fr. Bob Hogan, BBD (bhogan@stmarymagdalensa.org)

- A. Immersing ourselves in the prayer of praise and adoration of God opens us to the presence and grace of the Holy Spirit.
1. Prayer should demonstrate our belief that God and his concerns (prayer of adoration, praise and surrender) come before our own concerns (prayer of petition and thanks). This type of prayer moves us beyond our own concerns as we become immersed in the presence of the Holy Spirit, so that we begin to take on God's vision for our lives.
 - a) The Book of Revelation (4:11; 5:12-14; 7:10-12) has the saints and angels in heaven proclaiming that God and his Son, Jesus, are worthy of: 1) blessing; 2) honor; 3) glory; 4) might/power; 5) thanksgiving; 6) wisdom; 7) praise.
- B. Balance the amount of singing and spontaneous praise.
1. Singing without spontaneous praise: We can tend to “get into the music” more than “getting into the Lord.” Be immersed in the Lord, not the music.
 2. Singing helps to awaken, enliven, and support our spontaneous praise.
- C. Praying Aloud
1. We need quiet prayer time in our lives, but praise and adoration should be an expression of giving our whole selves to the Lord (love God with all my heart, soul, mind and strength). Raising hands, clapping and praying aloud can help this.
 2. Volume/loudness depends on:
 - a) The present grace given by the Holy Spirit (Is he leading us into a joyful shout and clapping, or announcing God's wonderful deeds in a normal voice, or a softer expression of love and longing for the Lord?);
 - b) Being in harmony with the prayer leader and the rest of the group, not just your own individual expression;
 - c) Our God-given personalities and temperaments (We do not have to express our selves in exactly the same way, but we need to be in harmony with one another in the Spirit).
- D. Three Aspects of Praise
1. Proclamation Praise: The Holy Spirit working with our minds/memory to proclaim and announce to God and ourselves the Good News of Jesus Christ, and the truths of our faith, and to be thankful for these truths. Our minds and memories become rooted in God.
 - a) On Pentecost as the disciples prayed in tongues the people heard the disciples “proclaiming God's mighty deeds.”
 - b) Many psalms (Ps. 95 “For the Lord is a great God and a great King above all the gods; in his hands is the depths of the sea...” Ps. 96 “Tell his salvation from day to day; declare his glory and marvelous works.”
 2. Jubilant Praise: The Holy Spirit energizing our spirit with joyful praise. Our spirits and bodies become rooted in God. The infilling of the Holy Spirit lifts up our human spirit to praise God in the joy of the Holy Spirit.
 - a) Psalms 66, 95, 98 and 100 call us to “make a joyful noise unto the Lord.”

- b) Ps. 134: “Lift up your hands to the holy place and bless the Lord.”
 - c) Ps. 47: “Clap your hands, all you peoples, shout to God with loud songs of joy.”
 - d) Luke 10:21-22: “Jesus rejoiced in the Holy Spirit and said ‘I thank you Father, Lord of heaven and earth, because you have hidden these things from the wise and the clever and have revealed them to infants...’”
3. Union Praise (loving adoration): The Holy Spirit fills our hearts with a longing love for God (Romans 5:5 “The love of God has been poured into our hearts through the Holy Spirit.”). Our hearts become rooted in God. A simpler, slower, softer, more repetitive expression of longing for God, union with God’s love, and abiding in God’s presence.
- a) Psalms 42, 63, and 84 express this type of longing for God.
 - b) Psalms 136 and 118 repeat the refrain, “His steadfast love endures forever.”
 - c) Can repeat slowly names and titles of Jesus, the Father and the Holy Spirit, or phrases of love and trust (“Jesus, I trust in you;” “Your steadfast love endures forever;” “My Lord and my God; my God and my all;” etc.)
- E. Some Catholics are not very familiar with an active prayer of praise and adoration, but in is not “un Catholic.”
1. The “Glory to God” (“we praise you, we bless you, we worship you, we glorify you, we give you thanks for your great glory...”) and “Holy, Holy” at Mass are active prayers of praise.
 2. As we have seen, the psalms (used in the Liturgy of the Hours by priests and religious and many laity) are filled with calls to praise.
 3. Ephesians 5:18-20 “Be filled with the Holy Spirit, addressing one another in psalms, hymns and spiritual songs, singing and playing to the Lord in your hearts, giving thanks always and for everything in the name of the Lord Jesus Christ to God the Father.” See Colossians 3:15; 1 Corinthians 14:26; 1 Thessalonians 5:16; Hebrews 13:15.
- F. How to grow in the prayer of praise.
1. Praise/bless/honor each person of the Trinity individually for what you know about them and what they have done for us; use titles and images from Scripture (Father as “Abba” and Creator and I as his child; Jesus as Lord, Savior, the Good Shepherd, the Way, Truth and Life and I as a disciple; the Holy Spirit as Advocate, Counselor, Comforter, Fountain of new life and I as a temple of the Holy Spirit).
 2. Repeat short phrases from the psalms, the Glory to God, the Holy, Holy, Jesus, I trust in You, My Lord and my God, etc. Express your love for God along with your faith and hope in him. As you prayerfully use and repeat these, they will become part of a spiritual storehouse in you that the Holy Spirit will use to inspire you and open you to hearing God’s word.
 3. As you honor God, you are also evangelizing yourself. Don’t give up if it does not seem to come easily at first. As you persevere, the Holy Spirit in his own time and way will bring you into a state of adoration with a deepening sense of the presence of God.

PRAISE AND WORSHIP IN PRAYER MEETINGS

By the Praise and Worship Committee of the National Service Committee

“Alleluia” means “praise the Lord.” The “psalms” are “the praises.” At Pentecost the first result of the disciples being filled with the Holy Spirit was the gift of speaking in tongues where they were proclaiming “the mighty acts of God” (Acts 2:4, 11). The Catechism of the Catholic Church explains that “praise is the form of prayer that recognizes most immediately that God is God. It lauds God for his own sake and gives him glory...simply because he is...By praise, the Spirit is joined to our spirits to bear witness that we are children of God” (#2639).

There is a labor of love in developing the practice and attitude of praise and worship in our own lives, our prayer meetings and the church. Often Catholics are more familiar with prayer that involves asking, thanking, reciting, conversing, meditating, and quiet. We need to be educated about the value of the prayer of praise. The Mass is filled with prayers of praise, including the Glory to God, the Preface and Holy, and all the acclamations. Priests, deacons and religious start their day with the Invitatory Psalm, “Come, let us sing to the Lord and shout for joy to the rock who saves us; let us greet him with praise and thanksgiving and sing joyful songs to him...” (Ps 95). Mary’s Magnificat (Lk 1:46-55) is a beautiful prophetic prayer of praise. Paul exhorts us to “be filled with the Holy Spirit, addressing one another in psalms, hymns and spiritual songs, singing and playing to the Lord in your hearts...” (Eph 5:18-20).

The purpose of praise is, first and foremost:

- 1) To honor God by proclaiming, rejoicing and uniting ourselves with God for his own sake and for what he has done. In the psalms there are three forms of praise: Proclamation praise (Ps 95; 96); Jubilation/rejoicing praise (Ps 47; 66; 100); and Union praise (Ps 42, 63, 84, 118, 136).

Secondly, praise transforms us:

- 2) By developing an attitude of praise in us that creates a spirit of faith and overcomes negativity. We find ourselves rejoicing in the Lord always and giving thanks in all circumstances;
- 3) By evangelizing ourselves, as we proclaim the Good News of who God is and what he has done. Praise roots the Good News more deeply in our hearts and minds.
- 4) By the Spirit being joined to our spirit, which opens us to the presence of the Spirit, and his manifestations and gifts.

Growing in praise involves both a surrendering to the Holy Spirit and practice. Paul says to “strive eagerly” for the spiritual gifts. “Eagerness” opens our spirit to surrender to the Holy Spirit. “Strive” means we need to do some work and practice. We pray for the Spirit’s gifts of a heart for praise and an attitude of praise. At the same time, we can learn a language of praise and practice it. We can read and become familiar with praise psalms (see psalms 95-100). We can commit to memory phrases from the Glory to God, the Holy, Mass acclamations, the Magnificat, Zechariah’s Canticle, ejaculations (My

Lord and my God; my God and my all; Jesus, I trust in you), titles used for God, the Father, Jesus and the Holy Spirit, phrases we learn from songs, etc. We would be happy to send you a "Praise and Worship Starter Sheet" to pass out in your prayer meetings by contacting fr.hogan@cccrsa.net.

In prayer meetings it is good to start with at least 30 minutes of song, praise and worship. We begin with songs that are filled with jubilation/rejoicing and proclamation praise. At some point the Spirit usually leads us into gentler, meditative songs of union praise. Songs should support our praise. Our focus is not to "get into the music," but to "get into the Lord." Sometimes in groups people get quiet when the song stops. It is good to develop our own vocal praise without the help of music. Our praise should continue between the songs. Songs are a help for praise, but not the heart of praise. As we practice the prayer of praise as part of our daily personal prayer, we are ready to praise the Lord together in the prayer meeting. It is important for leaders to regularly help people to grow with the prayer of praise. When true, heartfelt praise is happening in the meeting the Holy Spirit inhabits the praise of God's people, and our spirits become in tune with the Spirit working in our midst. "Come let us sing to the Lord and shout with joy to the rock who saves us; let us greet him with praise and thanksgiving and sing joyful songs to him!"

PRAISE AND WORSHIP LEADING

(Fr. Bob Hogan, BBD; bhogan@stmarymagdalensa.org)

- 1) Core Group gathers beforehand for 10 minutes to pray for the meeting, for God's direction, and for the Holy Spirit's anointing on all the ministries. Finish 10 minutes before the start of the meeting so you can greet people.
- 2) Frequently the worship leader should give a brief explanation about the time of active praise and worship, and our openness to spiritual gifts and inspirations from the Holy Spirit. Familiarize yourself with these passages which can be helpful (1 Cor. 14: 23-33; Eph. 5: 18-20; Col. 3: 16; Rom. 8: 26-27; 1 Thess. 5: 16-22; 2 Peter 1: 19-21; Psalms 95, 100).
- 3) Until a group becomes strong in praise and worship, I think that it is best that the worship leader takes an active role, standing in the front by the podium. For good worship it is important to not only sing songs. We need to encourage people to grow in praising God aloud, as a way of honoring God, actively focusing on the Lord, giving themselves to God, and becoming open to the Spirit's work and leading. Use tools: "Praise Starter Sheet;" sheet with the "Titles of Jesus."
- 4) The leader can help people to sustain their praise for a longer period by:
 - a) Letting others at times hear the leaders praise of God into the microphone. Do this when encouragement is needed, but do not overdo it.
 - b) Sometimes invite people to repeat words of praise after the leader (Glory to God; Holy, Holy; Psalm; Spirit's inspiration).
 - c) Sometimes give simple words of encouragement for all of us to be active in giving ourselves to God with our voices, hands, hearts and lives.
 - d) Lead people in praying in tongues, and sustain this for an extended period.
- 5) The worship leader works closely with the Music Ministry. At the beginning of the meeting songs can be a little more frequent to help people get into a joyful attitude of praise. The music leader should check with the worship leader when it is time to move to another song. Sometimes the worship leader will sense that the group should sustain praise longer, or should take some time to reflect and respond to a shared Scripture or prophetic inspiration.
- 6) The music ministry needs one strong voice close to a microphone to help people to get into the melody of the song. This person needs to sing the basic melody without harmonizing or adlibbing, because this will only confuse the people.
- 7) After 30 minutes (or so) of song and worship, it can be good to invite people to stay in a prayerful attitude and be seated. Explain that this is a time to be open to the Spirit's inspirations through Scripture passages, prophecy, inspired images, word of knowledge and wisdom, as we are open to the word God wants to speak to us at this time. This is not the time for praise reports or testimonies. This can be done later in the meeting. The worship leader is open to the Spirit in showing connections in messages, leading a response, summarizing at end (not overdo).

Attitudes of Christian Leadership

Fr. Bob Hogan (bhogan@stmarymagdalensa.org)

- 1) First a **learner**, second a **leader**, always a **disciple** (repeat as a group).
 - a) I am to always seek to follow Jesus as his disciple. He is my teacher and I am a learner (Mt. 23: 8-12: You have but one teacher and master).
 - b) Everyone is called to be a leader in some areas.

- 2) You are not being a Christian leader if:
 - a) You are **not acting** in situations, because you are paralyzed by fears.
 - b) You are **reacting** in situations out of anger/frustration/impatience.

- 3) You are being a Christian leader if:
 - a) You are **acting** to serve others in **response** to Jesus' teachings and the Holy Spirit's callings and leadings.
 - b) You follow God's "leadings." Whenever you follow God's "leadings," you are being a leader. Leaders are servants, and we are to serve as God leads us.

- 4) **Types of Leadership:** People will tend to be stronger/weaker in certain areas. A good leadership team seeks to include people with these different strengths.
 - a) Vision Leadership: These people have a prayerful sense of God's call and direction for the group, and are able to articulate this for the group (inspiration, education, practical wisdom). **Leaders inspire a shared vision, and are open to God's new directions.**
 - b) Community Building Leadership: These people have a "sense for community." They bring people together; make people feel welcome; help people to make connections with others. **Leaders encourage the heart.**
 - c) Practical Organization Leadership: Gifts of administration and organization that allows a group to move ahead in an orderly, peaceful fashion. **Leaders enable others to act.**

- d) **Spiritual Model Leadership:** These people demonstrate zeal, consistency, peace, and loving union in their relationship with God, which inspires others to want to go deeper with the Lord. **Leaders model the way.**
- e) **Particular Ministry (skill/expertise) Leadership:** Music, writing, cooking, etc.

5) **Preparation for Leadership:**

- a) **Prayer Life** (consistency): **Union** with God in worship; **learning** through prayerfully reflecting on Scripture and Church teaching; growing in **practical wisdom** through the Holy Spirit's inner teaching.
- b) **Priorities and Plan:** Seeks and follows God's priorities for one's life, and regularly develops a plan for ongoing growth.
- c) **Discipline:** Can keep to a schedule; open to being led by others; personal life is not out of control (addictions, compulsions).
- d) **Reflection/Feedback Person:** Leaders should not be isolated. They need other leaders whom they talk with about their leadership and get feedback.

6) **Qualities of Servant-Leaders:** First a **learner**, second a **leader**, always a **disciple**.

- a) **Listeners:** Actively attentive to persons and the Holy Spirit.
- b) **Build Community:** Help to create a sense of togetherness.
- c) **Foster Growth:** Create a climate that encourages people to keep growing spiritually, personally and professionally.
- d) **Stewards:** Not possessive; caretakers of God's people and resources.
- e) **Empathetic:** Compassion and understanding for the feelings and situations of the people in their group.
- f) **Healers:** Console, reconcile, and bring God's healing presence and power to hurtful, disappointing, distressing situations.
- g) **Foresight:** Can look ahead and see what will be needed in the future.
- h) **Self-Awareness:** Know their capabilities, and what is beyond their capabilities.
- i) **Persuasion Skills:** They do not rely only on the authority of their position, but persuade and influence others by clear and loving conversation and teaching.

CHARISM OF ADMINISTRATION

Introduction: Why do so few people ask for and seek this gift when it is so needed?
 Desire for the immediate, exciting, feel-good gifts; more focus on revival than on a vision to build with the Lord for a lasting grace.

A) Scriptures: 1 Cor 12:28: “Some people God has designated in the church to be, first, apostles; second, prophets; third, teachers; then, gifts of healing, assistance, **administration**, and varieties of tongues.”

- Eph 4:11-16: “And he gave some as apostles, others as prophets, others as evangelists, others as pastors and teachers, to equip the holy ones for the work of ministry, for building up the body of Christ, until we all attain to the unity of faith and knowledge of the Son of God, to mature manhood, to the extent of the full stature of Christ...the whole body joined and held together by every supporting ligament, with the proper functioning of each part, brings about the body’s growth and builds itself up in love.”

- Barnabas: Acts 4:36-37, sells property and gives money to apostles.
 Acts 9:26-27, takes charge of Saul and presents to the apostles.
 Acts 11:19-26, goes to Antioch, finds Paul, sets up training program.
 Acts 13:1-3, Saul and Barnabas set apart for missionary journey.

B) Aspects of a Complete Leadership Team:

- 1) Vision Leadership: Discerns God’s vision and direction for a group. Wisdom to see the bigger picture and ongoing direction (apostles, prophets, teachers).
- 2) Community Building Leadership: Gift to bring people together, fit them together, encourage, build up, good with people (Pastors).
- 3) Practical Organization Leadership: Gift that enables a group to move ahead in an orderly and peaceful fashion (Administration).
- 4) Spiritual Model Leadership: Their zeal, consistency, peace, and union with God inspires others to want to go deeper with the Lord (saints, martyrs).
- 5) Practical Ministry Leadership: Gifts for particular ministries.

* Need a combination of personal care, organizational care, and caring with wisdom.
 Pastor, administration, and vision/wisdom gifts need to work hand in hand.

C) Fruits of the Gift of Administration:

- 1) Practical discerners (wisdom) who hear the vision and are inspired to think about what is needed to put the vision into practice. They are inspired to think communally, practically and long-term.
- 2) Set up meetings, plan calendars, get the word out, plan for tapes, CD’s newsletters, organize a phone team, get notes of meetings to people, organized connectors.

Charisms and Community Building

Pentecost Today (Oct/Nov/Dec 2007, p. 8-9) by Fr. Bob Hogan, BBD

Charisms (spiritual gifts) are a treasure in the Church. How do we make sure that they do not become “fool’s gold” without the full, lasting value that God desires? I believe that the answer is found in a renewed effort to “build community” in our prayer groups.

Community building is essential for those seeking the lasting, fruitful use of charisms in the Church. The idea of charisms is exciting. We want to see “manifestations of the Spirit” in our lives (1 Cor. 12: 7). It is wonderful to see God’s presence made visible by charisms that awaken faith, demonstrate that God is in our midst, and build up the Church (1 Cor. 14: 4, 12, 25-26). The Charismatic Renewal is an important reminder that God’s work is not done only with our human abilities, but with charisms that manifest God’s power, love and wisdom (1 Tim. 1: 6-7).

However, the focus of the early Church was not only, or mainly, on individual charisms. God manifested the Holy Spirit’s presence through the witness of a committed, united community. Act 2: 42-47 describes the Jerusalem disciples after Pentecost: “They devoted themselves to the teaching of the apostles, and to the communal life, to the breaking of the bread and to the prayers...to meeting together in the temple area and breaking bread in their homes...and every day the Lord added to their number those who were being saved.” Steven Clark writes: “No doubt there was individual evangelism, but the account in Acts 2 emphasizes that it was their life together that impacted others. The result of the outpouring of the Spirit was a community living “in the Spirit,” and this drew others to the Lord” (Charismatic Spirituality, p. 27). The community itself was a manifestation of the Spirit, a charism. St. Paul confirms this truth by regularly describing charisms in the context of being a committed, united community, the “body of Christ” (Rom. 12: 3-8; 1 Cor. 12; Eph. 4: 1-16).

What does this mean for prayer groups? We must “strive eagerly” (1 Cor. 12: 31; 14: 1, 12) for the charism of “community building.” People should witness a “togetherness” in the Spirit that manifests God’s presence. Here are some suggestions for growing in this charism in prayer groups:

- 1) Pray together for the desire to be a community like Acts 2, that witnesses the presence of the Spirit, bringing others to Jesus Christ.

- 2) Pray for the community building charisms of pastoring, administration, wisdom, encouragement, hospitality, communal vision, practical teaching on relationships, etc.
- 3) Pray for the grace to “think collectively” and “see connections,” so that people do not think only of their own desires and gifts, but learn to interrelate with others and complement each other. Teach about these abilities and practice them in your groups.
- 4) Have a yearly group plan that includes regular community building activities: one-to-one sharing where people can share their background and testimony; teachings on “working collectively,” communication skills and group dynamics; “small group” sharing about one area of growth and one area of challenge in each person’s life; socializing together. Spend time helping people to get to know each other and grow in spiritual bonds of friendship.
- 5) Ask the Lord what persons and groups he wants you to be relating with in a committed way. Start with family and parish community, but also, smaller groups where you can share your faith journey.

As St. Paul teaches, we grow in maturity in Christ when we are in committed relationships where “living the truth in love, we should grow in every way into him who is the head, Christ, from whom the whole body, joined and held together by every supporting ligament, with the proper functioning of each part, brings about the body’s growth and builds itself up in love” (Eph. 4: 15-16).

CHRISTIAN RELATIONSHIPS

Fr. Bob Hogan, BBD (bhogan@stmarymagdalena.org)

Introduction Song: Jesus, Jesus...Jesus in my heart...brain...feet...hands.

A) Christian relating is strong and healthy when it is a response to being:

- 1) **LOVED**: Heart that has God's love poured into it by the Spirit (Rom 5:5).
- 2) **NAMED**: Hands open to God's Spirit giving purpose/identity to our spirit; we are beloved children of the Father and beloved disciples of Jesus (Rom 8:14-17).
- 3) **GROWING**: Brain/mind used for reflection, and learning from life.
- 4) **PRO-ACTIVE**: Feet that act on what we believe, think, and feel; not reactive or paralyzed.

B) Christian relating is weak and unhealthy when it is a response to being:

- 1) **UNLOVED**: Feel isolated, alone; no one understands or cares.
- 2) **PROUD**: Self-centered, lack of humility; always trying to name(prove) myself.
- 3) **PARALYZED**: Trapped in various fears/stresses/anxieties; not growing.
- 4) **REACTIVE**: Acting defensively out of unprocessed feelings, hurts and anger.

C) Aspects of Christian relating seen through Jesus' life:

1) **INCARNATIONAL**:

Jesus became one of us; walked in our shoes. We are to enter other's shoes, feelings, background (Col 3:12 "Put on heartfelt compassion, kindness, humility, gentleness and patience"). Grow as active listeners.

2) **REDEMPTIVE**:

Seek to reconcile people as Jesus did for us (Col 3:13 "Bear with one another and

forgive one another, as the Lord has forgiven you, so must you also do”); willing to take some “pain” for the good of others.

3) **SPIRIT-LED RESPONSE versus FLESHLY REACTIONS:**

Prayerfully flow with the Spirit and the fruit of the Spirit, rather than fight, flight, or feel too much (Gal 5:16-26: love, joy, peace, patience, kindness, generosity, gentleness, faithfulness, self-control).

4) **HONEST:**

Mt 5:37: “Say yes when you mean yes and no when you mean no, anything else is from the Evil One.”

Eph 4:15, “Speak the truth in love.”

We need to help and encourage each other to grow in this. We all get anxious.

5) **A SERVANT’S ATTITUDE:**

At the service of others rather than “Lording it over them” (controlling behavior). See Mt 20:20-28 and John 13:1-17 (wash feet).

Find ways to serve the people that you have struggles; create a bond.

6) **RESPECTFUL:**

Mt 18:15-17: Talk it out one-to-one first, then get one person to help the both of you; then bring it to the Church.

1 Peter 3:15-16, “Always be ready to give an explanation to anyone who asks you for a reason for your hope; but do it with gentleness and reverence.”

7) **COMMON GOOD MENTALITY:**

See oneself as a team/community.

Jesus formed communal teams (12 apostles, 72 disciples, Church in Acts 2).

Ask the question regularly: “Who else is affected by my actions or decisions?”

EMOTIONS AND RELATIONSHIPS

Fr. Bob Hogan, BBD (bhogan@stmarymagdalena.org)

A) **Negative Emotions**

- 1) Feeling alone
- 2) Sadness (loss)
- 3) Anger
- 4) Depression
- 5) Confusion
- 6) Fears, worries, insecurities
- 7) Unhealthy pride (look down on people; self-centered)

B) **Positive Emotions**

- 1) Love
- 2) Joy
- 3) Peace
- 4) Excitement/enthusiasm
- 5) Clarity of mind

6) Acceptance/trust

7) Healthy pride (confidence)

C) What emotions in yourself tend to bother you the most? _____

D) What emotions in others tend to bother you the most? _____

E) How do you tend to react (respond) to difficult, emotional situations?

1) Fight (anger)

2) Flight (fear)

3) Feel the same as those around you (too much compassion; feel for them, but take on others feelings and feel overwhelmed).

4) Flow (Use a little of each (1-3), but not controlled by them; step back; respond, not react; stand up for yourself and your beliefs; feel for the other, but stay outside their feelings).

Responding to Anger

Fr. Bob Hogan, BBD (bhogan@stmarymagdalensa.org)

A) Some Practical Steps

- 1) Realize that the angry person is likely to exaggerate: Don't react to the first things said.
- 2) Understand that the person is frustrated and under pressure.
- 3) Permit the person to let off some steam.
- 4) If the anger is too strong or abusive, tell the person that you do want to talk, but not until both of you have time to calm down. Set a time when you can talk.
- 5) When the anger is at a moderate level, introduce possible ways to solve the problem.
- 6) Let the person know that you want to work this out together.
- 7) When you are angry and need to talk with the person, prayerfully calm down and get the Lord's perspective.
- 8) Do not surprise the person or put them on the spot. Let them know that you have a concern that you would like to talk about with them. Ask them if this is a good time.

B) What To Avoid

- 1) Do not take everything that is said in its literal sense.
- 2) Do not criticize the most severe things said and pass over more moderate statements.
- 3) Do not begin to question yourself just because the other person does, but do consider what the person is saying.
- 4) Do not berate the person because they have berated you.
- 5) Do not forget to learn from the experience; reflect and pray about it.
- 6) Do not forget to pray for the person, forgive, and let the Lord heal you from any hurt feelings.

Developing Teamwork in Prayer Groups

Fr. Bob Hogan, BBD (bhogan@stmarymagdalena.org)

Adapted from Leadership Skills Letter, Volume 11, Number 1, 2003

Actions That Foster Teamwork:

- 1) **Clearly Define the Group's Mission:** Effective groups have a clear commitment to a common vision. Leadership needs to regularly teach the group about the overall vision of Catholic Charismatic Renewal (use Charismatic Center's brochure), and have yearly goals, focus, and teaching program for the group.

- 2) **Emphasize Teamwork:** Stress importance of working as a team. Jesus developed the 12 apostles as a team and sent the 72 disciples in pairs. Our culture can emphasize individualism too much. Emphasizing cooperation and collaboration, rather than competitiveness and comparing, helps the group to develop an attitude of teamwork.

- 3) **Building a Positive Spirit, not a Negative Spirit:** Being courteous, honest, kind, consistent, encouraging, respectful, mutually trusting and other positive "deposits" builds up people's spirits and makes collaboration easier. Failure to listen, not allowing choice, breaking promises, not clarifying expectations, etc. are like making "withdrawals" from our inner spirit. When we experience many "withdrawals" and few "deposits," even little things can bother us, and we can have a negative spirit.

- 4) **Point Out Talents, Gifts, and Accomplishments:** Encourage group members to remember and be thankful for what God has accomplished through the whole group. Rejoicing together helps the group to develop team spirit. We are the body of Christ and we need each part (1 Cor 12), and need to be "joined and held together by every supporting ligament" (Eph 4: 11-16).

- 5) **Be a Model of Teamwork:** Share information that is appropriate to share. This helps the leader(s) and members to have similar perceptions of situations and concerns. Seeking to interact personally with each team member (to the extent possible) promotes teamwork development.

- 6) **Use Both Visionary and Participative Leadership:**
 1. Leadership shares the vision they sense from the Lord so far. It is good for leaders to give the group a starting point, rather than start with nothing. True leaders have a gift for discerning God's direction, but they need good input also.
 2. The group prayerfully reflects on the leader's vision and shares the insights that they sense the Lord giving them. We do not just share any ideas, but the ones we sense the Lord placing on our hearts and minds.
 3. The leadership team prayerfully reflects on the input from the whole group. They

look for insights and connections in the ideas, and adapt their original vision.

4. The leadership team presents the ideas to the group for final ratification.
 5. When taking new steps it is important to consult all those who have been involved in this area in the past, and those who will be effected by the decision. This leads to better discernment, and to greater unity.
- 7) **Establish an Appropriate Sense of Urgency. Require High Performance Standards. Give Direction:** Members of a team have to believe that the goal they seek to achieve is important (urgent) and constructive. They are reminded to do their best work (not put things off until later), since this is for the Lord. Teamwork is improved when the leader gives the members clear information and directions about the task.
 - 8) **Remind People of the Battle Against the World, the Flesh, and the Devil:** We need Divine power in the struggle with human forces (world, flesh), and the battle against the devil. We need to be united in this struggle. We need to recognize the reality of the devil's efforts, but not overdo this. Many problems are based in our own sins and weaknesses, which the devil seeks to use. We need to rally together in our fight against our common enemy, but we must be honest about our own faults.
 - 9) **Seek Feedback:** Regular evaluation procedures should be set up from the outset. Every 6 months is usually good. The group should evaluate itself and seek feedback from respected people outside the group. Individual leaders and leadership teams need to show the group that they are open to feedback and create opportunities to receive feedback.
 - 10) **Avoid Micromanaging:** Team leaders need to give clear directions, but steer clear of supervising group members too closely, and avoid second guessing their decisions. Leaders need to give feedback at appropriate times, but not be commenting on every little thing.
 - 11) **Stress Group Achievement:** Balance individual rewards and recognition with group or team recognition. You want to prize and honor the collaborative spirit of the team, and use the opportunity to encourage people to value the ways we learn to cooperate, collaborate, and be connected.
 - 12) **Growing in Compassion and Self-Control:** We grow in teamwork as all members seek to control and manage their emotions with the help of the Holy Spirit. The Spirit wants to give us a compassionate heart that grows in understanding our own feelings, and has empathy for others feelings. At the same time, we need to grow in not being controlled by our emotions, delay immediate gratification of our own desires, and have inner motivation that comes from our beliefs, even when our feelings are not motivating us in the right direction.

Discipleship and Christian Leadership

Fr. Bob Hogan, BBD (bhogan@stmarymagdalensa.org)

Discipleship in the Gospel of Luke and the Acts of the Apostles

- A) Luke 1: Comparing Zechariah and Mary; Zechariah as slow-learning disciple compared to **Mary as faithful disciple.**
- 1) Do not **react** to feelings of fear and concerns. Work through them by prayerfully **pondering** God's message and actively **asking and seeking** what God wants (or like Zechariah, God may send you some "desert time" to learn).
 - 2) **Respond** by saying yes to being God's **servant** and letting God work in you whatever way he wants.
 - 3) **Respond** in the Holy Spirit with **generosity** (visits Elizabeth) and **praise** ("My soul proclaims..." see also Zechariah's prophetic praise).
 - 4) **Ongoing Prayerful Response:** Mary **keeps/treasures/reflects/ponders** God's ongoing words and actions in her heart (1:29; 2: 19, 51) which leads to maturity. She does not have to understand or have an answer right away.
- B) Luke 3-4: **Jesus as Model of Discipleship (Union, Transformation, Ministry).**
- 1) **Union with God:** Jesus' experience while in prayer after his baptism. We share in this experience when we are "baptized in the Spirit."
 - 2) **Transformation:** Jesus is led by the Spirit into the desert to face his temptations, which brings him into the power of the Spirit (1: 14). We need to allow the Spirit to help us face our fears, temptations (world, flesh, devil) and sins (see Galatians 5: 16-26 flesh versus the Spirit) so the Spirit can work in full power.
 - 3) **Ministry:** Jesus begins his anointed ministry in the Spirit by announcing that he is the fulfillment of Isaiah 61, bringing good news/liberty/healing/the year of the Lord.
- *****We always need all three of these areas working together (up, in, out)*****
- C) Luke 5-6: **Apostles Role:** Jesus calls and chooses Peter and the 12 apostles.
- 1) 5: 1-11: Peter works through his fear and sense of sinfulness (in) to leave everything and follow Jesus (up), becoming a fisher of men (out).
 - 2) 6: 12-16: Jesus spends the night in prayer before choosing the 12. Do we spend significant time praying about who should be in leadership?
- D) Luke 8: 4-15 (Sower & Seed): **Attitudes and Activities of a Fruitful Disciple.**
- 1) Get off the side path and make a real **commitment** or devil will steal the Word.
 - 2) Don't just get excited, get **roots**, or you will fall away in time of trial.
 - 3) Let the Spirit deal with your **anxieties** and **temptations** to riches and pleasures, or you will not produce mature fruit.
 - 4) Be **rich soil** by embracing God's Word with a **generous (out) and sincere (in)** Heart, and bear fruit through **perseverance**.

- E) Luke 9: 23-27, 57-61; 10: 1-12; 14:25-33: **Conditions of Discipleship.** “If anyone wishes to come after me...”
- 1) Deny oneself (not live for self); take up one’s cross daily (daily die to self);
 - 2) Follow me (go where Jesus leads you);
 - 3) Not save your life, but lose your life for Jesus’ sake (not self-protective);
 - 4) Not be ashamed of Jesus and his words (speak up in society).
 - 5) Jesus has nowhere to lay his head (ready to move to a new place).
 - 6) Put Jesus before burying your father and saying good-bye to your family...set hand to the plow and don’t look back (worker for Jesus, even before family).
 - 7) Sent in pairs before Jesus (can work as a team and ready to go out).
 - 8) Don’t take a lot of possessions (expect God to provide).
 - 9) Share God’s gifts of healing, releasing from evil, announcing that the kingdom of God is at hand, and imparting God’s peace to the households who welcome you.
 - 10) “Hating” father, mother, wife, children, brothers and sisters, even one’s own life (nothing comes before Jesus).
 - 11) Carry your own cross (always ready to give your life for Jesus).
 - 12) Making a well thought out decision to follow Jesus because he wants to **build** something with you (construct a tower) and wants you to **go to war** with him.
 - 13) Renounce all your possessions (my time, talents, finances are at Jesus’ disposal).
- F) **Jesus’ Teaching on Leadership and Greatness:**
- 1) Luke 9: 46-48: The one who is least among you; receives a child (the littlest); is the greatest (a leader associates with the least, and does not act superior).
 - 2) Luke 17: 7-10: When you have done all that you have been commanded, say, “We are unprofitable servants; we have done what we were obliged to do.” (do not make a big deal about your accomplishments; open to dialogue).
 - 3) Luke 19: 11-27: Gives gold coins and tell to engage in trade; one makes 10, one 5, and one in fear hides the coin; Jesus is mad at one who doesn’t use what he was given (consistent worker; use the gifts you have been given; don’t hide in fear).
 - 4) Luke 22: 24-30: Not Lord it over people and make your authority felt; not given special attention and titles; let the greatest be as the youngest, and the leader as the servant; I (Jesus) am among you as one who serves (look to serve others; not act like you are more important than anyone else; open to feedback; not reactive).
- G) **Early Church Discipleship** (Acts 2: 42-47): They **devoted** themselves to:
- 1) The **teaching of the apostles** (Scripture and Church teaching);
 - 2) The **communal life** (part of a faith/life/love sharing group);
 - 3) The **breaking of the bread** (the Eucharist and other sacraments);
 - 4) The **prayers** (daily prayer life);
 - 5) **Held all things in common** (divided possessions according to each one’s need; used their resources for each other, not just for themselves).
 - 6) **Result of communal lifestyle:** “Everyday the Lord added to their number those who were being saved” (community was a manifestation of the Spirit).

Qualities That Strengthen Group Interaction

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- 1) **Work at Listening**: “If you love listening, you will learn, if you lend an ear, wisdom will be yours” (Sirach 6: 33).
- 2) **Participate as Fully as You Are Able**: “Do not refrain from speech at an opportune time, and do not hide your wisdom,” “Be steady in your convictions, sincere in your speech. Be quick to listen and deliberate in giving an answer. If you understand the matter, give your neighbor an answer, if not, put a hand over your mouth!” (Sirach 4: 23, 5: 10-12).
- 3) **Accept Responsibility for Confidentiality**: “Never repeat what you are told and you will come to no harm; whether to friend or foe, do not talk about it, unless it would be sinful not to, do not reveal it; you would be heard out, then mistrusted, and in due course you would be hated. Have you heard something? Let it die with you. Courage! It will not burst you!” (Sirach 19: 6-12).
- 4) **Love Your Neighbor as Yourself**: Give equal focus to yourself, the other persons, and developing good relationships. Share yourself, not only your ideas.
- 5) **Always Speak for Yourself; Not for Someone Else**: Say “I think” or “I believe;” not “some think” or “everyone knows.”
- 6) **Making Interaction Personal**: When speaking of someone in the group, always speak directly to the person. Remember to speak to the whole group, not just the group leader or friends. Give some acknowledgement to the speaker that he/she is being heard (eye contact, nods, smiles, questions, etc.).
- 7) **Stay on the Topic and Avoid Rambling**: “Do not make long-winded speeches in the gathering of elders, and do not repeat yourself at your prayer” (Sirach 7: 14). Give everyone a chance to share. Be concerned about the whole group’s progress.
- 8) **Suspend Condemnatory Attitudes Toward Yourself and Others**: “Do not find fault before making thorough inquiry; first reflect, then give a reprimand. Listen before you answer, and do not interrupt a speech in the middle” (Sirach 11: 7-8). Use Jesus’ method of talking to the person privately first, then get one person to help, if needed. If it is still unresolved, bring it to a Church authority (Matthew 18: 15-17).
- 9) **Seek Feedback from the Group**: “A sinner waves a reproof aside, he finds excuses to do what he wants. A sensible man never scorns a suggestion” (Sirach 3: 17-18). Let the Holy Spirit help you to overcome your fleshly defensiveness (Gal. 5: 16-26).
- 10) **Encourage One Another and Remind Each Other of These Qualities**: “Finally, rejoice. Mend your ways, encourage one another, agree with one another, live in peace, and the God of love and peace will be with you (2 Cor. 13: 11).
- 11) **Pray for Each Other and the Group**.

Introduction to Teachings at Prayer Meetings

by: Fr. Bob Hogan, BBD

“I will give you a new heart and place a new Spirit within you” (Ezek 36:26). “The love of God has been poured out into our hearts through the Holy Spirit that has been given to us” (Rom 5:5). This “**renewal of the heart**” by the Spirit is an important emphasis of Charismatic Renewal. We need a faith of the heart that opens us to God’s love. At the same time, it is important to understand that the Holy Spirit also wants to give us a “**renewal of the mind.**” We are to “be renewed in the Spirit of your minds, and put on the new self” (Eph 4:23-24), and “be transformed by the renewal of your mind” (Rom 12:2). In this way we can come to the maturity “of the full stature of Christ, so that we may no longer be infants, tossed by waves and swept along by every wind of teaching arising from human trickery” (Eph 4:13-14). We are to “learn Christ...taught in him, as truth is in Jesus” (Eph 4:20-21).

Prayer Meetings are meant to touch hearts through song, joyful praise, prophecy, testimonies, exhortations, manifestations of the presence of the Spirit, and fellowship. They are also meant to renew our minds through the charismatic gifts of word of knowledge, word of wisdom, and especially teaching. The Spirit of Truth wants to lead us into the full truth of our Catholic Christian faith. How can Prayer Meetings best serve the Spirit’s ministry of teaching?

The I. E. W. of Spirit-led Teaching

Teaching, that manifests the charism (spiritual gift) of teaching, **inspires, educates, and gives practical wisdom.** This is not surprising because the Spirit of Prophecy inspire us; the Spirit of Truth educates us; and the Spirit of Wisdom shows us how to apply the truth practically in our lives. Anointed teaching as a charism manifests this threefold approach of our Advocate/Teacher:

- 1) **Inspiration:** Genuinely joyful, energized enthusiasm in the presentation, using inspiring stories, parables, examples, testimonies that touch the heart.
- 2) **Education:** Enlightened insight into the faith, explained in a manner that opens people’s minds to the truth of the faith; clear, orderly presentation that helps people to remember what they are hearing.
- 3) **Wisdom:** Practical application and wisdom; suggestions and examples that speak to our daily lives, and help us to apply what we learn.

A teacher should be open to the Spirit working in all three of these areas, but some teachers may have a stronger gift in one area more than the other ones.

The Holy Spirit as our Teacher

Jesus told his followers that “The Advocate, the Holy Spirit that the Father will send in my name – he will teach you everything and remind you of all that I told you” (John 14:26); “the Spirit of truth... will guide you to all truth” (John 16:12-15). 1 John 2:24-27 confirms these words of Jesus by describing the “anointing” of the Spirit that teaches us inwardly. However, we can only trust this anointing if we remain in what we “heard from the beginning.” We must be rooted in the actual historical person of Jesus, his

teaching, and the leadership structure he created in giving special authority to the apostles (the gift of the hierarchy in the Church). Teachers need to be open to the Spirit (charismatic) and rooted in the official teaching of the Church (Scripture and hierarchical teaching). Then we can teach in the full grace of the Holy Spirit, which works in harmony with Scripture and Church teaching.

Who Should Teach?

James 3:1 tells us that “Not many of you should become teachers...for you realize that we will be judged more strictly.” All of us, who have the Spirit teaching us inwardly, are called to be teachers of our own children, and other people whom God places in our circle of influence. However, those who teach in some official capacity before Church groups should seek to have their teaching gift discerned and tested. In smaller prayer groups this may mean seeking a wise feedback person from outside the group. We are to have the attitude that we teach only if we are led by God to teach, and, secondly, we teach only what God wants us to teach. Teaching cannot come from a desire to be seen in the front of a group, or to share all our favorite ideas. It is a gift of the Spirit and a service for the building up of the body of Christ. Teachers are usually those in leadership in the prayer group and those who have a recognized charism of teaching.

When I was in college, I was part of a prayer group. One of the leaders of the group, who had a strong gift of teaching, mentored me in this gift. First, he saw signs of this gift in me. Then he had a pattern for mentoring me more deeply into this gift. These are some of the signs that a person may have the charism of teaching:

- 1) Consistently reads Scripture.
- 2) Daily prayer life, meditating on Scripture and reflecting with the Holy Spirit on life experiences.
- 3) Desire to keep learning about the faith.
- 4) Experiences insights into the faith through a word of knowledge (insight into the meaning of the faith) and word of wisdom (insight into the practical living of the faith). While a word of knowledge can be an insight into how God is acting (i.e. God is healing a person with cancer), it can also be an insight into the meaning of the faith that leads the community more deeply into this truth.
- 5) Shares ideas with others in a clear, understandable manner.

If the signs are there, then the mentoring process in the charism of teaching can begin:

- 1) Give an outline of the talk with related Scripture passages. A chapter of a book or an article (Pentecost Today magazine) could also be used.
- 2) Prayerfully (asking the Spirit’s guidance) read the outline and Scriptures, meditating on them, seeking to let the message sink into you first before seeking what God wants you to share with others. Then the teaching can be an overflowing of what God is doing in you.
- 3) Be open to the Holy Spirit giving you inspirational examples and stories from your own life that can be used in the teaching.
- 4) Cover the main content clearly. Some teachers get so caught up in their enthusiasm (or nervousness) that they go on and on, but do not cover the major

- areas of the teaching clearly. People need good roots, not just enthusiasm (Lk 8:13: “Sower and seed” parable).
- 5) Seek practical wisdom from the Spirit that helps the listeners to put the teaching into practice.
 - 6) Continue being open to the Spirit’s direction before the teaching (especially to inspired “words” shared during the prayer meeting), and even while you are giving the teaching. Sometimes the Spirit will inspire or remind you of something important to share in the midst of the teaching.
 - 7) Ask the Holy Spirit to anoint your presentation of the teaching that it may manifest God’s word with joy, power, and clarity.
 - 8) Seek the Holy Spirit’s guidance in the practical matters of keeping your teaching within the timeframe you are given, and how to apply the teaching to the particular audience (beginners, more experienced, etc.). It is important not to go too long in a short meeting, or use theological language that beginners might not understand. Most teachings in a prayer group will be between 10 and 30 minutes.

Pattern of Teachings at Prayer Meetings

Different religious groups and movements have been given particular graces (charisms) for the renewal and building up of the Church. The Charismatic Renewal’s major grace can be described as, “Renewing the grace of Pentecost in the life and mission of the Church, and being a reminder in the Church of the importance of the Holy Spirit in every aspect of Catholic life.” Therefore, teaching ministry in charismatic groups should have a special focus on the Holy Spirit. This would include baptism in the Spirit, the charisms of the Spirit, the fruits of the Spirit, prayer that is led and empowered by the Spirit, etc. Secondly, we teach about all areas that are important for Catholic life, but we are especially conscious to show how the Holy Spirit is important for each topic. This would include the Spirit’s role in evangelization, in decision making, in family life, in communication and relationships, in developing groups, in pro-life ministry, in counseling, in overcoming compulsions and addictions, in the Mass, in preaching and teaching, etc. We are called to help people to understand that the Holy Spirit is essential for all areas of growth in union with God (prayer), holiness and transformation, healing, community building (family life), and empowerment for all aspects of ministry.

The core leadership of the prayer group along with those with a recognized gift of teaching should spend time each year (or half year) discerning what should be the pattern of teaching in the prayer meeting. Discerning involves prayerfully reflecting and discussing what God seems to be saying to the group through:

- 1) Special emphases given by the pope, bishops or your pastor (ex. Year of St. Paul).
- 2) Special emphases through Catholic Charismatic leadership internationally, nationally and in your diocese.
- 3) The central teachings about the Holy Spirit that need to be covered regularly: Yearly Life in the Spirit Seminar; Growth in the Spirit Seminar; explanation about the goal and mission of charismatic renewal in the Church; charismatic gifts; praise and worship; prayer life open to the Spirit; holiness and transformation in the Spirit (fruits of the Spirit and overcoming the flesh); community in the Holy Spirit; prayer and healing ministry in the Spirit, etc.

- 4) The particular needs you sense in your group.
- 5) Topic areas that God has been putting on the hearts of the leadership for the group's ongoing direction and growth.

Resources for Teaching Topics

Leaders, who discern well the direction for their prayer groups, are the ones who regularly seek good teaching for themselves. The essential starting place is Scripture and the Catechism of the Catholic Church. The National Service Committee for the Catholic Charismatic Renewal and your diocesan liaison or renewal center are important resources. The National Service Committee resources (Chariscenter USA) include:

- 1) Pentecost Today magazine: Quarterly magazine with many helpful articles.
- 2) Life in the Spirit Seminar, Team Manual.
- 3) There's Always More, Expecting New Fire, Growth Seminar.
- 4) National Service Committee Leaflets: Charismatic Prayer Meetings; The Gifts of the Holy Spirit; Understanding and Exercising the Gift of Prophecy; Prayer Ministry; Living Baptized in the Holy Spirit.
- 5) Other resources on the web page (www.nsc-chariscenter.org).

I recommend two recent books that teach about charismatic renewal (both from St. Anthony Press-Servant Books): The Sober Intoxication of the Spirit by Fr. Raniero Cantalamessa and Charismatic Spirituality by Steven Clark. Each chapter of these books could be the basis of a teaching.

The Discipleship Attitude in a Teaching Prayer Group

I like to say in a leadership development course that we are first learners, second leaders, always disciples. St. Paul teaches us to “strive eagerly for the spiritual gifts” (1 Cor 14:1). As disciples of Jesus, we want to be eager learners who are striving to grow into the full maturity of Christ, our Head. We want the “renewal of our minds” in Christ, so that we understand life through the mind of Christ. An ongoing teaching ministry in prayer groups makes people hungry for the word of God. It takes planning, discerning and work. However, in order to bear fruit 30, 60 and 100 fold we need to develop strong roots by letting the seed of the word of God enter into us deeply. The Spirit of Truth, our Advocate, is the best of teachers. He reminds us of all the things Jesus taught, and makes Jesus' words become alive for us. Let us use good teaching tools, and invite good teachers to our meetings. Let us pray and be open to the signs that some people in our groups may have the call to develop the charism of teaching. Let us be teacher-reminders in the Church of the importance of the Holy Spirit in every aspect of Catholic life. Holy Spirit, bestow on us generously the charism of teaching for the building up of the body of Christ!

Raising Up New Leaders

Fr. Bob Hogan, BBD (bhogan@stmarymagdalena.org)

- A) **Passing on the Call and Gift**: Leaders and core groups need to be aware of the need to raise up new leaders who understand the group's call and vision, and have the gifts, skills and experience to continue God's plan for the group.
- We need to be **individual plants** growing in the Lord, but as leaders, we also need to be people who know how to grow a **crop/garden** with the Lord.
 - We need to help others to live their call and gifts for the Lord.
- B) **Leadership Balance**: Groups need both:
- 1) New Life, and
 - 2) Gained Wisdom and Continuity.
- We need to be bringing new people into leadership roles, but not completely losing the wisdom of past leaders.
- C) **Preparing People For Leadership Roles** (core group member, music leader, praise and worship leader, prayer team leader, organize hospitality, organize services like the book table, leadership team member, etc.):
- 1) Teach on **Servant Leadership** regularly in the group.
 - 2) Use **Discernment of Charisms** sheet to help people to know and be empowered to use their gifts.
 - 3) Invite people to more leadership who **come consistently**, and demonstrate signs of **commitment, understanding the group's vision, and wisdom in relating with people**.
 - 4) Give **smaller opportunities** of servant leadership to people for a limited time to practice and test/discern their leadership abilities.
 - 5) Have the person work with a **mentor** for a few months. The mentor shares his/her experience, and reflects with the person on their experiences in growing in leadership.
 - 6) Invite the person to join the **core group**.
 - 7) Every 6 months, the core group should prayerfully discuss **possible new people** that can be invited to serve in various leadership areas.

A NEW GENERATION OF LEADERS LED BY THE SPIRIT

As the Holy Spirit in Scripture anointed young adults like David, Mary and Timothy, we invite young adults to grow in leadership gifts, allowing the Holy Spirit work through them in building up God's people. Come to receive the wisdom, power and love of the Holy Spirit for serving others.

Teacher: Fr. Bob Hogan, BBD. Fr. Bob has given Leadership Training Workshops for many groups/conferences in the United States.

Participants: Need to be 18 to 40 years old.

Cost: No cost. You will be given a chance to make a donation to the Catholic Center for Charismatic Renewal at sessions 3 and 6.

Place: Hall of St. Mary Magdalen Church (1710 Clower St, 78201).

Time: 7:00 pm. to 9:00 pm. on Thursdays. We will join the St. Mary Magdalen Prayer Group at 7:00 pm. for Song, Praise and Worship for the first 45 minutes of the sessions.

Dates: April 8, 15, 22 and May 20, 27, and June 3, 2010

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- Topics:** 1) April 8: **Athletes of Prayer:** The Spirit-led attitudes and prayer life of a leader.
- 2) April 15: **Wisdom in Relationships:** Communicating and relating led by the Spirit.
- 3) April 22: **Power Gifts of God:** Receiving gifts of the Spirit (charisms) for leadership.
- 4) May 20: **Community Builders:** Building community and developing leadership groups.
- 5) May 27: **Going Deeper:** Leadership ministry that enables people to go further and deeper.
- 6) June 3: **Prophetic Vision:** Vision and planning led by the Spirit.
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Register by calling the Catholic Center for Charismatic Renewal at 226-7545 before April 6. Please give your name, phone number, and e-mail address, if you have one.

A NEW GENERATION OF LEADERS LED BY THE SPIRIT
TOPIC 1: ATHLETES OF PRAYER

- A) Biblical Roots for a Prayer Athlete: Going for the prize.
- 1) Jesus on Discipleship: Luke 14:25-33: Take the call seriously.
 - 2) Philippians 3:7-16: Life is Christ; keep running.
 - 3) Hebrews 12:1-13: Run the race; accept discipline as a gift.
 - 4) 1 Thessalonians 5:16-24: Prayerful; open to the Spirit and testing; becoming holy.
 - 5) Paul to the young leader Timothy.
 - 1 Tim 4:12-16: Young and growing.
 - 1 Tim 6:11-14: Fight the good fight of faith.
 - 1 Tim 3:1-13: Qualities of Church Leaders.
 - 2 Tim 2:1-13, 22-26: Soldier of Jesus Christ.
- ***Get beyond not feeling worthy; stay humble, teachable, prayerful.
- Reluctant Moses to Great Leader: Exodus 3:11-12; 4:1, 10, 13.
 - Youngest Son, David, Anointed/Confident: 1 Samuel 16:10-13; 17:26-36.
 - Overwhelmed Peter will become a Fisher of Men: Luke 5:1-11
- B) Daily Prayer Life of a Leader Led by the Spirit (“Developing an Ongoing Prayer Life” handout sheet).

A NEW GENERATION OF LEADERS LED BY THE SPIRIT
TOPIC 2: WISDOM IN RELATIONSHIPS

A) The two part secret to healthy communicating and relating led by the Holy Spirit:

- 1) **Dying to self:** Jesus means “savior.” Saved from self-centeredness. Defeating the power of:
 - a) **Sin** (through repentance and forgiveness),
 - b) **The Flesh** (Galatians 5:13-21 reactive desires; Gal 5:25, “Now those who belong to Christ Jesus have crucified their flesh with its passions and desires:” 1 John 4:16-19, the perfect love of Jesus on the cross gives us confidence and casts out fears),
 - c) **The World** (peer pressure to fit in, and thinking like the world to get ahead): Putting on the mind of Christ with the courage to stand against worldly ideas and pressures (see Romans 12:1-2).
 - d) **The Devil** (paralyzes us with fear and lies): Realizing the authority you have over evil spirits in Jesus’ name; not worry about the devil, but resist him strong in your faith and he will flee. Becoming honest, not lying to protect oneself. Lying keeps things in darkness.

***Every day ask the Holy Spirit to show you the ways you need to die to yourself, and bring these areas to the cross of Jesus to experience his unselfish love and victory in your life. Put into practice what the Spirit shows you.

- 2) **Opening to the flow of the Holy Spirit’s power, love and wisdom:** Christ means “the Anointed One/Anointed with the Spirit.” Filled with Divine qualities.
 - a) **The Fruit of the Spirit** (Galatians 5:22-26 love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, self-control by living in and by the Spirit, following the Spirit, guided by the Spirit. We grow in Spirit-led responses to life, rather than fleshly reactions. The Spirit teaches us when to patiently wait and bear with people; when to speak up and stand firm in a respectful way; and when to be encouraging and affirming. We learn to respond to situations by “flowing” with the Spirit, rather than reacting with “flee, fight, or feel too much” reactions.
 - b) **Daily Relationship with your Advocate** (John 14:15-18,25-27; 16:7-15: Counselor, teacher, helper, guide, partner who gives you power, love and wisdom (Tim Duncan and Mother Teresa). We talk with the Holy Spirit every day about our life events so he can develop compassion, understanding, the

fruit of the Spirit, and wisdom in us.

- c) **Secure Identity:** (Romans 8:14-17, 28-39) The Holy Spirit witnesses to our spirit that we are children of God and heirs with Christ giving us a secure identity. We have confidence that all things work for good as we seek to follow the Lord, and that his love can overcome anything.
 - d) **Servant's heart:** Jesus said that he did not come to be served but to serve and to give his life for others. Do I put others before myself? Do I think of the common good? Less self-centered and more aware of others.
 - e) **Attentive, Empathetic Listening:** The Holy Spirit gives us an inner quiet and attentiveness that trains us in truly listening to others (see sheets on **Listening and Qualities that Strengthen Group Interaction**).
- B) Relational Wisdom:
- 1) **Inviting not Demanding Attitude:** Seek agreement on when to talk; do not surprise people when raising sensitive issues; say a little and get feedback, rather than hitting them with the whole thing; seek understanding of each other, not winning the conversation.
 - 2) **Understanding Relational Styles:**
 - a) Affective (first response on the “feeling” level).
 - b) Behavioral (first response on “doing” level).
 - c) Cognitive (first response on a “thinking” level).
 - 3) **Task-oriented versus People-oriented:** Focusing on what needs to get done or focusing on everyone feeling comfortable and involved.
 - 4) **Relaxed yet Focused:** The Holy Spirit gives us peace, identity and companionship that helps us to relax (so the best of us comes out), and he gives us a listening attentiveness that helps us to focus more on others than on ourselves.
 - 5) **Positive and Open to Feedback:** Speak in a positive, upbuilding way, overcoming one's negativity. At the same time, promoting healthy feedback and an atmosphere where people can raise different/disagreeing ideas.
 - 6) **Awareness of Male-Female Emotional Intimacy Affecting Physical Desires:** Need a healthy caution; not fearing being friends with the opposite sex, but respecting healthy cautions and boundaries.

A NEW GENERATION OF LEADERS LED BY THE SPIRIT
TOPIC 4: COMMUNITY BUILDERS

A) The Importance of Community Building in the Scriptures.

- 1) “The Full Role of the Holy Spirit” Leaflet: Section on Building Communities.
- 2) “Charisms and Community Building” Handout.

What has been your best experiences of community? (discuss in 3’s then large group).

B) Building Community and Teamwork.

- 1) Thinking “connectively,” group awareness and common good; move from being too self-preoccupied. How can you practice this?
- 2) Qualities that help group-mindedness: “Qualities That Strengthen Group Interaction” handout.
- 3) Qualities of Teamwork: “Developing Teamwork in Prayer Groups” handout.
- 4) Types of community:
 - a) Roman Catholic Church
 - b) San Antonio Christians united for our city.
 - c) Archdiocese of San Antonio (newspaper, Catholic radio, television, etc.).
 - d) Local Parish (Sunday Mass, bulletin, groups, services, education, etc.).
 - e) Prayer Group, Faith Sharing Group, Bible Sharing Group, etc.
 - f) Neighborhood community for faith support and evangelization.
 - g) Prayer and Sharing Partner (s).
 - h) Men, Women, Family groups.
- 5) What individuals and communities is God calling me to relate and grow with?

A NEW GENERATION OF LEADERS LED BY THE SPIRIT

TOPIC 5: GOING DEEPER

- A) Goal: Leadership ministry that enables people (you and others) to go farther and deeper; beyond initial experiences to a mature Christian lifestyle of growth, transformation and service.
- B) What can keep us at a standstill?
- 1) Unresolved Past: Paralyzed by hurts, traumas that caused fears, insecurities. We need our past to become a new creation in Christ. Steps for new creation:
 - a) Bring events to Jesus and his light. See life honestly without hiding, lying, shame or blame. Naming wrongs in yourself and others. Ask the Holy Spirit to help you see your life clearly and honestly. Let Jesus walk with you through your life story.
 - b) Step of self-respect: Naming the wrongs that were not your fault.
 - c) Step of repentance: Admitting my own part in the wrongs.
 - d) Step of forgiveness: Forgiving those who have hurt me and loved ones.
 - e) Sharing your story with a trusted person.
 - f) Receiving prayer for healing.
 - 2) Unfocused Present: Have not learned a disciple's habits.
 - a) Lack of discipline in prayer and spiritual growth habits.
 - b) Lack of discipline in eating, sleeping, exercising habits.
 - c) Lack of discipline in speech habits: Gossip, not listen well, not speak up when you should.
 - d) Having priorities and a schedule that you develop in prayer: God's priorities.
 - e) These positive habits help us to overcome a depressed lack of energy or a compulsive activity and busy-ness.

- 3) Anxious Future: Wandering, worried, directionless; little sense of calling and vision. Learning to follow your callings, not your preferences (next week we will focus on growing in a sense of vision).

C) What enables us to go deeper? Teaching Ministry that touches 4 areas.

- 1) Heart Growth: Laying down our lives for others with Jesus; sacrificial service.
- 2) Mind Growth: Putting on the mind of Christ; growing in understanding and wisdom; developing reading and study habits (bible, catechism saints, etc.).
- 3) Spirit Growth: Living a divine partnership with your Advocate, the Holy Spirit. Having a prayer/sharing partner (spiritual direction).
- 4) Will Growth: Courage and strength to act on God's callings; to reach out in service, get involved in a group, and to share your faith.

D) Growing Upward, Inward, Outward:

- 1) Upward union with God; inward transformation; outward ministry and community.
- 2) Handout on "Living in Union with the Holy Spirit."

E) Helping others to go deeper through evangelization and prayer ministry.

- 1) Full healing and growth only we as we give, serve and use our gifts.
- 2) See handouts on "Evangelization" and "Prayer Ministry for Evangelization."

A NEW GENERATION OF LEADERS LED BY THE SPIRIT

SESSION 6: PROPHETIC VISION

A) Goal: Vision and planning led by the Spirit for self, ministry, and groups.

- 1) Amos 3:7, “Indeed the Lord God does nothing without revealing his plan to his servants, the prophets.” Must be daily “athletes of prayer,” open to the Holy Spirit’s guidance, direction and vision.

- 2) Habakkuk 2:2-4: “Write down the vision clearly upon the tablets, so that one can read it readily. For the vision still has its time, presses on to fulfillment, and will not disappoint; if it delays, wait for it, it will surely come, it will not be late. The rash man has no integrity; but the just man, because of his faith, shall live.” Keeping a prayer journal: What do I sense the Lord saying for my life, and for the people that I am called to be partners in growth and ministry. The rash person acts without praying and waiting on the Lord.

- 3) How to sense the Lord’s Vision?
 - a) Writing down what strikes you in your prayer time.
 - b) Regularly ask the Lord for his vision (direction) for your life.
 - c) Regularly ask the Lord for his vision for your group/ministry.
 - d) Learn and ponder the vision of the group. What is your calling and charism (spiritual gift)?
 - e) The leadership team should seek God’s vision together. Ask people to prepare beforehand with prayer, and then share these ideas in the group.
 - f) If it is the Lord’s direction, the people will sense common ideas, connections in ideas that they share, inner spiritual confirmation, and a sense of the Lord’s presence and peace. Do not give up when it takes a while to sense agreement.
 - g) Some people have stronger vision gifts. Have these people share what they are sensing. Then build on these ideas with the participation of the whole leadership team.

B) A Full Vision:

- 1) Roman Catholic Church and Archdiocese of San Antonio Vision:

- 2) Catholic Charismatic Renewal Vision:

- 3) St. Mary Magdalen Church and Brothers of the Beloved Disciple Vision:

- 4) Ministry Vision:

- 5) Group (community) Vision:

- 6) Personal Calling/Vision:

Evangelization: Sharing About Jesus Christ

A) Group Gatherings: Mass, Sacraments, Parish groups, Prayer Groups, Retreats, etc.
See these events as a time for encountering Jesus Christ.

1. Creating an atmosphere that helps people to be open to God's presence:

- a) Faith: Believe that God is in your midst where 2 or 3 gather in his name.
Invoke and believe that the Holy Spirit will come. Intercede before hand.
Have others intercede. Jesus stands at the door and knocks...
- b) Love: Welcome people affectionately and respectfully.
Serve one another like Jesus.
Listen from the heart and show interest in them.
- c) Hope: Be expectant that God wants to touch people.
Create an atmosphere of expectancy.
Tell people that, if they reach out to God (ask, seek, knock), they will experience the Lord's presence and love.

B) Personal Sharing:

1. Start a Conversation: Jesus and the woman at the well (Jn 4); Jesus on road to Emmaus (Lk 24:13-35); Philip and the Ethiopian (Acs 8:26-40).

- Listen first; show interest; meet where they are at; lead them to want to find out more about Jesus.

2. Share a Favorite Story, Event, Teaching of Jesus: Your top 5 Jesus Stories.

- Let them know how these stories have touched you and made you want to grow closer to Jesus. Stories that show his love; what he did for us; who he truly is.

3. Give a Witness/Testimony:

Three parts:

- a) Your life before Jesus became more real for you: What have been the struggle areas in your life that led you to see your need for Christ?

- b) Describe the way Jesus became more real in your life? Reflect on the persons, events, prayer experiences, retreats, conferences, Scripture passages, answered prayers, etc. that God used to touch your heart.
- c) The difference Jesus continues to make in your life now.

Presentation:

- a) Ask the Holy Spirit to work through you. The Spirit gives us both the desire and inspiration to share our faith. Be humble, yet confident.
- b) Take a couple slow, deep breaths, remembering the Spirit is the breath of God.
- c) Stand straight; don't slouch.
- d) Look around at people; not just at your notes or at the people you know.
- e) Do not put yourself down if you are nervous or make some mistake. Take a breath and continue.
- f) If you are not sure how to end, just say "amen."

4. Extend an Invitation: Jesus said to people "Come and see."

- a) Invite to come to a Mass, prayer group, retreat, or talk with you.
- b) Ask if you can pray with them (needs, concerns, blocks, hurts, etc.).
- c) Invite to make a new personal covenant with Jesus (personally inviting Jesus to be at the center of your life), since Jesus has made a new covenant with us in his blood. Encourage them to speak this in their own heart to Jesus. You may also lead them in a prayer that they can repeat after you. Here is one example:

Jesus I love you/ I am sorry for my sins/ Thank you for loving me/
 And forgiving me/ Heal my hurts/ Help me to forgive those who have hurt
 me/ I want to love you/ And follow you/ All the days of my life/
 Fill me with your Holy Spirit/ I entrust my future to the Holy Spirit/
 I ask your Spirit to work through me/ Amen.

ENCOUNTERING JESUS

- 1) Love your enemies and pray for those who persecute you, that you may be children of your heavenly Father, for he makes his sun rise on the good and the bad, and rain on the just and unjust (Mt 5:44-5).
- 2) “Do not worry about your life, what you will eat, or about your body, what you will wear...(God takes care of the birds and the flowers),,,Are not you more important than they...seek first the kingdom of God and his righteousness and all these things will be given to you besides”(Mt 6:25-34).
- 3) “Do to others whatever you would have them do to you”(Mt 7:12).
- 4) A woman suffering hemorrhages(bleeding) for 12 years came up behind Jesus and touched the tassel (fringe) of his cloak. She said to herself “If only I can touch his cloak, I shall be cured. Jesus turned around, saw her, and said, “Courage, daughter! Your faith has saved you.” And from that hour the woman was cured”(Mt 9:20-22).
- 5) “Whoever loves father or mother more than me is not worthy of me, and whoever loves son or daughter more than me is not worthy of me; and whoever does not take up his cross and follow after me is not worthy of me. Whoever finds his life will lose it, and whoever loses his life for my sake will find it”(Mt 10:37-39).
- 6) “Come to me, all you who labor and are burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am meek(gentle) and humble of heart; and you will find rest for yourselves. For my yoke is easy, and my burden light”(Mt 11:28-30).
- 7) (Around 4:00 in the morning) Jesus came toward the apostles who were in a boat, walking on the sea. They were terrified. “It is a ghost;” they cried out in fear. Jesus said, “Take courage, it is I; do not be afraid. Peter said, “Lord, if it is you, command me to come to you on the water.” Jesus said, “Come.” Peter began to walk on the water toward Jesus. But when he saw how strong the wind was he became frightened; and, beginning to sink, he cried out, “Lord, save me!” Immediately Jesus stretched out his hand, caught him, and said “O you of little faith, why did you doubt?” After they got in the boat the wind died down. All said, “Truly, you are the Son of God”(Mt 14”22-33).
- 8) Jesus said to his apostles, “Who do you say that I am?” Simon Peter said in reply, “You are the Messiah(Christ), the Son of the living God.” Jesus said, “Blessed are you Simon. For flesh and blood has not revealed this to you, but my heavenly Father. And so I say to you, you are Peter, and upon this rock I will build my church, and the gates of the netherworld shall not prevail against it. I will give you the keys to the kingdom of heaven”(Mt 16:15-19).
- 9) The disciples said, “Who is the greatest in the kingdom of heaven?” He called a child over, placed it in their midst, and said, “Amen, I say to you, unless you turn and become like children, you will not enter the kingdom of heaven. Whoever humbles himself like this child is the greatest in the kingdom of heaven. And whoever receives one child such as this in my name receives me”(Mt 18:1-5).
- 10) “If two of you agree on earth about anything for which they are to pray, it shall be granted to them by my heavenly Father. For where two or three are gathered together in my name, there am I in the midst of them”(Mt 18:19-20).
- 11) “Lord, if my brother sins against me, how often must I forgive him? As many as seven times?” Jesus answered, “I say to you, not seven times but seventy-seven times.” Parable of king who forgives a servant a huge amount, but then the servant will not forgive someone a small amount. King puts man in prison because he would not “forgive his brother from his heart”(Mt 18:21-35).
- 12) You know that the rulers of the Gentiles lord it over them, and make their authority felt. It shall not be so among you. Rather, whoever wishes to be great among you shall be your servant. I did not come to be served, but to serve and to give my life as a ransom for many (Mt 20:25-28).
- 13) “You shall love the Lord, your God, with all your heart, with all your soul, with all your mind, and

with all your strength, and your neighbor as yourself”(Mt 22:36-39).

- 14) Agony in the garden: “Abba, Father, all things are possible to you. Take this cup (of suffering) away from me, but not what I will, but what you will”(Mk 14:36).
- 15) Words from the cross: “My God, my God, why have you forsaken me?” “Father, forgive them, they know not what they do.” “Father, into your hands I commend my spirit.” To Mary, “Woman, behold your son. Son, behold your mother.” “It is finished(accomplished, fulfilled).”
- 16) Sinful woman weeps on Jesus’ feet and wipes with hair. Jesus said, “I tell you her many sins are forgiven; hence, she has shown great love. But the one to whom little is forgiven, loves little.” Jesus said, “Your sins are forgiven...your faith has saved you; go in peace”(Lk 7:36-50).
- 17) Good Samaritan: Man is victim of robbers, badly beaten. Jewish priest passes on other side, but a Samaritan was moved with compassion and helps. He treats him as his neighbor (Lk 10:29-37).
- 18) “Ask and you will receive, seek and you will find, knock and the door will be opened to you.” Father in heaven will give good gifts and the Holy Spirit to those who ask (Lk 11:9-13).
- 19) Leaves 99 to find the lost sheep. “More joy in heaven over one sinner who repents than over 99 righteous people who have no need of repentance” (Lk 15:1-7)
- 20) Prodigal Son: Father who joyfully welcomes his son back (lost and has been found) after the son took his inheritance and left the family. Second son does not want to forgive (Lk 15:11-32).
- 21) Poor widow’s two small coins: “She put in more than all the rest; the others gave from their surplus wealth, but she, from her poverty, has offered her whole livelihood”(Lk 21:1-4).
- 22) Last Supper: This is my body which will be given for you; do this in memory of me...This cup is the new covenant in my blood, which will be shed for you (Lk 22:14-20).
- 23) Jesus appears to 2 disciples on the road to Emmaus after his death and shows them that the messiah had to die for us. They recognize that it is Jesus when he breaks bread with them (Lk 24:13-32).
- 24) “For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish, but might have eternal life”(Jn 3:16).
- 25) “My Father gives you the true bread from heaven...I am the bread of life; whoever comes to me will never hunger, and whoever believes in me will never thirst”(Jn 6:32,35).
- 26) Woman caught in adultery brought to Jesus to test him. Moses said we could stone her. Jesus said, “Let the one among you who is without sin be the first to throw a stone at her.” All left beginning with the oldest. “Has anyone condemned you.” She replied, “No one, sir.” “Neither do I condemn you. Go and from now on do not sin anymore”(Jn 8:3-11).
- 27) “I am the good shepherd...who lays down his life for his sheep”(Jn 10:1-18).
- 28) Jesus raises Mary and Martha’s brother, Lazarus, from the dead. Jesus wept. “I am the resurrection and the life; whoever believes in me, even if he dies, will live...do you believe this?”(Jn 11:1-44).
- 29) Jesus washes his disciples feet: “You call me teacher and master, and rightly so, for indeed I am. If I have washed your feet, you ought to wash one another’s feet”(Jn 13:1-20).
- 30) “I give you a new commandment: love one another as I have loved you”(Jn 13:34-35).
- 31) “Do not let your hearts be troubled...In my Father’s house there are many dwelling places...I am going to prepare a place for you...I am the way and the truth and the life”(Jn 14”1-6).
- 32) I am the vine, you are the branches...No greater love than to lay down your life for your friends. I call you friends...chose and appointed you to bear fruit (Jn 15:1-17).
- 33) Thomas doubts when others say they have seen Jesus risen. Sees Jesus and says, “My Lord and my God.” Jesus says, “Blessed are those who have not seen and have believed”(Jn 20:24-29).
- 34) Risen Jesus 3 times to Peter, “Do you love me? Feed my lambs/tend my sheep/follow me” (Jn 21:15-19). Healing of Peter who denied knowing Jesus three times after Jesus' arrest.

JESUS FIRST

Who is Jesus Christ?

A lasting encounter with Jesus Christ involves knowing, relating, and sharing. We can truly have an encounter with him that is more than “knowing information about him.”

- A) Knowing about him through the Scriptures so that he, and his life, truly inspires you.
- B) Relating with him through personal prayer, communal prayer (sacraments), and through making a personal covenant of love with him.
- B) Sharing about him: As you share about him with others you experience him working in you and through you by the Holy Spirit.

Biblical Summary of Jesus’ Life:

- 1) God Becomes a Human:
 Annunciation (Lk 1:26-38).
 Birth (Lk 2:1-20), the Word became flesh (John 1).
- 2) The Messiah/Christ/Anointed of the Spirit Appears:
 Baptism of Jesus and beginning of ministry (Lk 3:21-22; 4:1-37).
- 3) Authoritative Teacher:
 The Sermon on the Mount (Matthew 5-7), fulfilling the Old Covenant.
 Authoritatively interpreting God’s word (Jn 8:1-11).
- 4) Who Do You Say That I Am?
 Christ, Son Of God, and Suffering Servant (Mt 16:13-28).
- 5) Divine or Crazy? Call to Radical Discipleship:
 Putting Jesus before family and one’s own life (Lk 9:57-62, 14:25-33).
 Forgives sins (Lk 5:17-26).

Lord of the Sabbath (Mt 12:1-14).

6) The Bread of Life:

Jesus gives us his body and blood (Lk 22:14-20; Jn 6:22-69).

7) Servant, Foot Washer:

Lord and Master, yet servant to all (Jn 13:1-17).

8) Healer of our Wounds:

By his freely chosen death he breaks the power of sin and heals our wounds (fulfills Is 53:4-12 and Ps 22).

7 Last Words from the Cross as a healing process:

1. My God, my God why have you abandoned me?
2. Father, forgive them, they know not what they do.
3. Amen, I say to you, today you will be with me in paradise.
4. Father, into your hands commend my spirit.
5. Woman, behold your son. Son, behold your mother.
6. I thirst.
7. It is finished (accomplished, fulfilled).

9) Divine Victor:

Resurrection and Ascension (Mk 16, Mt 28, Lk 24, Jn 20-21).

Victory over sin and death; seated at God's right hand until all enemies are placed beneath his feet.

10) Sender of the Holy Spirit:

Power to be God's witnesses and evangelists (Lk 24:44-49; Acts 1:4-8; Jn 15:26-27; 16:5-14),

Spiritual gifts of the body of Christ (1 Cor 12-14; Rom 12; Eph 4)).

JESUS AND HEALING MINISTRY

1) Understanding/Trusting the Authority and Mission of the “Christ” (Anointed One):

-Messiah in Old Testament; Spirit in Jesus’ conception, baptism, Last Supper, Crucifixion, Ascension and Pentecost (all the important events of Jesus’ life).
 -Lk 4:16-21 (Is 61:1-2) “The Spirit of the Lord is upon me... Today this Scripture is fulfilled in your hearing” (building expectancy; an expectant faith attitude).

-Lk 7:20-23 & Acts 10:37-38: Jesus fulfilling the “Anointed One’s” mission.

2) Relationship of Preaching and Healing: Mt 4:23 and Lk 9:11 (The Word of God proclaimed prepares us for the manifestation of the presence and power of God).

3) Relationship of Healing and Mercy: Calling people to repentance and forgiveness.

-Mt 9:12-13

4) Relationship of Healing and Compassion/Love: Mt 9:32-38. Jesus looks with compassion on the troubled/abandoned, not with a hardened heart like the Pharisees.

5) Relationship of Faith and Healing: Jn 14:12-15 “will do greater things.” Jesus often asks, “Do you believe that I can do this?” and “your faith has saved/healed you.”

6) Followers of Jesus Share in his Authority to Heal (preach and deliver also):

- Mt 10:1,8 and Lk 9:1-2: Authority to the 12 to heal and deliver; “freely give” (generous attitude).

- 7) The 72 Disciples: Includes all of us; Lk 10:1-9: Power to heal, proclaim, deliver, impart peace.
- 8) Jesus' Final Commission and the Goal of Healing is to Make Disciples: Mt 28:18-20: With Jesus' authority go and make disciples, baptize, and "I will be with you always."
- Mk 16:15-18: Preach to the whole world; signs will accompany you.
- 9) Union with Jesus and Healing: Jn 15:4-8: Vine and branches union with Jesus' words and person; so you can ask and receive; bear much fruit and glorify the Father.
- 10) Bold Faith: Acts 4:29-30: Speak word with boldness; heal signs, wonders.
- 11) The Spiritual Gift (charism) of Healing: 1 Cor 12:7-10: "To each individual the manifestation of the Spirit is given for some benefit," including "gifts of healing."

-1 Cor 14:3: The goal is to benefit other, build up, encourage, bring solace/comfort; not to make myself feel important, get recognized or praised. To God be the glory!

Prayer Ministry for Evangelization

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- A) Yes, healing! But go beyond healing to evangelization and empowered living!
- Repentance and forgiveness, healing, commitment to Jesus Christ, baptism in the Spirit, empowered living in the Spirit (holiness, service, spiritual gifts).
 - Healing is not an end in itself. It is a removal of blocks to the goal of full life in the Spirit.
- B) Sharing and Praying the Good News: “Now when they heard this, they were cut to the heart, and they asked Peter and the other apostles, “What are we to do, my brothers” (Acts 2:37)? What is the Good News that we proclaim to people and then help them to experience it in their lives through prayer?
1. God’s Love: God so loved the world that he sent us his only beloved Son. Jesus loved us so much that he gave his life for us. When we know we are loved we feel secure. However, human love is imperfect. Only God’s perfect love gives us true freedom and security. Help the person to get to know and meet the person of Jesus. Share how his love can be seen in his birth, his healings, the woman caught in adultery (Jn 8:1-11), washing of the feet, Jesus’ love on the cross, etc. Ask if they would like to experience this love.
 2. Salvation through Jesus Christ: Jesus took all our sins and wounds upon himself to save us from our sins. By his wounds we are healed! Receiving salvation involves repentance and faith:
 - a) Repentance: First, it is a change of direction. Tell Jesus that you are sorry for following your own direction for your life, and now you choose to go in his direction. Second, it is asking forgiveness for particular sins from Jesus, and through the Sacrament of Reconciliation. Third, it is choosing with Jesus’ help to forgive those who have hurt you. Lack of forgiveness can block our receiving Jesus fully.
 - b) Faith: Believing in Jesus and what he has accomplished for you; trusting yourself to him as his disciple; expecting that he will do in you all that he promised.

Example:

Have you told Jesus that you want him first in your life as your Lord and Savior? Jesus said that in order to be his disciple we must love him more than father and mother, wife or husband, children, and even your own life. When we love him first we are filled with the source of love, and then we love everyone else better. Would you like me to pray with you to welcome Jesus into your heart? You can repeat after me: Jesus I love you

(R)...I am sorry for my sins (R)...Thank you for loving me and forgiving me (R)...Heal my hurts (R)...I forgive those who have hurt me (R)...I want to follow you all the days of my life (R). Invite them to talk with Jesus in their heart and then to vocalize their own prayer to Jesus.

3. New Life in the Spirit: Jesus' ways are too hard for us by human efforts alone. We need the Holy Spirit who gives us divine love, power, guidance and wisdom. Jesus made it very clear the need for the Holy Spirit. He did not start his ministry until the Holy Spirit came upon him at his baptism. At the Last Supper Jesus said that it was better that he leave them so he could send the Holy Spirit. After his Resurrection when Jesus was going to ascend to heaven he told his disciples to wait and pray until they received Power from on High, the Holy Spirit.

- a) We have the Holy Spirit in us through our baptism, but we are called to "stir into a flame" this gift. We ask Jesus for this gift and let go of seeking to control our lives by ourselves. We accept the Holy Spirit as our Advocate, Counselor, Guide, receiving his strength, love, peace and presence. John the Baptist said that Jesus would be the one who would baptize us in the Holy Spirit. Would you like me to pray for you for this renewal in the Spirit in your life?

C) Practical Suggestions for Prayer

1. Building expectant faith: Encouraging that if they are asking, seeking and knocking, they will receive, find and see doors open for them. Ask if you can pray with them that God will show that he is reaching out to them this week.
2. Do not rush into a prayer: Say to the person, "let us ask the Lord how we are to pray." Praise God; pray in tongues; wait for a sense of the Holy Spirit's presence and anointing. Otherwise, we tend to just give encouraging words. We need to face our temptations to pray in the flesh, rather than in the Spirit. We need ongoing purification. Here are some examples of ways the flesh influences us:
 - a) Quick responders whose minds are sparked quickly by an idea sparking another idea, or people with active imaginations. One idea sparks another so they go on too long in the prayer and it loses its full effectiveness.
 - b) Wanting others to feel my immediate love and concern leads to praying too quickly.
 - c) Wanting people to see me as "capable." (Why are they taking so long to pray for me?)
 - d) Feeling "left out" if others who are praying with me for someone, are saying a lot, so I have to come up with something.
 - e) Wanting to get an inspired "word" for someone so much that I share something I remember from the past.
 - f) Liking the attention I'm getting from the person I am praying with.

3. Trinitarian prayer: To the Father; through, with and in Jesus Christ; in union with the Holy Spirit (through the power of the Holy Spirit).
4. Vine and branches prayer (Jn 15:1-8): “Whoever remains in me (Jesus) and I in him will bear much fruit, because without me you can do nothing...If you remain in me and my words remain in you, ask for whatever you want and it will be done for you. By this is my Father glorified, that you bear much fruit and become my disciples.” Remain in Jesus and his Word through the Sacraments, daily prayer time and Scripture reading; finding your main identity as a disciple of Jesus. Our union with Jesus leads to the Father being glorified; bearing much fruit; and seeing prayers answered.
5. After healing prayer ask the person if they have ever made a personal commitment to Jesus asking him to be at the center of their life. If they do this, explain that Jesus told us to pray for the Holy Spirit. Ask them if you can pray with them to be baptized in the Spirit as a renewal of the graces of their sacramental Baptism.
6. After prayer for renewal in the Spirit, ask if they have ever heard about the gift of praying in tongues. Explain how this can be a big help to our prayer life in our hectic and stressful world. It can be hard to focus, slow down and listen. The gift of tongues helps us in entering God’s presence. Jesus said that we must become like a little child to enter into the kingdom of God. To receive the gift of tongues we must make sounds as a prayer of praise and love to the Father, like a child making sounds to their parents. At some point the Holy Spirit takes over the sounds and we begin to speak in a prayer language that comes without any effort.
7. When people feel burdened or persecuted, pray for renewed strength and boldness through the Holy Spirit (see Acts 4:23-31). Do not let people focus on just getting rid of their problems. Exhort and encourage them to become all that God wants them to be. Invite them to pray with you for empowerment for their daily life and service to others. Often healing comes when we start to serve others. Pray with them for God’s direction for their vocation and service. When we are following God’s callings and plans for our lives rather than our own preferences, we experience the Holy Spirit empowering what we do.
8. Use “Discernment of Charisms” sheet to help people to seek the empowerment of their ministry through the spiritual gifts. Any ability or responsibility of their lives can become empowered by a charism/spiritual gift.

GUIDELINES FOR HEALING WORKSHOP

Fr. Bob Hogan, BBD (bhogan@stmarymagdalena.org)

- 2000: Instruction on Prayer for Healing – Congregation for the Doctrine of the Faith
 2001: Prayers for Healing – U.S. Bishops Ad Hoc Committee for CCR
 2007: Guidelines on Prayers for Healing – Doctrinal Commission of ICCRS
 2008: Prayer in the Family Line Response – Doctrinal Commission of ICCRS

Instruction on Prayers for Healing (2000):

- Prayer: 1) For grace; 2) To accept sickness in a spirit of faith; 3) Asking for healing.

- Prayer for healing always part of the Church's experience, but today there are more groups and services seeking the grace of healing for people.
- Illness can be linked to sin and evil, but it also strikes the just; not all suffering is the consequence of a fault; it can be used to test character (ex. Job).
- Although God can use sickness for positive consequences, it remains an evil.
- Jesus' encounters and healing of the sick is not isolated, but continual.
- Numerous healings in Acts confirming Jesus' promise, "These signs will accompany those who believe...they will lay hands on the sick and they will recover" (Mk16:17-18).
- The messianic victory over sickness includes both miraculous healing and sharing in the redemptive suffering of Christ (Col 1:24 "rejoice in my sufferings for your sake").
- We should pray for healing when sick (Sir 38:9) and use natural means to keep and restore one's health.

- Charism of Healing in the New Testament: Jesus shared this power with 12 and 72 and 1 Cor 12 speaks of the charisms of healing. This gift is not attributable to a specific class of faithful
- Even the most intense prayer does not obtain the healing of all sicknesses (2 Cor 12:9).

Disciplinary Norms:

- 1 -It is licit for every member of the faithful to pray to God for healing.
- 4 –Liturgical services of healing must follow the local bishop's norms and have his permission.
- 5 –In non-liturgical prayers for healing anything resembling hysteria, artificiality, theatricality or sensationalism must not take place.
- 7 –Prayers for healing must not be introduced into the celebration of the Mass, sacraments or liturgy of the hours; special prayers in the general intercessions is permitted; cannot include exorcism prayers either.
- 9- Strive to maintain a climate of peaceful devotion.

Prayers for Healing (2001):

- Article 7 on Mass:
 - 1) Before Mass a time to explain and pray for healing may be offered;
 - 2) General Intercessions;
 - 3) Before the statement "Lord, say but the word and I shall be healed" can ask people to be conscious of the meaning;

- 4) After communion, can ask people to be aware of the healing power of Jesus with them and to pray to the Lord for his healing;
- 5) After Mass prayers for healing may be offered.

- Adoration of the Blessed Sacrament: Attention must remain on the consecrated host; prayers for healing can be invoked but not in a way that diverts attention from the sacramental presence to people exercising charisms (no healing teams). Blessed Sacrament can be processed through the crowd; prayers addressed to Jesus for healing could be offered at this time; afterwards teams could pray for people.
- Laying on of hands by the laity should not be happening during the sacrament of the anointing of the sick; only afterward.
- Exercise of charisms in non-liturgical gatherings is encouraged, but an atmosphere of reverence should be maintained; avoid sensationalism which focuses attention on unusual manifestations; escort to side or private place if dramatic manifestations.

Guidelines on Prayers for Healing (2007):

- Vatican II: 1) Teaching on charisms; 2) Sacrament of the Anointing of the Sick not just for the last moments of life, but a Sacrament of healing.
- Catechism calls Reconciliation and Anointing “Sacraments of Healing.”
- Charismatic Renewal brings spread of healing with even a greater impact in Africa, Asia and Latin America (greater desperation and a strong faith in the supernatural).
- The New Testament also explains how suffering can be a participation in Christ’s paschal mystery (Lk 14:27, Phil 3:10, 1 Pet 4:13, 2 Cor 4:10-12).
- Pope Benedict: “Healing is an essential dimension of the apostolic mission and of Christian faith in general.” A healing of humanity’s deepest wounds.

Issues (pages 32-6):

- 1) The place of suffering (an evil, but God can use it for good);
 - 2) The activity of evil spirits (not ignore, but not over emphasize);
 - 3) Discernment of charisms of healing (different kinds of gifts);
 - 4) Healing and evangelization (healing often confirms the word of God).
- Prayers for healing in liturgical contexts are distinct from properly liturgical services that need permission of the bishop.

Specific guidelines (p. 43-53): Masses must focus more on bringing people into spiritual communion with Jesus, than on prayers for healing; non-liturgical services should not be confused with liturgical ones.

Conduct:

- 1) Expectant faith, but leave the outcome in God’s hands;
- 2) When no perceptible healing, do not blame ill person for lack of faith, but encourage to persevere in prayer and trust;
- 3) Be thankful and joyful, but prudently cautious in verifying healings;
- 4) Focus not so much on the healings as on the Divine Healer;
- 5) See healing ministry in the context of evangelization (full healing includes:
 1. New Identity in Christ (release of insecurity and wrong securities);
 2. Healing (freedom from physical, mental, spiritual bondages);

3. Empowerment (overcoming fear and led by the Spirit; focus on the proclamation of Jesus more than methods or techniques).

Charisms of Healing:

- 1) Never to be treated as a personal possession or used to draw attention;
 - 2) Entirely at the disposal of the Lord to build up the church;
 - 3) Spirit of obedience to church authority;
 - 4) Continually strive for humility and holiness drawing attention away from self to Jesus;
 - 5) Should know when to refer cases “out of one’s depth;”
 - 6) Discernment of words of knowledge need to be submitted to the test of sound doctrine and practical common sense (offered with love and respect, allowing a free response; not forced, not infallible; check with partner).
- Resting in the Spirit (p. 49): Not sought for own sake or unduly emphasized; not manipulated; focus more on fervent worship and sound teaching of the gospel, than on emotional excitement; there is a strong correlation between what is preached and what is experienced; not all experiences are salvific; avoid term “slain in the Spirit.”
 - Need for good formation of prayer ministers, and learning from more experienced people; need for spiritual direction.

Gifts and dangers (p. 52-53):

- Gratitude for gifts without ignoring the dangers.
- Dangers because of people’s intense hopes for healing; vulnerability of the sick and the “power” element in healing that can go to people’s heads; respond to abuse by right use.

Protections for ministers of healing:

- 1) Holiness of life;
- 2) Accountability to higher authority for all involved in this ministry;
- 3) Fellowship and community within the Church (charisms are exercised within the body of Christ and should be in relation with other ministries and giftings in the Church; are you a part of a community?).

Prayer in the Family Line (2008):

People can be helped by a recognition of negative generational patterns and by prayer specifically asking the Lord to break the unhealthy cycle and heal the wounds caused by it.

- 1) Because of the unity of the human family, God allows the consequences of sin to take their toll on subsequent generations. This does not mean that children are guilty for the sins of their fathers.
- 2) Wrong approaches: Denial of free will or personal responsibility; exaggerated claims of prophetic knowledge of earlier generations and their influence on the person; any occult practices of conversing with ancestors or practices of witchcraft.
- 3) People should pray with humility, caution, good discernment and common sense; never presume to have an infallible word of knowledge; express with caution any prophetic sense and ask if the person can confirm it; trust in the Lord more than a method or technique.

GUIDELINES FOR PRAYER MINISTRY

- 1) **Sacraments**: Encourage those seeking healing to receive as often as possible, especially the Eucharist and the Sacrament of Reconciliation.
- 2) **Frequent Prayer**: Pray for the sick as often as possible; people become more relaxed, prayerful and receptive; barriers are overcome allowing the love of God to flow freely; have families pray for person 3 times daily (morning, midday, evening).
- 3) **Trust the Love of Jesus to Heal**: Do not worry about not having enough faith; focus on the Lord more than on our faith; put faith in Jesus' love.
- 4) **Laying Hands**: Always ask permission first; we see this in the bible as a way of being a vessel communicating God's love and showing our care for the person; touch on the shoulder or the top of the head; normally you should not be touching other parts of the body and never without permission; you do not have to touch the area of the sickness.
- 5) **Praise Facilitates Healing and Growth**: Praise helps us to be more surrendered to the Lord; living in the presence of Jesus and the Holy Spirit so God can work through us; praise and thank Jesus as often as possible; for both answered and "unanswered prayers," "rejoice always, pray constantly, give thanks in all circumstances;" help people to stop being engrossed in their difficulties (lamenting them over and over), and teach them to praise God who makes all things work for good for those who love him and seek his purpose for their lives; people need to process their difficulties, but then let go of them and praise God in the midst of them.
- 6) **Words of Knowledge and Wisdom**: Seek these gifts and the wisdom to use them properly; do not say "God told me to tell you," instead say "This is what came to mind as we were praying, does it mean anything to you;" be open to God's wisdom about how you are to pray for this person.
- 7) **We Do Not Know How to Pray**: Admit this and call on the Holy Spirit who knows how we should pray; do not rush into a verbal prayer, ask the Spirit to show you how to pray.
- 8) **Never Give People Guilt Trips**: Never blame or shame; if someone is not ready to face or deal with something, invite and encourage them to be open to what God is showing them.
- 9) **Do Not Do More Than God Gives You**: Be humble; do not go beyond your call and authority.
- 10) **Be Accountable**: Pray in teams; you must be accountable to some recognized leader in your group or parish; no lone rangers; reflect and learn from your mistakes.
- 11) **Persevere**: Believe that God is acting even when you do not see immediate results.
- 12) **Use of Blessed Oil**: Not sacramental oil; say "bless" with oil, not "anoint" with oil; place oil on forehead, but not on hands (not confuse with Anointing of the Sick).

GUIDELINES FOR ARCHDIOCESAN CHARISMATIC HEALING TEAMS

- 1) Team members should **be in prayer** before during and after they pray (learn and be restored). Also, pray as a team prior to starting, asking the Lord for his anointing, wisdom, knowledge, compassion, love, power, etc.
- 2) Prayer ministers shall minister in **teams of 2 or more**. If possible, teams should be bilingual and of both sexes.
- 3) Team members should **take turns in leading the prayer** while the others agree in prayer and/or pray softly. After the leader finishes praying, if the Lord has given you something additional, then do it. **Please do not repeat the same prayer over again.**
- 4) Be gentle, loving and sensitive to other people's needs. **Listen** to their request.
- 5) Direct their attention to **Jesus as the one who heals**. Bring people to Jesus.
- 6) **Lay hands** on head or shoulders. **Do not massage**. Be careful where you lay hands; do not cause a scandal. Blessed oil can be used on the forehead only.
- 7) When you anticipate they may **rest in the Spirit, do not push people down**. If the Lord wants them to rest in the Spirit, He can do it. Do not disturb people resting in the Spirit, except when they are on the ground a long time.
- 8) Be prudent in sharing discerning of spirits and words of knowledge as you minister. Some words are only for the minister and **not** for the one being prayed for.
- 9) You have a responsibility to keep **confidential** anything that you learn in the course of praying for someone.
- 10) If you **advise** someone, be **prudent**. You may encourage them to grow spiritually, to forgive someone, and to avoid the occasions of sin or occult practices.
- 11) General prayers of **deliverance** from evil can be prayed, but prayers for specific areas of deliverance should be done silently. You can quietly cast out in Jesus' name anything that is not from the Lord (demonic influences) and send them to the foot of the cross. For more serious cases contact the Charismatic Center.
- 12) A member of the service committee should be chosen to oversee prayer ministry services on order to keep order and deal with any problems that may arise.
- 13) Make sure you have someone to **catch** people who may rest in the Spirit. If you are a catcher, please do not close your eyes.
- 14) When finished, pray as a team to thank the Lord and to cast out anything that is not of the Lord and send it to the foot of the cross (not fear bad influences, but be prudent).

OBSTACLES AND BLOCKS TO HEALING

- 1) **Unforgiveness:** Grudges/Anger
- 2) **Unpreparedness** (Minister): Need to be in constant prayer and fasting (epileptic child that the apostles could not heal. Jesus said they needed prayer and fasting).
- 3) **Environment:** Return to bad, old environment (bars, negativism); need a change in lifestyle and change in one's ungodly ways.
- 4) **God's Will:** Training, greater purpose, redemptive suffering (false redemp.suffering).
- 5) **Lack of Faith?...Who's Faith?** Minister's faith? Person receiving prayer? Do not tell a person he is not healed because of a lack of faith; no guilt trips.
- 6) **Some Things Take Time:** Not necessarily instantaneous (no, slow, grow, go); blind man was partially healed at first, could see people as stumps.
- 7) **Love, Lack of Self-Love:** Have a hard time accepting love; pray for them to experience God's love; low self-image or self-esteem; feelings of unworthiness.
- 8) **Family Tree:** Curses or hereditary influences (physical family tendencies/genes in areas like diabetes, obesity, cancer, heart disease, strokes, arthritis, etc.).
- 9) **Wrong Thinking:** Confusion of mind; not seeing the truth of the matter; believing inner lies about self or others; need to talk the issues through more to get rid of faulty thinking and see things from God's point of view (counseling).
- 10) **Inner Healing Needed:** Guilt, past sins, past hurts, unforgiveness, tormenting memories, holding on to self-pity, like attention from your sufferings, deliverance.
- 11) **Time to Grieve over a Loss:** Cannot rush this in people; may need to have someone help them to talk through their experience, feelings and thoughts.
- 11) **Suggestion/Recommendations to Improve or Overcome These Obstacles:**
 - Constant prayer
 - Fasting
 - Pray in teams of two or more; get others to intercede
 - Read/Study Scriptures
 - Forgiveness
 - Always acknowledge that Jesus is the one who heals
 - Recommend Inner Healing
 - Recommend Healing of the Family Tree
 - Recommend counseling (may need to process their feelings and thoughts more).

Steps for Lasting Freedom in the Spirit, Overcoming the Flesh

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18 thirty minute prayer sessions (you might replace a half hour TV show).

Every session begins with 5-10 minutes of praise and worship. Use the Praise and Worship Starter Sheet (or psalms 95, 96, 98, 100, 62, 63) until you grow in personalizing your praise and worship of God. Praise and worship opens us to the presence and activity of the Holy Spirit. After the time of praise and worship talk and reflect with Jesus and the Holy Spirit about the topic of the session. Be open to the Holy Spirit's inspiration and transforming grace. The Holy Spirit opposes and overcomes the flesh (Gal 5:16-17).

Sessions:

- 1) **Desire:** Read Galatians 5:13-26 and these quotes. Ask the Holy Spirit for the **desire** to overcome the works of the flesh in your life. This includes all compulsive behaviors (passions and desires) that are a self-centered and self-protective reaction, that are not led by the Spirit.

-v. 13, Freedom from the flesh to serve through love

-v. 16, Live by the Spirit and you will certainly not gratify the desire of the flesh

-v. 17, Flesh and Spirit are opposed to each other

-v. 18, Be guided by the Spirit

-v. 25, Live in the Spirit...follow the Spirit

- 2) **Revelation:** Ask the Holy Spirit to reveal to you what specific areas of the works of the flesh where he wants to give you freedom. Go through the list of the works of the flesh from Galatians 5. Be open to the Spirit showing you other compulsive behaviors (passions and desires), that are not led by the Spirit.

Works of the Flesh (v. 19-21):

Immorality, impurity, licentiousness (lack of moral/sexual restraints), idolatry, sorcery, hatreds, rivalry, jealousy, outbursts of fury, acts of selfishness, dissensions, factions, occasions of envy, drinking bouts, orgies, etc.

- 3) **Commitment to Jesus Christ:** "Those who belong to Christ Jesus have crucified the flesh with its passions and desires"(v.24).

The power of the cross and the power of the Holy Spirit are available to those who have made a clear decision and commitment to **belong** to Christ Jesus (Jesus=Savior; Christ=Anointed of the Spirit). Do you belong to Jesus even more than your family, work, favorite activities, your money, clothes, etc? Jesus says that we cannot be his disciple unless we love him more than "father and mother, wife and children, brothers and sisters, and even one's own life" (read Luke 14:25-33). Talk with Jesus about making this clear commitment to belong to him. Hear Jesus calling you to take this essential step, and choose to put him at the center of your life as your Lord/Master!

- 4-8) **The Power of the Cross:** Jesus' words on the cross have power to "crucify the flesh with its passions and desires" (v. 24). Pray one session with each quote.
- 4) **"My God, my God why have you forsaken me?"** (Mt 27:46; Mk 15:34)
- Process your feelings, passions and desires with the Lord. Express and share with Jesus the areas that you struggle. Read all of Psalm 22, which Jesus is quoting, to see how this psalm is a processing of feelings that leads to transformation and victory.
 - At the Annunciation Mary is "greatly troubled" (Lk 1:29) but she ponders (reflects prayerfully) the angel's message and works through her troubled feelings. Let Mary help you to work through your troubled feelings at the cross, since she was there.
- 5) **"Father forgive them they know not what they do"** (Lk 23:34).
- Truly repent of sin. Then accept God's forgiveness for you. Are there areas in your life where you still do not forgive yourself or accept that God has forgiven you?
 - Become so overwhelmed by God's forgiveness of you, that you choose to forgive those who have hurt you (read Mt 18:21-35).
 - Be like the Good Thief who was honest with himself and Jesus. He heard Jesus say to him, "Today you will be with me in paradise" (Lk 23:43).
- 6) **"Father, into your hands I commend my spirit"** (Lk 23:46).
- Trust yourself and your future to God, letting go of worry and anxiety.
 - Accept life with open hands (open to God), rather than clenched fists (trying to control everything yourself). Let go of controlling, demanding, complaining attitudes.
- 7) **"Woman, behold your son...Behold, your mother."** He took her into his home / (or "his own"=gave her an important place in his life, Jn 19:16-27).
- Take Mary as a spiritual mother (companion, intercessor) who helps you through crosses, troubling times, and struggles with the flesh.
- 8) **"I thirst...It is finished (accomplished)...Jesus handed over the Spirit"** (Jn 19:28-30).
- Long and thirst for God's full victory in your life. Proclaim that Jesus has won the victory through his cross and resurrection. It is accomplished/finished. Now receive the gift of the Spirit that Jesus hands over to us from the cross.
- 9) **The Power of the Spirit:** Accept the Holy Spirit as your Advocate/Partner.
- Live by the Spirit; guided by the Spirit; live in the Spirit; follow the Spirit.
 - Make a commitment to have a prayer time every day where you invite the Holy Spirit's presence, power, love and self-control to be with you.
 - Ask to be baptized in the Spirit so that you can receive the Spirit like the disciples did at Pentecost.
- 10-18) **Nine Fruit of the Spirit Sessions** (v. 22-23): Love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, self-control.

- Over the next 9 days pray with each of the fruits of the Spirit allowing the Holy Spirit to form these qualities of Jesus in you.
 - Ask the Holy Spirit to show you how each fruit is needed in your heart and in your practical life situations (family, work, relationships, recreation, ministry).
 - Spend time welcoming the Holy Spirit's presence in you, so that he can fill you with the presence of this fruit. He will fill the places that have been emptied of the works of the flesh (crucified), and now can be filled with the presence of the fruit of the Spirit.
- 10) **Love**: Like Jesus, laying down your life for others; heart to serve; compassion; seeking to bring the best out of others.
 - 11) **Joy**: Inner positive energy; energized happiness; ability to delight in life, people and God; a positive spirit that overcomes negativity and depression.
 - 12) **Peace**: Inner calm; tranquility; not controlled by anger or anxiety; Jesus' peace is not an absence of difficulties, but an inner calm even in the midst of them.
 - 13) **Patience**: Allowing events to unfold in their own time; not rushing, hurrying or angry when events go slower than I might like; trust God's timing.
 - 14) **Kindness**: Offering encouraging, supportive, helpful words or actions; caring words or actions.
 - 15) **Generosity**: Willingness and readiness to give, share or help others; sharing time, talents and finances; goes beyond the minimum.
 - 16) **Faithfulness**: Follows through with commitments; true to one's word and promises; people can depend on you.
 - 17) **Gentleness**: Careful treatment of people as something precious; not harsh, violent, rude; able to meet people where they are at.
 - 18) **Self-control**: Being aware of your emotions, thoughts, past experiences (etc.), but not controlled by them; ability to not just react to things, but to make choices based on your deepest convictions; steadiness; overcomes greed, lust/impurity, hurtful words/gossip, angry outbursts, etc.

Transformation and Freedom in the Inner Self

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Paul's teaching on transformation/renewal of the inner self: 1) spirit; 2) mind; 3) heart.

1) Transformation/renewal of one's **spirit** (Rom 8:14-39 and 2 Tim 1:6-8).

- Overcoming a "spirit of **fear**" (Rom 8:15 "not a spirit of slavery to fall back into fear;" 2 Tim 1:7 "not a spirit of cowardice/fear").
- Many people carry a crushed, crippled spirit (fearful, bad self-image, sadness).
- People try to feel good about themselves in their inner spirit by finding their identities in things they own (greed), in attractiveness to the opposite sex (lust), in putting others down (jealousy/gossip), in achievements (pride), in sports teams, etc. These leave us in fear because we are always afraid that we will lose them. We are not at peace.
- When we commit our lives to Jesus Christ and to being led by the Spirit of God, we "receive a spirit of adoption, through which we cry, Abba, 'Father!' The Spirit himself bears witness with our spirit that we are children of God...heirs of God and joint heirs with Christ" (Rom 8:15-17), and we receive a Spirit of "power, love and self-control" (2 Tim 1:7)/
- We receive our true identity as children of God and heirs with Christ, knowing the power, love and self-control that makes us secure and at peace in our identity.
- We experience: 1) Sharing in the glorious freedom of the children of God (Rom 8:21); 2) The Spirit praying within us (Rom 8:26-7); 3) Knowing that all things will work for good for us (Rom 8:28); 4) Conquering overwhelmingly, and are convinced that nothing will be able to separate us from the love of God (Rom 8:37-9).
- Let us pray now for this renewal of one's inner spirit.

2) Transformation/renewal of one's **mind** (Rom 12:1-8).

- Overcoming a **pride** of mind (rebellious self-centered thinking, negativity, false thinking, lying to self).
- Importance of offering our bodies (self) as a living sacrifice to God as our spiritual worship (Rom 12:1).
- "Do not conform yourself to this age (worldly ideas) but be transformed by the renewal of your mind, that you may discern what is the will of God, what is good,

pleasing and perfect” (Rom 12:2).

- The devil is the father of lies and uses worldly ideas to keep us confused. We need to ask the Holy Spirit every day to renew our minds so we can see and understand life according to God’s mind and will.
- We must think of ourselves soberly and humbly (Rom 12:3). Do not think that you are more important than anyone else. Face and admit your weaknesses.
- We must think of ourselves as parts of Christ and one another, using God’s spiritual Gifts for service (Rom 12:4-8). Do not think mostly about your own concerns, but about Christ’s concerns and the good of the whole body of Christ.
- Let us pray now for a transformed/renewed mind.

3) Transformation/renewal of one’s **heart** (Rom 12:9-21; Gal 5:16-26).

- Overcoming the **fleshly/self-centered/selfish desires and tendencies** of our hearts (I want what I want when I want it; factions, jealousy, compulsions, addictions).
- Two powers are needed to overcome the flesh and take on a new heart:
 1. **The power of the cross**: Crucifying our flesh with its passions and desires (Gal 5:24). The cross is “perfect love” of the heart of Jesus overcoming selfish desires. We bring each area to the cross to be crucified with Jesus.
 2. **The power of the Holy Spirit**: Living by/in the Spirit (Gal 5:16, 18, 25) so that the fruit of the Spirit grows in us, giving us the qualities of Jesus (Gal 5:22-3 fruit of love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, self-control). We need a close relationship/partnership with our advocate/counselor, the Holy Spirit, living consistently in his presence. Then the love of God will be poured into our hearts through the Spirit (Rom 5:5).
- Romans 8:9-21 has a fuller description of these fruits (qualities of the heart of Jesus): sincere love, hating evil, holding on to the good, mutual affection, showing honor, zealous/ferveat spirit to serve the Lord, joy/positive attitude/prayer through difficult times, hospitality, compassion for others (rejoice and weep with them), humility (not haughty), not repaying evil with evil (self-control), living at peace with all.
- This passage ends with “Do not be conquered by evil, but conquer evil with good.” Let us live as children of God and heirs with Christ, not overcome by a **fearful spirit, a worldly mind, or a self-centered heart**, but conquering evil with good.
- Let us pray now for a transformed heart through the power of the cross and the inner presence of the Holy Spirit.

Lead Us Not into Temptation, but Deliver Us From Evil: Session #1

Temptation and Root Sins:

- 1) Adam and Eve (Genesis 3): Unbound by Neil Lozano (p. 38-39).
 - a) Mistrust God's love: Devil seeks to capture their/our heart and affections and become a father to them, but he is a "father of lies" (Jn 8:44).
 - b) The devil (accuser/slanderer) twists God's words; questions God's motives; makes empty promises; presents evil as good.
 - c) Results of sin: 1) Afraid of God; 2) No longer perceive and receive his love for them; 3) Afraid of each other (covered bodies); 4) Become self-absorbed, caring for oneself, not for God; 5) Act like the serpent; accusing each other, defending their actions, forgetting what God is like; 6) Hearts captured by the devil; believe the lie that they could not trust God with their lives.

- 2) Jesus' Temptation in the Desert (Luke 4:1-13): Unbound (p. 39).
 - a) Testing his identity as the Son of God: "If you are the Son of God..." Get him to act independently of the Father (as Adam/Eve did).
 - b) Rocks to bread: Temptation to use his power to make his life easy (easy way out).
Jump off temple: Temptation to use his power to be noticed (popularity).
Receive kingdoms from the devil: Temptation to seek power (riches).

- 3) Satan's Divisive Plan: Unbound (p. 40-46). Keep us from the fullness of our destiny as sons/daughters of God in Christ.
 - a) His plan for us is based on lies ("the truth will set you free," Jn 8:32).
 - b) We have internalized lies from the master of deception creating faulty foundations for our lives.
 - c) Core deception of self-reliance.
 - d) Pattern of thinking (strongholds, 2 Cor 10: 3-4) based on the foundational lie finds a place to dwell in us (ex. I have to be good enough to earn God's love).
 - e) Satan wants us to deny the reality of evil spirits or to live in fear of them: "An evil spirit is no fouler than the sin it hides behind" (p.41).

- 4) **Capital Sins**: Major areas of sin that hold us bound. Let Holy Spirit search us in these areas and bring them into the light and to the light of Jesus.
 - a) As we put our lives in Jesus' hands, he forgives our sins, frees us from their power. He gives us the Holy Spirit to empower us to overcome sin ("power, love and self-control" 2 Tim 1:7) and to fill us with his qualities (fruit of the Spirit of "love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, self-control," Gal 5:22).
 1. **Pride**: Independence from God; self-centered: "Pride makes us hate our equals because they are our equals; our inferiors from the fear that they may equal us; our superiors because they are above us" (St. John Vianney).
 - a. God scatters the proud of mind and heart, and lifts up the lowly (Lk 1: 51-52).

- b. Because Jesus humbles himself, God highly exalted him (Phil 2: 8-9).
 - c. Greatness through not lording it over people, but serving the least, like Jesus (Mt 20: 25-28).
2. **Lust**: Sexual self-gratification; selfish focus with sexual desires.
 - a. Need chaste love (wanting good for the other and seeing them for all their qualities) and self-control (discipline in what you watch and in your thoughts).
 - b. “Put to death then the parts of you that are only earthly: sexual immorality, impure thoughts, uncontrolled passions, evil desires,” Col 3: 5).
 3. **Anger/wrath**: Hateful/revengeful reactions to situations unacceptable to you.
 - a. “Be angry, but let it be without sin; do not let the sun set on your anger; do not give the devil a chance to work on you,” (Eph 4: 26-27).
 - b. Overcome through forgiveness/mercy; realizing my own weaknesses; wanting things God’s way, not my way; receiving the peace of Christ which overcomes the anger we feel when there is too much stress in our lives.
 4. **Envy/jealousy**: Resenting other’s happiness, success, or popularity.
 - a. 1 Cor 13: 4, “Love is not jealous.”
 - b. To overcome: Desire good for others; seek to bring the best out of them; be generous; do not compare oneself to others, but believe that we all have unique gifts for God’s plan, and that we need each other.
 5. **Greed**: Lust for material things.
 - a. 1 Tim 6: 8-10: Be content with what we have; the desire to be rich is a temptation and trap; the love of money is the root of all evils.
 - b. “Greed is an inordinate love of riches, and demanding the good things of life. Jesus Christ, to cure us of it, was born in extreme poverty; deprived of all comforts. He chose a mother who was poor. He willed to live as a son of a humble workman” (St. John Vianney).
 - c. To overcome: Love God and people more than things; be ready to use whatever you own for God and others.
 6. **Gluttony**: Impulsive, excessive eating or drinking.
 - a. “Their God is their stomach...” (Phil 3:19).
(Heb 6: 11-12). Overcome sloth by zeal and the willingness to serve.
 - b. “Do not get drunk on wine; it will tear your life apart, but be filled with the Spirit, singing psalms and hymns and spiritual songs, singing and playing to the Lord in your hearts...” (Eph 5: 18-19).
 - c. To overcome: Fruit of the Spirit of self-control; put to death this compulsion by bringing it to the power of the cross, and receiving the Spirit’s power.
 7. **Sloth/laziness**: Indifference to doing the right/good thing because of the effort required; wanting an easy life; not getting involved and serving others.
 - a. “Do not grow slack in zeal, be fervent in spirit, serve the Lord” (Rom 12: 11).
 - b. “Never grow tired of doing what is right” (2 Thes 3: 13); not become sluggish.

Lead Us Not Into Temptation, But Deliver Us From Evil-Session 2

Five Keys To Unlock Spiritual Bondages and Open Us To Abundant Life in Christ

-based on ideas from Unbound by Neil Lozano: These 5 areas are important for all of us in continuing to live the abundant life in the freedom, identity and peace we have in Christ.

The Interview (Unbound, p. 192-198): Help the person to feel relaxed, accepted, welcomed, safe and loved. Remind yourself and them in a simple opening prayer that it is Jesus who wants to work in our lives during this time. The interview with a person brings into the light areas where there is need of repentance, forgiveness, a clear commitment of faith in Jesus Christ, and renunciation of areas of bondage. You can ask them “What would you like Jesus to do for you?” or “Tell me what is going on.” Listen for hatred, resentment, envy, pride, vengeance, rage, bitterness, unforgiveness, fear, traumas, fixations, complexes, doubts, insecurities, phobias. Jot down what may need to be renounced or people who may need to be forgiven. Ask them to tell you about their parents. Listen for insights in four areas (1. Why has he come? 2. Are their spiritual obstacles? 3. Does he know Jesus? 4. Is there a need for repentance? When you think the interview has covered the important areas, then lead them through the 5 key areas. When the interview and the 5 keys are done well, taking authority over spirits is much simpler.

1) **Repentance and Faith:**

- A) Acts 2:33-38: Cut to the heart; “what are we to do my brothers?” “Repent, and be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit.”
- B) Mk 1: 14-15: “Jesus came to Galilee proclaiming the gospel of God: This is the time of fulfillment. The kingdom of God is at hand. Repent, and believe in the gospel.”
- C) Has the person come to a heartfelt repentance for not accepting Jesus as his/her Lord and Savior and not putting him first in his/her life? Will they now accept him as Lord, Savior, Son of God, and put him first in their lives?
- D) The need of repenting of any other particular sins. What have they put before God in their lives? Help them to make a thorough examination of conscience (can use the 10 commandments, or Capital Sins). Receive the Sacrament of Reconciliation.
- E) Does he/she believe and place their trust and faith in what Jesus (Savior, Son of God) has done for them in dying on the cross (taking their sins and wounds upon himself); rising from the dead; sitting at the right hand of God (place of authority) until all enemies are placed beneath his feet; and giving us divine power, love, wisdom through the Holy Spirit? Does he/she believe in his love for them?

2) **Forgiveness:** Lack of forgiveness blocks healing, and allows evil spirits to keep a hold on the person.

- A) Forgiving Others: “If you forgive others their transgressions, your heavenly Father will forgive you. But if you do not forgive others, neither will the Father forgive your transgressions” (Mt 6: 14-15). Call to forgive seventy-seven times and forgive because you have been forgiven an amount you could never repay (Mt 18: 21-35).
- B) True forgiveness involves hating the sin, but loving the sinner:
1. Name the wrong of another’s behavior. For your own self-respect you need to see wrong actions as wrong, and hate the effect that it had on you.
 2. Forgiving the person does not mean what they did is okay or that they are getting away with it.
 3. Some people you need to forgive, but then stay away from them if they are still out of control and still hurting people.
 4. Forgiveness means that I let go of the desire to get back at them and I pray for their good.
 5. Because Jesus has forgiven me so much, I let him give me his heart to forgive others. On the cross Jesus said, “Father, forgive them, they know not what they do” (Lk 23: 34).
- C) It is important that the person forgives from their heart and voices their forgiveness for each person they need to forgive.
- D) Forgiving Yourself: Woman who is forgiven much loves much (Lk 7: 36-50). Choose to accept Jesus’ forgiveness and no longer hold your past wrongdoings against yourself. Some persons hold on to the devil’s lies and continue to hold shame against oneself. Help them to clearly accept Jesus’ forgiveness and love.
- 3) **Renouncing the Work of Your Enemies** (p. 200-202):
- A) Renouncing each area of bondage: “To withdraw from any engagement, commitment, agreement or covenant the person has made with the enemy- whether physical, mental or spiritual. Have the person be specific and renounce in a clear and firm voice” (p. 200). Remove from their house and possession any objects or literature related to any area they need to renounce.
- B) Have him begin each renunciation with “In the name of Jesus.” Power in the name of Jesus; recognizing his presence and authority.
1. General areas of oppression: Renounce anything from which he seeks freedom (ex. lust, fear, lies, unforgiveness, deception, manipulation, control, fantasy, self -pity, etc.). this list can be long.
 2. Spiritual bondage: Renounce the authority I gave over my life to (name of fortuneteller, soothsayer, witch, sorcerer, wizard, devil worship, new age “ascended master,” etc.) and to the spirit that operated in (name).
 3. Physical Bondage: If lack of freedom is rooted in sexual unions outside of marriage (soul tie) have renounce all sexual and spiritual binding to (name of person), and have them say “I take back the authority I gave to him/her.”
- C) It is not necessary to distinguish between the lie and the spirit at work in the lie. When in doubt, renounce.

D) Do not cast out spirits until they are all renounced. This breaks the power of the spirit from interfering. The legal right needs to be broken.

4) **Standing in the Authority You Have in Christ** (p. 202-205):

- A) 1 Jn 5: 1-5, 18: “Whoever is begotten by God conquers the world...the one begotten by God he protects, and the evil one cannot touch him.”
- B) Jesus gives authority to the 72 to proclaim the Good News, heal, and cast out demons (Lk 10: 1-9, 17-20).
- C) Taking authority prayer (p. 202-203): “In the name of Jesus I break the power of every spirit that (name) has renounced and any related spirit, and I command them to leave now in the name of Jesus.”
- D) Help the person to understand the authority that they have in Christ. It is important that they begin to understand and exercise the authority that they, themselves, have in Christ, rather than only trusting in another person’s authority.
- E) Share Scriptural truths with them. Discuss them to make sure that they understand them and believe in them. Then have them speak/proclaim these aloud with faith, and from their hearts.
- F) Understanding your identity in Christ is absolutely essential to your success at living the victorious Christian life (Dr. Neil Anderson- see sheet “Who Am I”).

5) **Receiving God’s Blessing of Your Identity and Destiny** (p. 207):

- A) Building the person up: Pray for the person to be newly filled with the Holy Spirit; speak words of blessing and acceptance, fill the house that has been swept clean with the light and presence of Jesus; emptiness allowed the enemy to enter, so the person needs to be filled so the enemy cannot return.
 - 1. Leading them to yield to the gift of tongues can be very helpful.
- B) Ask the Holy Spirit to help you to discern the person’s deepest need and then speak something that God sees in the person, blessing their identities and destiny. Let the Spirit guide you in affirming what you sense God is doing in their life and the gifts and call that God has for them.
- C) See Neil Anderson sheet, “Who Am I.” Speak and pray Scriptural truths to them, blessing them in their true identity and destiny.
 - 1. I am accepted (God’s beloved child and co-heir with Christ).
 - 2. I am secure (inner witness of the Spirit of my freedom from fear and citizenship in heaven).
 - 3. I am significant (with a purpose in this life and an eternal destiny).
- D) Give them a plan for ongoing growth:
 - 1. Daily prayer and Scripture reading.
 - 2. Receiving the Eucharist at least every Sunday.
 - 3. Sacrament of Reconciliation (encourage at least 3 times a year, but better to go once a month as they seek to grow in a good foundation).
 - 4. Become part of some prayer group or faith sharing group.
 - 5. Get involved in some ministry/service that God leads them to.

Lead Us Not Into Temptation, But Deliver Us From Evil-Session 3

Ministry of Deliverance (Unbound, p. 46-55, 178-187):

- A) **Common Entry Points:** The entryway, the faulty foundations, the lies on which the person has based their thinking. Exposing the entry points sheds light on what is hidden in darkness, the place demons hide.
- 1) Response to trauma: This is very common. Trauma, hurt, abuse, especially related to family and friends often leads a person to find a way to protect self and be safe (denial, fear, hatred, shame, etc.). Evil spirits want to exploit these responses, to exert influence and hold us captive.
-Things buried in darkness (never told anyone; not processed with God) have a great influence on us .
 - 2) Involvement in the occult (witches, fortune tellers or cards or boards, psychic healers, new age ascended masters, devil worship, any seeking of supernatural powers that do not claim Jesus as Lord and God: These can open someone to the influence of an evil spirit.
 - 3) Self-inflicted curses or pacts with the devil: Making a pact with the devil or some inner voice to get some favor or answer.
 - 4) Circumstances of birth:
 - a. Adopted children or children of divorce benefit from prayer to be set free from spirits of rejection and abandonment.
 - b. Conception outside of wedlock: Absence of the blessing that marriage in the church gives a child. Prayer for this blessing to touch places and times in the child's life where this blessing was missing because of the parent's sin.
 - 5) Associations and environment: Friends we choose or forms of entertainment we indulge in or areas of sin to which we surrender our thoughts (ex. pornography) affect us.
 - 6) Willful sins: Repeated willful sin is an open door to the enemy.
 - a. Repeated lustful thoughts and actions; repeated lies and deception, etc.
 - b. Compulsive sin usually has a deeper foundational entryway (ex. a history of isolation and rejection; early disconnection from one or both parents).
 - 7) Family sin: Family atmosphere of anger/violence (suppressed emotions, etc.) may foster in us a vulnerability to the influence of evil spirits.

- a. Need to break the cycle of the evil spirit's influence and establish new patterns of thinking and acting (p. 52-53 example).
- 8) Satan has a plan for your life, but he needs your cooperation to succeed: We need to expose, repent and renounce his lies, closing his entryways, and then learn to surrender to God's plan for your life and cooperate with the Holy Spirit.

B) Common mistakes in deliverance ministry:

- 1) Recklessly invading a soul: Never go where you are not invited. A person must take responsibility for his own life and want to be transformed (ex. cannot command bitterness to go from a person who does not want to forgive; can lead to a "power encounter" with the spirit.
- 2) Focusing on the demon and not the person: The compassion of Jesus for the person should lead the way. People should experience hope, not fear.
 - a. More bad manifestations when people seek to confront the demon.
- 3) Casting out the demon but not discovering and sealing off the entryway: Focus on helping the person deal with foundational issues that serve as entryways for evil spirits.
 - a. Find the roots (entryway). To seal an entryway means to lead the person through repentance for specific sins, forgiveness of specific individuals, renunciation of lies and the spirits behind the lies, and complete the process by a prayer of blessing for the person.
- 4) Failing to give follow-up instructions: Guidance on how to remain free.
 - a. Help the person to understand Satan's plans and areas where they are weak.
 - b. Give plans for ongoing spiritual and personal growth.
- 5) Failing to bring filling and blessing: Process is completed by filling the void with the love of God and the blessing of the person's identity.
 - a. Prayer for baptism in the Spirit. Also, inspired words of affirmation, acceptance and confidence that the person will fulfill God's special plan for his life.
 - b. Not enough to drive away fear; one must experience God's love.
- 6) Failing to interview properly: Good interviewing and breaking the enemy's power through forgiveness and renunciation prior to casting out a demon avoids unnecessary struggles.

- 7) Being fascinated with the manifestations and what the demons say: The only thing worth noting that a demon says is something that reveals his entryway, his identity or his plan for destruction.
- 8) Focusing on the confrontation and not on the person: Do not focus on confronting the devil, but on the person we hope will be delivered.
- 9) Praying from a place of pride or fear: Minister needs to be humbly confident.
- 10) Praying for deliverance for someone who never repented or trusted in Jesus: People who want freedom but do not want to repent and surrender to Jesus.
 - a. Pray for healing, blessing and openness to the Savior, rather than deliverance. Deliverance prayer will not help him.
- 11) Praying for deliverance for those who do not want to be free: They draw their identity from the abuse or just like the attention of being ministered to, and are not clear about wanting to be free.
- 12) Having the person rely on the minister instead of on Jesus: People focus on finding the perfect person to pray for them, rather than on Jesus. They do not find their own strength in Jesus.
- 13) Judging success or failure merely on driving out the demon: The true test of success is whether the person experienced being loved, and leaves encouraged and trusting in the Lord.
 - a. Deliverance can be a process. Sometimes we help them get further along the road to freedom, but a release is not immediately evident.

Intercessory Prayer Led By The Spirit: It's Importance and Power

Fr. Bob Hogan, BBD (bhogan@stmarymagdalensa.org)

A) Intercession begins with a **consistent daily prayer life open to the Holy Spirit**: Our goal in prayer is to become intimate friends with God (Exodus 33:7-23, Moses).

1. **Praise and Worship**: Acknowledging God, who He is, and that He is in charge; opens us to the Holy Spirit's influence and direction.
2. **Quieting**: Silence, solitude, attitude of listening interiorly. Need to slow down and surrender our mind and emotions to the Holy Spirit's influence, or our own thoughts and feelings get in the way of hearing the Lord.
3. **Scripture**: Meditating on the Word of God in Scripture opens us to God's words for us in the present. The Word of God is the sword of the Spirit.
4. **Conversation**: Talking with God about our daily lives allows the Holy Spirit to guide us, empower us, and show us the areas that He most wants us to intercede. Conversation also includes seeing and admitting our sins so that they do not block and grieve the Holy Spirit. God will not spurn a humble, contrite heart (Psalm 51:19; Daniel 3:39).
5. **Intercession**: Powerful intercession happens when we have come into deep union with God through P,Q,S,C,I (John 15:1-17, Vine and branches). Then we are truly led by the Spirit in what to pray for. If God has led us to pray for something, we can have great confidence that the Lord will answer the prayer.

B) **Biblical Leaders**: God calls them to be intercessors.

1. **Abraham**: Interceding for Sodom (Genesis 18:16-33). God shows Abraham that his intercession can make a difference.
2. **Moses**: Interceding for victory over enemies (Exodus 17:8-13); for God's people who have sinned (Ex 32:7-14); intercession and intimacy with God (Ex 33:12-17).
3. **David**: Prepare for important events (moving ark of the covenant) with consultation, intercession, and praise (1 Chronicles 13-16); 2 Sam 24:10-25.
4. **Model of King Jehoshaphat**: Leading people in intercession, open to prophecy, and God's intervention (2 Chronicles 20:1-30).
5. **Other Old Testament**: **Judith** 9:1-14; **Esther** chapter C verses 12-30 between chapters 4 and 5; **2 Macc** 12:32-45; **Job** 42:7-9; **Psalm** 85, 94, **Sirach** 36:1-17 (give new signs and work new wonders); **Isaiah** 63:7-64:11; **Daniel** 3:24-45.
6. **Jesus, the Priest/Intercessor** (Rom 8:31-34; Hebrews 5:1-10; 7:24-28) and from the cross, "Father, forgive them, they know not what they do" (Luke 23:34).

C) **Sharing in Jesus' Intercession**:

1. **Vine and the Branches** (John 15:1-17): Fruitful intercession comes from our intimate union with Jesus, "If you remain in me and my words remain in you, ask for whatever you want and it will be done for you" (Jn 15:7).

2. **Intercession for others:** 1 John 5: 13-16, “We have this confidence in him (Jesus), that if we ask anything according to his will, he hears us...and what we have asked him for is ours. If anyone sees his brother sinning, if the sin is not deadly, he should pray to God and he will give him life.”
 -James 5:16-18, “pray for one another, that you may be healed. The fervent prayer of a righteous person is very powerful” (Elijah).
 -2 Cor 1:10-11, 9:11-15, 13:7, “As you help us with prayer...the gift granted us through the prayers of many...whoever sows sparingly will also reap sparingly, and whoever sows bountifully will also reap bountifully...we pray to God that you may not do evil.”
 -Eph 1:15-23, 3:14-21, 6:18-22, “remembering you in my prayers...may give you a Spirit of wisdom and revelation...I kneel before the Father that he may grant you in accord with the riches of his glory to be strengthened with power through his Spirit in the inner self...with all prayer and supplication, pray at every opportunity in the Spirit for all the holy ones.”
 -Paul interceding and asking for intercession: Phil 1:3-5, 19; Col 1:9-14, 4:2-4, 12 (“always striving for you in his prayers so that you may be perfect and fully assured in all the will of God”); 1 Thes 3:10-13; 2 Thes 1:11-12, 3:1-5; 1 Tim 2:1-4; 2 Tim 1:3.
3. **Intercession for the Holy Spirit:** Jesus intercedes at the Last Supper for the Holy Spirit (Jn 14:15-17, 25-26; 15:26; 16: 16:6-15); Jesus calls disciples to intercede before Pentecost (Acts 1:4-5, 13-14; 2:1-4); Mary’s intercession at Cana wedding feast (John 2:1-11: new wine of the Spirit); Paul interceding for the Spirit (Eph 1:17, 3:16; Phil 1:19).

D) Intercession Directed by the Holy Spirit: Prophetic Intercession.

1. Rom 8:26-27: The Spirit directs and energizes our intercession.
2. Amos 3:7: “The Lord God does nothing without revealing his plan to his servants, the prophets.”
3. Eph 6:18-20: “With all prayer and supplication, pray at every opportunity in the Spirit. To that end, be watchful with all perseverance and supplication for all the holy ones and also for me, that speech may be given me to open my mouth, to make known with boldness the mystery of the gospel...”

E) Prayer Ministers:

1. Intercession as part of daily prayer and intercede with others (prayer partner).
2. Have a longer weekly time to seek what God wants you to intercede for; make a list of the things you believe God is calling you to intercede especially for; and intercede for these. This could include:
 - a) persons; b) groups; c) family; d) prayer group and parish; e) Catholic Charismatic Renewal Movement and CCCR; f) barriers that need to be overcome through prayer (and fasting).
4. Have expectant faith, not only for immediate miracles, but for long term victories.

The Blessing of a Father

- 1) What were the most positive qualities of your father?
- 2) What were your father's greatest weaknesses?
- 3) Did your father: Spend time with you;
Encourage you;
Let you know he was proud of you;
Help you with school work;
Tell you he loved you;
Discipline you in a patient way;
Bring you to Church with him?
- 4) In what ways did your father and mother work together? In what ways did they argue or fight?
- 5) Can you talk with God as your Heavenly Father? Is he abba (daddy) for you?
- 6) Good fathers help their children to find a sense of strength as their own unique person. When the father's support is missing, a child can have a harder time growing in inner strength with their own positive identity. Truly coming to know your heavenly Father can help us to come to a strong identity as a child of God and an heir with Christ, the Son of the Father. Discuss how you can grow in a strong inner identity where you can stand up for yourself, speak for yourself, and be happy with the unique person you are in the Heavenly Father's eyes?
- 7) Prayer for the Spirit to heal wounds in our relationship with our human father, and to reveal God as Father to you. Read Rom 8:14-17 slowly; quiet prayer; pray over each person.

Ecumenism (Unity of Christians) and Charismatic Renewal: Catholic Approach to Ecumenism

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1) Second Vatican Council, Decree on Ecumenism:

#1, “Promoting the restoration of unity among all Christians is one of the chief concerns” of the Council.

#3, Separation from Catholic Church: “developments for which, at times, men of both sides were to blame...one cannot impute the sin of separation to those who at present are born into these Communities and are installed therein with Christ’s faith.” They are brothers in the Lord.

#4, Activities of Ecumenism:

- 1) “Eliminate words, judgments, and actions” which are not true or fair about our separated brethren, making relations more difficult;
- 2) Dialogue between competent experts: #11, “Catholic beliefs need to be explained more profoundly and precisely in ways and in terminology which our separated brethren too can really understand.”
- 3) Cooperating in projects for the common good;
- 4) Common prayer, where it is permitted: #8, “This change of heart and holiness of life, along with public and private prayer for the unity of Christians, should be regarded as the soul of the whole ecumenical movement, and can rightly be called “spiritual ecumenism.”
- 5) “All are led to examine their own faithfulness to Christ’s will for the Church and, where necessary, undertake with vigor the task of renewal and reform.”

2) Catechism of the Catholic Church (#817-822):

#817-19, Affirming ways God is working in separated Christians.

#821, Requirements to respond adequately to the call of ecumenism:

- 1) A permanent **renewal** of the Church in greater fidelity to her vocation; such renewal is the driving-force of the movement toward unity;
- 2) **Conversion of heart:** Seeking holier lives; unfaithfulness causes divisions;
- 3) **Prayer in common:** Soul of the ecumenical movement;
- 4) **Fraternal knowledge of each other;**
- 5) **Ecumenical formation** of the faithful and especially of priests;
- 6) **Dialogue** among theologians and meetings among Christians of the different churches and communities;
- 7) **Collaboration** among Christians in various areas of human service.

3) **Ut Unum Sint (On Commitment to Ecumenism): Encyclical Letter of Pope John Paul II (1995).**

#1, “Christ calls all his disciples to unity. My earnest desire is to renew this call today, to propose it once more with determination.”

#2, “No one is unaware of the challenge which all this poses to believers. They cannot fail to meet this challenge. Indeed, how could they refuse to do everything possible, with God’s help, to break down the walls of division and distrust, to overcome obstacles and prejudices which thwart the proclamation of the Gospel of salvation in the Cross of Jesus, the one Redeemer of man, of every individual?...Christians cannot underestimate the burden of long-standing misgivings inherited from the past, and of mutual misunderstandings and prejudices. Complacency, indifference and insufficient knowledge of one another often make this situation worse. Consequently the commitment to ecumenism must be based upon the conversion of hearts and upon prayer, which will also lead to the necessary purification of past memories. With the grace of the Holy Spirit, the Lord’s disciples, inspired by love, by the power of the truth and by sincere desire for mutual forgiveness and reconciliation, are called to re-examine together their painful past and the hurt which the past regrettably continues to provoke even today. All together, they are invited by the ever fresh power of the Gospel to acknowledge with sincere and total objectivity the mistakes made and the contingent factors at work at the origins of their deplorable divisions. What is needed is a calm, clear-sighted and truthful vision of things, a vision enlivened by divine mercy and capable of freeing people’s minds and of inspiring in everyone a renewed willingness, precisely with a view to proclaiming the Gospel to the men and women of every people and nation.”

#3, The Catholic Church acknowledges and confesses the weaknesses of her members, and sins that are betrayals and obstacles to the savior’s plan. Because we are constantly called to be renewed in the spirit of the Gospel, the church does not cease to do penance. Importance of entering into a “dialogue of conversion” (#82). The pope intends “to promote every suitable initiative aimed at making the witness of the entire Catholic community understood in its full purity and consistency.”

#15-40, Elements of Ecumenism:

- 1) **The need for interior conversion (#15-17):** Change of heart.
- 2) **The fundamental importance of doctrine (18-20):** Not changing the faith, but presenting it “in a way that makes it understandable to those for whom God himself intends it” (#19).
- 3) **The primacy of prayer (#21-27):** “Fellowship in prayer leads people to look at the Church and Christianity in a new way...Ecumenical prayer is at the service of the Christian mission and its credibility” (#23).
- 4) **Ecumenical dialogue (#28-39):** An examination of conscience; a means of resolving disagreements;
- 5) **Practical cooperation (#40):** “A form of common Christian witness and a means of evangelization which benefits all involved” (#40).

4) Catholic Charismatic Renewal (CCR) and Ecumenism:

A) CCR (began in 1967) grew out of the twofold influence of Vatican II and charismatic renewal among Protestant Christians:

1. Vatican II (1963-1965):

- a) Pope John XXIII prayed for a “new Pentecost” for the Church.
- b) Vatican II described the Church as both “hierarchical” (apostles role) and “charismatic” (all members of the body of Christ are gifted by the Holy Spirit), and encouraged openness to charisms (spiritual gifts).

2. Charismatic Renewal Among Protestants:

- a) The Pentecostal Churches began in the early 1900’s among those seeking to experience the Holy Spirit in the same way as Pentecost and the Acts of the Apostles. Most of these people started new churches (Assembly of God, etc.).
- b) In the 1950’s charismatic renewal started to influence some mainline Protestant Churches (Episcopal, Lutheran, etc). Some of these people left for Pentecostal churches, but other remained in their own church.

B) Protestant Influence on CCR:

- 1. The two professors from Duchesne University who organized the retreat of college students that led to the beginnings of Catholic Charismatic Renewal had been prayed with for the baptism in the Spirit at a Protestant charismatic prayer group. Some Protestant Pentecostal leaders encouraged Catholic Charismatics to stay in the Catholic Church (David Du Plessis, Vincent Synan, etc.). The early CCR leadership welcomed guidance from the Protestant charismatic leaders who did not attempt to lead people away from the Catholic Church.
- 2. Early CCR leaders believed that an important part of the grace of charismatic renewal was to seek Christian unity. CCR has promoted a number of large ecumenical charismatic conferences. Some of the covenant communities that were mainly Catholic felt called to be interdenominational groups.
- 3. CCR has promoted ecumenical dialogue, sanctioned by the Vatican, between Catholics and Pentecostals.

C) Ecumenism is part of the special calling and grace of CCR:

- 1. We must approach ecumenism according to Catholic principles.
- 2. We will miss the fullness of the grace of charismatic renewal if we do not participate actively in our ecumenical calling, fully rooted in the Catholic faith and Church.

The Holy Spirit and Pastoral Ministry

Brothers of the Beloved Disciple (edited by Fr. Bob Hogan), 1701
Alametos St., San Antonio, TX. 78201 (210-734-6727)

1) Preaching and Teaching:

- a) Ask the Spirit for a heart of love for the people to whom we are preaching/teaching: Romans 5:5: “The love of God has been poured into our hearts through the Holy Spirit.”
- b) Ask the Holy Spirit to prepare people’s hearts and your own heart so God’s Word can bring life: Genesis 1: 1-3: The Spirit of God hovers over the chaos preparing it to hear the Word of God (“Let there be light”).
- c) Trust the Holy Spirit to give us the right words: Luke 12: 11-12: “Do not worry about how you will defend yourselves or what you will say, for the Holy Spirit will teach you at that time what you should say.”
- d) Be open to the Holy Spirit’s prophetic inspiration: 2 Peter 1: 19-21: “You will do well to be attentive to it (the prophetic message), as to a lamp shining in a dark place, until day dawns and the morning star rises in your hearts...human beings moved by the Holy Spirit spoke under the influence of God.” As you prayerfully reflect on the Scriptures or topic, ask the Holy Spirit for the NOW (prophetic) word that God wants to speak to His people.
- e) The Holy Spirit as Advocate (Spirit of Truth: John 14-16): Convicts and convinces people; counselor; reminds and makes real the words of Jesus; testifies to Jesus; guides to all truth.
- f) Practical steps in openness to the Holy Spirit:
 - A) Pray as you read the Scripture passages.
 - B) Summarize the texts and underline words or phrases that “strike” you.
 - C) Read through your summary of the texts during the week and jot down ideas that “strike” you. Do background study, if needed.
 - D) Take a longer period of time to prayerfully prepare the homily/talk:
 - 1) Let word become part of you, remain in you, and change you first. You become a “living word” and develop a storehouse of anointed Scriptures, experiences, examples, insights, etc. that the Spirit will use.
 - 2) Let the Spirit of order (not disorder: 1 Cor. 14: 32-33, 40) help you to organize the talk in a clear fashion. Dividing your thoughts in clear sections helps people to follow the progression of ideas and remember them better. Be clear about the main focus. Don’t try to do too much. Use good educational methods.
What is the right combination of:
 - a) Inspiration (like the Prophetic Books);

- b) Education (Like the Torah/Law);
- c) Practical (like the Wisdom Literature)?

All three of these areas should be in every homily, but the Spirit may lead you to emphasize one more than the others at certain times.

- 3) What stories, songs, examples or asking questions will help to inspire?
- 4) Be aware of your audience (ages, size of group, background, etc.), and pray that the Holy Spirit opens their hearts and desire to hear.
- 5) Ask the Holy Spirit for practical wisdom to pass on to the people (Practical examples and steps; application to issues in today's world).
- 6) Ask the Holy Spirit to make this an "event" for the audience, not just ideas. The Word of God is the "sword of the Spirit" (Eph. 6: 17-18).
- 7) Stay open to the Spirit giving you a special word/focus immediately before the talk and even during the talk.
- 8) The Holy Spirit gives us joy and energy in preaching (ask).

- 2) **Administering the Sacraments:** United with the Spirit who makes them come alive for the recipient (John 14: 26; 15: 26; 16: 12-15). The Holy Spirit is like a gentle yet powerful wind moving among us. We do not see him, but we can "hear" the sound (John 3: 8; Acts 2a; 1-4).

Baptism:

- a) Water is both an image of **cleansing** and **refreshing of the Spirit** ("living water" of the Holy Spirit in John 4: 10-15; 7: 37-39; Ezekiel 47: 1-12).
- b) At Jesus' Baptism (Luke 3: 21-22) the Holy Spirit descends like a dove (a symbol of new creation and peaceful presence) after the sky (heaven) was opened; then the voice of God's love is heard from heaven. Our Baptisms should be a similar experience.
- c) Chrism (oil) for the anointing of the Holy Spirit. We become a "Christ" (anointed one) with Jesus (priest, prophet and king).
- d) In Baptism "The Spirit itself bears witness with our spirit that we are children of God...and joint heirs with Christ" (Romans 8: 16-17).
- e) In every Baptism we want to emphasize for all those attending to "stir into a flame the gift of God" (the Holy Spirit, a Spirit of "power, love and self-control;" 2 Tim. 1: 6-7).
- f) Ask people to close their eyes before renewing their baptismal promises and ask the Holy Spirit to stir up in them a deep commitment to Jesus Christ and openness to the Holy Spirit.

Mass (Holy Eucharist):

- a) Ask the Holy Spirit that you may pray the Mass focused mind and heart on the Lord.

- b) Invite the people after the homily to ask the Spirit to show them what message God wants them to most remember and carry home with them (a spiritual bouquet).
- c) Most of the Mass, including the Liturgy of the Eucharist, is meant to be a proclamation. Ask for the Spirit's "energy" in proclaiming "energetically."
- d) In the Eucharistic Prayer be aware of the invoking of the Holy Spirit on the gifts, and the Holy Spirit bringing us together in unity as the Body of Christ.
- e) Remind people to be open to the Holy Spirit during Communion time so that the Spirit can reveal the full truth of Jesus to them; make them aware of their loving unity with Jesus; speak a message to their heart in this time of union.

Sacrament of Reconciliation:

- a) A grace of the Holy Spirit (John 20: 22-23 "Receive the Holy Spirit. If forgive...")
- b) John 16: 7-11: The Holy Spirit, as our Advocate, convicts us of sin and convinces us of Jesus' victory over sin and the devil. Remind people of this for their examination of conscience and pray for this grace to be at work in administering the sacrament.
- c) The Holy Spirit probes our hearts and spirits, purifying us, and giving us a new heart and a new spirit (Psalm 51: 10-11; Psalm 139: 1-10, 23-24; Ezek. 36: 25-27).
- d) Ask that you may embody the fruits of the Spirit (Gal. 5: 22-23).
- e) Ask the Holy Spirit for gifts of wisdom, understanding, discernment, counsel, and helpful penances.
- f) Offer a brief "inspired" prayer before the prayer of absolution.
- g) Pray in the Spirit between confessions (Rom. 8: 26-27; the gift of tongues is helpful).
- h) Sometimes give penances that tell people to pray for 5 minutes asking the Holy Spirit to show them the root causes of their sins, and give them the love, wisdom and strength to overcome these.

Anointing of the Sick:

- a) Remind people that the laying on of hands is a bestowal of the Holy Spirit and his graces.
- b) The oil is also a symbol of the Holy Spirit (Christ = Anointed One = Anointed of the Spirit). Priest prays that the Lord may "help you with the grace of the Holy Spirit."
- c) Ask the Holy Spirit to give you sensitivity to the person, their situation, and the others present. Ask for the gifts of wisdom and counsel, comfort and consolation, and expectant faith in the grace of the sacrament.

3) Counseling/Spiritual Direction:

- a) The Holy Spirit is the Advocate/Counselor (John 14-16).
- b) Invoke wisdom/discernment gifts.
- c) Be attentive to the person and to the Spirit. Listen actively.
- d) Do not speak too quickly out of our fleshly reactions of wanting to “have” answers or wanting to “look” capable (James 1: 19 Be quick to hear/listen and slow to speak). “Be still and know that I am God” (Psalm 46: 10). Wait for the Spirit’s wisdom and timing. Seek the roots of the problem.
- e) Full transformation will influence the **heart, mind, and will**:
 1. **Heart (consolation)**: The love of God is poured into our hearts through the Spirit (Rom. 5: 5). Holy Spirit as Consoler.
 2. **Mind (direction)**: Light of the Spirit giving us truth/insight/direction. Helps us to boil down and focus the issues.
 3. **Will (power)**: the Spirit as Power from on High, overcoming fears, and enabling us to take positive, practical steps in faith.
- f) Ask the person if you can stop and pray if clarity is not coming, and pray for love and empowerment once there is clarity. Be open to the Spirit telling you that this case is beyond your time, ability, or call. Connect them with someone else.
- g) Help person to discern what is most needed for them; ex. God is not first in their lives; counseling; healing; repentance; forgiveness; growth in prayer life; Scripture reading and reflection; deliverance; self-esteem issues; better support system; reconciliation with family; develop action steps and plan; empowerment to overcome fears; spiritual disciplines (Sunday Eucharist, adoration, Scripture, prayer, etc.); docility to the Spirit.
- h) Share your own testimony or experiences (or someone you know) if led by the Spirit. Do not do this too quickly. You should sense that your story may help the person to move ahead in a positive way.

4) Prayer for Healing/Empowerment:

- a) Earnestly desire to receive the gifts of healing, deliverance, knowledge, wisdom, discernment, and empowering people with the Holy Spirit. Seek these gifts through study, prayer, and having someone who manifests these gifts pray for you.
- b) Seek to awaken faith in the person you are praying for.
- c) Pray in a general way until you sense an “anointing” of the Spirit giving you a particular direction or way to pray. After some time ask the person what they are sensing or experiencing inside.
- d) Be open to the Spirit giving you wisdom about blockages (ex. need to repent or forgive) and inner transformation areas that are important to bring to light. This can include bondages to inner lies that hold their mind and will bound.
- e) Help people to understand that there can be a relationship between inner healing and physical healing.

- f) Use of 12 Step Programs and developing spiritual disciplines (Mass, Eucharistic adoration, prayer, Scripture reading, etc.) can be important for lasting healing.
- g) Sometimes there is a need to help a person to grieve (acknowledge, accept, appreciate).
- h) Explain that God heals both by releasing and transforming hurts, but also by empowering us with the Holy Spirit. Explain the Spirit's role in our lives. We must put Jesus (Christ = the anointed of the Spirit) first in our lives to receive the Holy Spirit more fully. Ask if you can pray with them to accept Jesus as their Lord and ask for a renewed grace of the Spirit.
- i) The Holy Spirit enlightens and empowers us to know our true identity as children of the Father, disciples of Jesus, and temples of the Holy Spirit.
- j) 2 Tim. 1: 6-8 Holy Spirit overcomes a spirit of fear with a Spirit of power, love and self-control. Gal. 5: 16-26 Holy Spirit overcomes the works of the flesh and gives us the fruits of the Spirit (love, joy, peace, etc.).
- k) Part of healing is to become healthy enough to take up my cross and accept the Jesus sometimes allows suffering for a greater good.
- l) Perseverance in prayer (Lk. 18: 1-8) and seeing the big picture (Rom. 8:28 God works all things for good for those who love him and have been called according to his purpose; Phil. 1: 6 Be confident of this, that he who began a good work in you will carry it on to completion).

5) Discernment (for personal and group decision making):

- a) Scriptures: 1 Cor. 12: 10 gift of discernment; Phil. 1: 9-11 insight to be able to discern what is best; Gal 5: 16-26 living by the Spirit to overcome the flesh; 2 Peter 1: 5-7 importance of growing in discernment; 1 Jn. 4: 1-6 test the spirits; Mt. 7: 15-20 & 12: 33-37 know by their fruits.
- b) Collecting information; pro's and con's; reflecting and praying over this information; where do you see good fruit.
- c) Prayerfully wait to move beyond initial "fleshly" thoughts, feelings, and reactions until the peace of the Spirit descends upon you like a dove.
- d) Surrender regularly to the "management" of the Spirit. Ponder the events of each day with the Holy Spirit so he can reveal directions and patterns to you (can use a prayer journal that you read over every week or two). Believe that The Spirit is leading, but I need to stay in touch with the Spirit's inner movements in me or signs he may give me. Never follow exterior signs by themselves unless they are confirmed by inner signs of the fruit of the Spirit (Gal. 5: 22-23 more love, joy, peace, patience, etc.).
- e) Consult with wise people. Some areas will become more clear and attractive. Certain doors will open and certain doors will close.
- f) Be accountable to someone. We all have our blind spots.
- g) Realize that my insight is probably a "part" of the bigger picture that God is doing. Look, research, consult and listen for this bigger picture. Keeping in mind all the input, see the connections between what you are hearing.

- 6) Developing Parish Groups (unity; discerning and developing people's Spiritual gifts; working as a team):**
- a) Scriptures on Community Dynamics: Rom. 12; 1 Cor. 12-14; Eph. 4. Teach regularly on the Spirit's role in community, discernment and ministry.
 - b) The Holy Spirit of unity helps us to think as a Body of Christ together, not only as individuals; and for long-term growth, not just immediate wants and good experiences.
 - c) Checklist for discerning the Spirit's direction:
 1. Vision: Has the Spirit provided enough people with a common, united vision?
 2. Leadership: Do you have enough capable, trained leadership?
 3. Resources: Has the Spirit provided the finances, time/energy, meeting place, people, etc. to accomplish the task?
 4. Timing/Discernment: Has the Spirit prepared the way and opened the doors for this direction?
 - d) Areas for yearly group planning/vision under the Spirit's guidance:
 1. Spiritual Growth Activities;
 2. Community Building Activities (bonding and unity);
 3. Serving the Parish (connecting with the wider community);
 4. The Ministry's Unique Gift (not called to do everything).
 - e) Involve people in the decision making process: Those who have been active in this area in the past and those who will be affected by the decision. See Acts 1: 15-26; 6: 1-7; 15: 1-35 Group decision making to replace Judas; choose first deacons; and decide on rules for Gentile converts.
 - f) Collect and share information (new ideas and what we have been doing). Spend time to build a sense of bonding and togetherness in the group. Share individual reflections on the information after prayer. Discuss what strikes people. Listen for connections until unity emerges. If you are not yet clear and united, step away for a time of individual prayer and reflection and come back to the topic later.
 - g) Spiritual Gifts: an **ability** or **responsibility** surrendered to the management of the Holy Spirit where we experience Divine love, power and wisdom.
 - h) Earnestly desire (1 Cor. 14: 1) the spiritual gifts: Earnest = Study; Desire = Prayer.
 - i) Importance of leadership training, relationship training, and group dynamics. Be alert in the Spirit for people who may have leadership gifts.
 - j) Continue to develop new leadership (replacing people), but keep some continuity, so you do not lose the vision and wisdom that has been gained.
 - k) Develop and invite people to levels of deepening commitment.
 - l) Development of smaller sharing groups.

Parish Renewal in the Holy Spirit

Fr. Bob Hogan, BBD

- 1) Checklist for Discerning the Holy Spirit's Direction: Need all 4 together. Can only move ahead as fast as these 4 are present.
 - A) **Vision**: Has the Holy Spirit provided an energized and united vision to move ahead?
 - 1) Personal relationship with Jesus Christ;
 - 2) Acceptance of Jesus as one's Lord and Savior;
 - 3) Beloved Disciples of Jesus (ongoing learning and growth);
 - 4) Relationship with the Holy Spirit;
 - 5) Spirit of faith and family spirit;
 - 6) Mary connecting us with Jesus and the Holy Spirit;
 - 7) Full role of the Holy Spirit (upward, inward, outward);
 - 8) Family atmosphere that includes true professionalism (open to feedback and ongoing growth).
 - B) **Leadership**: Has the Holy Spirit provided capable (spiritual and practical skills) leadership to move ahead.
 - 1) United in Vision in Staff and Pastoral Council;
 - 2) Training for group leadership. We had growing sense of an energized and united vision, but did not have enough people with leadership gifts and skills.
 - C) **Resources**: Has the Holy Spirit provided the resources of finances, time/energy, meeting space, the right people, etc?
 - 1) Do not overextend yourself and others;
 - 2) Start small; if it is successful and bears fruit then you can expand. Fruitfulness confirms the Spirit's call and presence.
 - D) **Timing/Discernment**: Has the Holy Spirit prepared the way and opened the doors for this direction? (1 Chron. 13-15: David realizes that he had not "inquired of the Lord" before moving the ark).
 - 1) Needs to be God's timing (Ex. 40: 34-38; Num. 9: 15-23: Stay until the cloud moves; Ps. 27: 14: Wait for the Lord).
 - 2) Do not rush. Give time for discussion and prayerful discernment. Involve in discernment all the people who have been a part of this area in the past and everyone who will be affected by the decision. Wait for signs of unity and commitment to the project. Share the vision early but give time for the Spirit to confirm it in the people, purify it and expand it.
 - 3) The temptation for new leaders is to want to show that they have their own ideas. Make sure you build off of the graces God has already shown.

2) Developing Staff as a Team Led by the Spirit:

- A) Develop unity of heart (loving support) and mind (vision): Regular meetings with a good prayer time (mindful of Spirit's leadership); brought offices together in one building (did not rush); staff retreats twice a year and planning days twice a year; lunch together weekly.
- B) Relationship focus (like Jesus and the 12), more than a business focus, but do call one another to professionalism (the Holy Spirit purifying and developing gifts).

3) A Prayer-focused Pastoral Council:

- A) Making prayer a significant part of meetings: A discerning spirit in the meetings; explaining their important role of interceding for the parish.
- B) Share your vision and then let them build and develop upon this foundation. Discernment is not just brainstorming or voting. Teach them the 4 areas to check in discernment. Be open to the Holy Spirit expanding your vision through the other members.
- C) Twice a year meeting with all organization/ministry leaders:
 - 1) Pray together (remind them of the importance of being in tune with the Spirit).
 - 2) Share vision (inspire).
 - 3) Train (ongoing education and leadership growth).
 - 4) Practical Wisdom (involve them by getting their insights and efforts).
- D) Developed a Yearly Ministry Fair: Promoting involvement in ministries and groups; promote a sense of unity among all the ministries.

4) Developing Prayer Groups:

- A) Slowly discerning whether to have one bilingual group or separate English and Spanish groups: Decided on separate groups that come together for a monthly Bilingual Healing Mass, twice yearly bilingual praise meetings, and socializing.
- B) Twice a year Life in the Spirit Seminar and once a year Growth Seminar.
- C) Be careful of an overly experiential focus. Get people rooted well in Scripture, Church Teaching and practical wisdom for life situations

5) Sunday Masses:

- A) Preaching: Holy Spirit brings conviction (inspirational/prophetic Spirit), rooted in the truth/education (Spirit of Truth), and practical application (Spirit of wisdom).
- B) Awareness of children and youth as more visual learners (props, skits, songs, etc.).
- C) Active Participation in the Liturgy Month: Signs around the Church reminding people of ways to be actively involved (Youth Group made the signs); both welcoming and prayerful.
- D) Music: Slowly seeking a stronger worship focus and more "involving" music.

6) Developing an Evangelization Focus:

- A) Saturday morning men's and women's Bible Sharing Groups (Sunday Readings).
- B) The Saturday groups sponsor 2-3 one day Saturday Retreats each year (8 a.m. to 4:00 p.m.): Presentation, confessions, groups sharing, Mass, testimonies.
- C) Men's and women's Thursday night to Sunday Retreat yearly (A.C.T.S. Retreat): 25-30 people on the team meet weekly for 10-12 weeks to prepare for retreat. Priest gives talk on Ministering in the Holy Spirit,
- D) Life in the Spirit Seminar twice a year both in English and Spanish; Young Adult Life in the Spirit Seminar yearly.
- E) Partners in Ministry Training Program: Training on evangelization and developing door to door Evangelization Teams (4 two hour sessions; outreach booklet; house blessings).

7) Youth Ministry in the Spirit:

- A) Involvement of Youth Group with Youth efforts of Charismatic Center.
- B) Praise and Worship at meetings.
- C) Confirmation class has a Life in the Spirit Seminar.
- D) Attending Steubenville South Youth Conference.
- E) Training retreat and sessions for Youth Peer Ministers.

8) Developing Young Adult Ministry:

- A) Pastor invited a group to come together for 2-3 months seeking a common vision and a strong spiritual focus before advertising the group openly (meet bi-monthly).
- B) Yearly Life in the Spirit Seminar and monthly Y.A. Prayer Meeting.

9) Training Groups in Vision, Leadership/Ministry Skills and Empowerment:

- A) Four focuses for all organizations: 1. Spiritual Focus; 2. Community Building; 3. Serving the Parish; 4. The Ministry's Unique Gift.
- B) Spiritual Development Plan for the School: Training the teachers in developing a yearly plan for oneself, their class, the whole school, and the school's families.
- C) Three Leadership Training Programs: 1. Christian Leadership; 2. Christian Relationship Skills/Attitudes (individual and group dynamics); 3. Partners in Ministry (evangelization training).
- D) Developing a regular pattern for training for deepening discipleship: 1. Membership (living as a disciple in our Church community); 2. Maturity (Spiritual and relational skills for Christian maturity); 3) Ministry (Discerning gifts and training for Ministry).
- E) Spanish teaching/training program after the Sunday Spanish Mass.

10) New Ministries through Diocesan Lay Ministry Training Program:

- A) Parenting Classes: three 4 week sessions each year.
- B) Women's one day retreats.
- C) Young Adult Training.

11) Parish Missions:

- A) Did the first one ourselves to share our vision.
- B) Involving speakers in the CCR in Mission and as guest speakers.
- C) English and Spanish.

12) Eucharistic Adoration/Prayer Life/Intercession:

- A) Eucharistic Adoration 6 a.m. to 10 p.m. Monday through Friday: Developed in our third year after much teaching and building commitment to this.
- B) Regular teaching about a daily prayer life and the Holy Spirit's role in this.
- C) Have intercession prayer line through prayer group; seeking to have a more ongoing approach and ways of intercession.

13) Pro-Life Focus:

- A) Describe ourselves as a pro-life and pro-new life Church: emphasize that everyone can have a new start (Mary Magdalen); active support of Project Rachel and Courage Ministries; monthly pro-life Mass and other activities.

14) Family Focus and Family Ministry:

- A) Growing Family Focus in CCD; family Sacramental preparation available.
- B) Parish Family Ministry: Yearly weekend Family Retreat and other family oriented events throughout the year.

15) The Holy Spirit, Finances, Hiring and Stewardship:

- A) Hiring people who buy into the vision.
- B) Discerning approach about where to spend money.
- C) Put aside enough money for training/educating people for ministry.
- D) Stewardship: In our low income area we have discerned a low key approach using month long stewardship reflection booklets one year; inviting people to be partners in the parishes vision regularly; this year we had three weeks of five minute talks by parishioners: 1. The Past Five Years: Improvements; 2. Present: Costs for Running the Parish; 3. The Future: Needs and Hopes. Our collections have increased steadily over the past 5 years.

16) Holy Spirit Focus in RCIA, RCIC, Youth Confirmation Program, Adult Confirmation Program:

- A) Teach about the importance of the Holy Spirit and what is the full role of the Spirit in all of these programs.
- C) Pray with people in all of these programs.

Renewal in the Spirit Journeys

We can see four areas of the Holy Spirit's role unfolding at the beginning of Jesus' ministry in the Gospel of Luke. The four areas help us to understand the full role of the Spirit. The four Renewal in the Spirit Journeys enable us to share in this full role of the Holy Spirit:

- 1) A Journey of Union in the Spirit: Focuses on union with God through baptism with the Spirit (Lk 3:21-22: Jesus' baptism).
- 2) A Journey of Transformation in the Spirit: Focuses on inner transformation by the Spirit, leading to holiness and maturity (Lk 4:1-13: Jesus is led by the Spirit to the desert).
- 3) A Journey of Ministry in the Spirit: Focuses on being empowered by the Spirit for ministry and growing in the charisms/spiritual gifts (Lk 4:14-21: Jesus is anointed by the Spirit to bring good news, healing, freedom and God's favor).
- 4) A Journey of Community in the Spirit: Focuses on Spirit's role of building community, as the body of Christ (Lk 6:12-16; 8:1-3; 10:1-12).

A JOURNEY OF UNION IN THE SPIRIT

- 1) The Spirit Reveals God's Love: Lk 3:22; Rom 5:5; 8:14-17, 28-39; Eph 3:14-21.
- 2) The Spirit Reveals Salvation in Jesus Christ: Jn 16:7-11; Acts 2:22-36; 1 Cor 12:3; 1 P 1:3-5; Is 52:13-53:12; Ps 22.
- 3) New Life in the Holy Spirit: Lk 3:21-22; Acts 1:8, 2:1-13; Titus 3:4-8; Num 11:24-30; Is 11:1-9, 42:1-7, 61:1-3; Ez 36:24-27, 37:1-14, 47:1-12; Joel 3:1-2.
- 4) Receiving God's Gift of the Spirit: Repentance and faith (Jn 16:7-11; Acts 2:32-39, 10:34-49. 19:1-7).
- 5) Baptism with the Spirit: Lk 3:15-16; Acts 1:1-5, 8:14-17, 9:17-19, 19:1-7.
- 6) Daily Prayer Life in the Spirit: Our "daily" bread (manna-Ex 16:4-8, 13-31; Lord's Prayer-Mt 6:5-16; Lk 11:1-13); Lk 4:42-44; P,Q,S,C,I format (Praise & Worship, Quietening, Scripture, Conversation, Intercession).
- 7) A Life of Union with God in the Spirit: Num 9:15-23 (Cloud as sign of being led by the Spirit); Jn 14:15-31, 15:1-27 (Advocate-Partner); Eph 3:14-21, 4:1-24, 5:15-20. Loving-union; conversation-consultation; trust-surrender-expectation.

A JOURNEY OF TRANSFORMATION IN THE SPIRIT

- 1) Overcoming Temptation by the Holy Spirit: Jesus is led to the desert by the Spirit in Lk 4:1-13; discovering our major areas of temptation; understanding the dynamics and effects of temptation and sin (Gen 3:1-24); CCC, # 1742.
- 2) Overcoming the Seven Capital Sins: Root causes of sins (Pride, anger, greed/avarice, jealousy/envy, lust, gluttony, sloth).
- 3) Overcoming the Flesh by the Holy Spirit: Gal 5:13-26; Rom 8:1-17.
- 4) Receiving the Fruit of the Spirit: Gal 5:22-23 (love, joy, peace, patience, kindness, generosity, faithfulness, self-control); Rom 12:9-21; storehouse of good in the heart (Lk 6:43-45).
- 5) Receiving Prayer for Inner Transformation: Ministry session; Eph 3:14-21.
- 6) Receiving a Life of Virtue in the Spirit: Col 3:1-17; 2 P 1:3-11; Theological (1 Cor 13:13; 1 Th 1:3; 5:8; CCC, 1812-29) and Cardinal/Moral virtues (Wis 8:7 prudence, justice, fortitude/courage, temperance; CCC, 1805-09); Christian character.
- 7) Receiving Beatitudes, Not Negative Attitudes: Practical daily living virtues (salt and light) and beatitudes (Mt 5:1-16). Overcoming attitudes that stifle growth in the Spirit (self-centeredness, disunity, rivalry, fears, jealousy, lack of discernment (1 Cor 3:1-23; 2 Th 5:12-24; Gal 5:13-26).

A JOURNEY OF MINISTRY IN THE SPIRIT

- 1) Jesus' Ministry in the Power of the Spirit: Lk 4:14-21, 31-41; Is 61:1-3.
- 2) Jesus Empowers Disciples For Ministry: Lk 5:1-11, 8:1-3, 9:1-6 (Mk 6:7-13), 10:1-20; Mt 28:16-20 & Mk 16:14-20.
- 3) Charisms (Spiritual Gifts): Rom 12:3-8; 1 Cor 12:1-11, 27-31; 14:1-40; Eph 4:11-16; 1 P 4:7-11.
- 4) Discerning and Receiving Charisms: 2 Th 5:19-22; 1 Jn 2:18-27, 4:1-6, 5:18-21.
- 5) Prayer For Charisms: Praying for the manifestation of the gifts.

- 6) Putting Charisms into Practice: 1 Cor 14; examples from Acts of the Apostles; examples of how people today use the charisms for service..
- 7) Led By the Spirit in Every Day Life: Charismatic Spirituality by Steve Clark; combining the presence, fruits, and gifts of the Spirit in every day life.

A JOURNEY OF COMMUNITY IN THE SPIRIT

- 1) Jesus Gathers Followers: Lk 5:1-11, 27-32, 6:12-16, 8:1-3, 9:23-27, 57-62, 10:1-2, 12:35-48; 22:14-20 (Last Supper); begin with a fellowship meal prepared and served by the team; call people into table groupings.
- 2) The Jerusalem Community in Acts: Before and after Pentecost; Acts 1:13-26, 2:42-47, 4:23-36, 6:1-7 (life shared together in the Lord: prayer, fellowship, teaching of the apostles, breaking of bread, sharing financially).
- 3) The Holy Spirit Forms the Body of Christ: 1 Cor 12:12-31; Rom 12:3-21; Eph 4:1-24 (hierarchical and charismatic; unity and diversity; joined, united, held together, proper functioning of each part, suffer and rejoice together); have a drawing with the image of a body.
- 4) Servants of One Another: Lk 9:46-48, 22:24-30; Mt 20:20-28 (Jesus on greatness); Jn 13:1-20 (wash feet); Lk 17:7-10; include a washing of feet ceremony.
- 5) Prayer For a Communal Heart and Mind: Acts 4:32; Eph 2:19-22; 1 Cor 12:12-26; Rom 12:3-8. Prayer service: Include healing of fears of relating; hurts with parents, siblings, school relationships, opposite sex relationships; receiving a communal heart and mind; compassion; thinking communally.
- 6) Christian Unity: Jn 17:20-21; 1 Cor 1:10-13; 3:1-21; Eph 4:1-16; Catechism (#813-822); Ut Unum Sint (John Paul II) on ecumenism; ecumenical call at the roots of Charismatic Renewal; local efforts.
- 7) Communities That Help To Transform the Church and the World: How is God calling us to build community in our own situations? Examples of ways this is being done; a common vision among a core group of people.

The Holy Spirit Empowers Us for Renewed Catholic Life

It is a wonderful grace when the Holy Spirit touches our lives in a personal way! This grace is meant to be a beginning of new life for us, not a final accomplishment. The Holy Spirit has so much more! The seed planted can bear fruit 30, 60 and 100 fold! The Holy Spirit is the power of the new creation, renewing all things, **RENEWING THE FACE OF THE EARTH!** How does the Spirit want to renew all of Catholic life in our day?

The new Vision Statement for the National Service Committee of the Catholic Charismatic Renewal says: “Catholic Charismatic Renewal invites all people to experience the Holy Spirit, who open us to a life-changing relationship with Jesus Christ, and the love of God the Father. The Holy Spirit empowers us for personal holiness, renewed Catholic life, and evangelization.”

The Holy Spirit makes the persons of the Trinity real in our lives. We experience union with God’s love and presence. From this union we are given the power to be clothed with the qualities of Jesus (personal holiness); to share the Good News of Jesus with others (evangelization); and to participate in the re-creation of all aspects of Catholic life (renewed Catholic life).

The U.S. Bishop’s Ad Hoc Committee for Charismatic Renewal produced a document, “Grace for a New Springtime” (1997), which states, “Baptism in the Holy Spirit makes Jesus Christ known and loved as Lord and Savior, establishes or reestablishes an immediacy of relationship with all the persons of the Trinity, and through inner transformation affects the whole of the Christian’s life. There is new life and a new conscious awareness of God’s power and presence. It is a grace experience which touches every dimension of the Church’s life: worship, preaching, teaching, ministry, evangelism, prayer and spirituality, service and community” (p. 5). In its fullness baptism in the Spirit can lead to “renewed Catholic life” in “every dimension of the Church’s life.”

THE DESCRIPTION OF RENEWED CATHOLIC LIFE IN ACTS

What does this “renewed Catholic life” look like? After Pentecost (Acts 2:42-47 and 4:23-37) the believers experienced the Spirit moving them from a personal experience of renewal to creating a whole new lifestyle that influenced their priorities, their families, their work, their finances, and the way they related with one another and their society:

- 1) Priorities: “They devoted themselves” (Acts 2:42, 46). The Spirit led them to commit themselves to certain focused priorities for their lives.
- 2) Devoted to the teaching of the Apostles: They desired to keep learning about Jesus and his teachings, and recognized the apostles’ role of teaching authoritatively about Jesus.
- 3) Devoted to the communal life: They were “together and held all things in common” (Acts 2:44) and had “one heart and mind” (Acts 4:32). The Church was a community with close, supportive, sharing relationships.
- 4) Devoted to the breaking of the bread: They celebrated together the Eucharist, the Lord’s Supper, as Jesus had commanded them.

- 5) Devoted to the prayers: They met together in the temple area to pray, praising God (Acts 2:46-47). They “raised their voices to God with one accord” (Acts 4:24) when they faced persecution, seeking a renewed experience of the Spirit’s boldness in order to evangelize.
- 6) Devoted to evangelization: They did not pray mainly for protection from persecution, but for boldness to continue to evangelize (Acts 4:29-31).
- 7) Devoted to sharing their finances: They did not claim their possessions as their own but held them in common, focusing on caring for each person’s needs (Acts 2:42-45; 4:32-36). They gave even more than the 10% (tithe) for the Church!

Every dimension of their lives was influenced by their Spirit-led lifestyle.

RENEWED CATHOLIC LIFE TODAY

What does this image of the first Christians’ lifestyle mean for us? The First Letter of John tells us that if you “let what you heard from the beginning remain in you” (2:24), then you can trust the anointing of the Spirit to continue to teach and lead you (2:27). As we are devoted to the full image of the community lifestyle at the beginnings of the Church, we can receive the Spirit’s anointing concerning the ways he wants to develop “renewed Catholic life” in today’s world. We want to learn to let the Holy Spirit be our Advocate (Divine counselor, helper, guide, companion) in every aspect of daily life and the life of the Church. We want Spirit-inspired (guided, empowered, energized) family life and parenting; work relationships and Godly direction in our work; worship, music, liturgy and sacraments; teaching and preaching; pro-life ministry; practical moral living; service to our communities; service for the poor; development of Churches and groups; youth ministry; financial responsibility and sharing; communications and media; united Christian efforts for our cities; lay ministry; priestly and religious life.

Our initial spiritual awakening by the Spirit is meant to open us to be a people that are led, empowered, and given practical wisdom in developing a renewed Catholic lifestyle. I believe that God is calling us to become very practical in seeking the Spirit’s guidance. Here are four areas that we can seek guidance in our prayer time regularly in order to develop a renewed lifestyle. We ask the Holy Spirit:

- 1) To reveal to us what renewed life looks like in each area of family, work, finances, church, society, culture, media, relationships, ministry, etc.
- 2) To empower us with charisms (spiritual gifts) and the fruit of the Spirit to live what is revealed to us.
- 3) To give us the wisdom to apply God’s direction in our practical situations.
- 4) To give us God’s priorities for us. Which area(s) of renewed Catholic life are we being called to be active in developing under the Spirit’s guidance?

Prayer Group Leadership Teams, Diocesan Service Committees, Liaisons, Covenant Communities, Parish leaders, ministries, families, and all groups seeking to be led by the Holy Spirit can ask the Lord how he wants them to join in the renewal of Catholic lifestyle and culture. Even people who attend Church regularly can be affected more by a

media influenced lifestyle, than by one based on Scriptural and Church teaching that is applied in new ways for today's world under the guidance and wisdom of the Holy Spirit.

Within the Catholic Charismatic Renewal we have seen "renewed Catholic life" developing through:

- 1) Covenant communities that have gained much wisdom about Catholic family life;
- 2) Parish Prayer Groups that support families and offer specific Spirit-led services in their parishes;
- 3) Ministries for youth (Steubenville conferences, National Evangelization Teams (N.E.T.), Lifeteen, etc.) that influence the lifestyle of youth;
- 4) Evangelization Ministries that help people to hear and share the Good News;
- 5) Ministries serving the poor that bring faith and service together;
- 6) Healing Ministries that heal and strengthen families;
- 7) Music and Media Ministries that seek to leaven our society with a Catholic Christian outlook.

These are a few examples. Let us be open to the Holy Spirit's full leading and creativity! Each of our groups has some calling to promote the development of "renewed Catholic life." Be practical with the Holy Spirit. Paul and Barnabas were sent on their first missionary journey because the leadership team at the Church of Antioch came together to pray and fast in order to seek the Spirit's direction. Use the four areas that I have given you to seek your group's particular calling. Pray and ponder the image of the first Christian community in Acts to see if the Lord may be calling your group to emphasize a certain aspect of their lifestyle. We want to be people who pray, "Come Holy Spirit! Fill the hearts of your faithful, and kindle in them the fire of your love." Then we complete this prayer by cooperating with the Spirit as we pray, "Send forth your Spirit and they shall be created, and you shall **RENEW THE FACE OF THE EARTH!**"

Fr. Bob Hogan, BBD

