

PENTECOST *Today*

Issue 1 2020



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To Catholic Charismatic Renewal:
“In the Malines Documents, you have a guide, a reliable path to keep you from going astray.”

- Pope Francis

June 1, 2014 - Olympic Stadium, Rome



Chairman's Corner

by Ron Riggins

In his June 1, 2014 address at Rome's Olympic Stadium, Pope Francis directed us: "In the Malines documents, you have a guide, a reliable path to keep you from going astray." He reiterated the importance of these documents in speaking to international Renewal leaders at CHARIS's Pentecost 2019 inauguration: "Make those documents known! As I have said to you on different occasions, they are a 'user's manual', the compass of the current of grace."

Other popes also emphasized the Malines documents authored by Cardinal Suenens. In receiving Cardinal Suenens in December 1978, Saint John Paul II confirmed and renewed Saint Paul VI's mandate to Cardinal Suenens to guide the Renewal so that it may fully enter into the heart of the Church. Cardinal Ratzinger was among the Theological Consultants for the First Malines document and prepared a presentation for the Fourth Malines document.

These popes have given us "recommended" reading, but many in the

Renewal are not familiar with them and the compass they provide to fulfill our call. Perhaps before CHARIS one could say that familiarity with the Malines documents was less necessary, but now they are "required" reading.

Here's a taste of what's in just the first three Malines documents:

- First document – gives a theological basis for the Renewal and use of the words "baptism in the Holy Spirit;"
- Second document – gives concrete pastoral guidelines for spiritual ecumenism; and
- Third document – presents how this current of grace leads to social action.

Ring a bell? The Renewal's three-fold commission articulated by Pope Francis is addressed in the first three Malines documents – *bring* baptism in the Holy Spirit to the whole Church, *build* unity in the body of Christ and serve the corporally and spiritually poor.

Homework Assignment: let's embrace this user's manual as our compass for this current of grace!

Come, Holy Spirit! ♦



Editor's Desk

by Sr. Mary Anne Schaezner, SSND

As we enter into a new year we are also beginning a new issue indication, moving from Winter, Spring, Summer, Fall to Issue 1, 2, 3, 4.

In Issue 1, 2020, we are introducing a series of articles on the Malines Documents (so named for the location at which they were written). As noted on the cover, Pope Francis has encouraged us to become familiar with the contents of these early documents as a compass. John Gresham gives us a concise overview of the six documents (pp 4-5). In Issues 2, 3 and 4, we will introduce the first three. The NSC focuses its current vision, mission and plan on these three documents, summarized in the words, Bring, Build, and Serve (Newbriefs, p 8). Studying these documents, provides us with a theological foundation for our participation in this current of grace. We are challenged to welcome the Spirit who both renews our minds (p 15) and refreshes our spirits.

Many readers experienced this refreshment of the Spirit, baptism in the Spirit, before understanding the theology. Now we assist others in preparing to be baptized in the Spirit (p 3). Now we seek to understand foundational documents (p 12). Now we seek to understand the tradition and theology of jubilation (p 11).

Recently, a National Service of Communion (NSoC – pronounced N-Soc) has been formed (p 14) to represent North America to CHARIS, the International Catholic Charismatic Renewal Services, as called for by the CHARIS Statutes. This does not replace the existence or work of the National Service Committee (NSC) but rather seeks to bring about unity among the various expressions of the Renewal.

Fr. George Montague, S.M. honors Francis MacNutt (p 13). ♦

PENTECOST Today

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Executive Director
Walter Matthews

Editorial Board
Jimmy Archer

Editor
Sr. Mary Anne Schaezner, SSND

Production Manager
Sharon Fox

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For Your Information

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

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A New Pentecost for the New Evangelization

“It’s just a very simple unpacking of the basic Gospel message and an introduction to the persons of the Trinity.”

by Jim Beckman

One of the great privileges I have with my job is frequent meetings with our archbishop. I work for the Archdiocese of Oklahoma City and for Archbishop Coakley. I meet with him almost weekly to discuss the various Pastoral initiatives that we are working on at any given time. In those meetings, one thing he has stressed to me numerous times is how much he is praying for a greater outpouring of the Holy Spirit. In fact, he even shared in his recent Pastoral Letter:

“Since my installation as archbishop nearly eight years ago, I have not ceased praying for a new Pentecost leading to a New Evangelization in Oklahoma. I am convinced of the crucial role the Holy Spirit plays in assisting in the work of evangelization and the life of every disciple. It is my prayer that each one of us will more fully embrace a relationship with the third person of the Trinity and will be blessed with a fuller outpouring of the Holy Spirit in our lives” (Archbishop Coakley, Go Make Disciples 2019).

Hearing those desires, I searched for ways that we could begin offering experiences for people throughout the diocese to encounter the person of the Holy Spirit. I went to the trusted

source of the Life in the Spirit Seminars. So far we have offered two of them, and have a third in the plans. About a year ago we had one with Father Dave Pivonka and Dave VanVickle. The most recent one was held this past September and featured Mother Lucy Lukasiewics and several sisters from the Disciples of the Lord Jesus Christ.

Many are familiar with the simple outline of these seminars. I think the simplicity is what makes them so powerful. It’s just a very simple unpacking of the basic Gospel message and an introduction to the persons of the Trinity. I have joked that we should call these the “Life in the Trinity” Seminars. But at some point during the weekend, you have an encounter with the person of Christ and the person of the Holy Spirit, and you begin to understand the unique role the Holy Spirit can play to help you truly live a new and transformed life.

We have had amazing feedback and testimonies following these events. Many have had deep spiritual experiences, have received gifts and charisms, have experienced inner healing from past woundedness, and even have had some physical healings. At the most recent seminar we had one woman who was seriously injured in a car accident back in 2014. She has suffered a brain injury and other crippling effects that left her in constant pain. During the weekend she had to sit in the back of the room in the shadows because even the light in

the room was aggravating her headache. Since the weekend she has reported that her headache was healed on the weekend when she was prayed over, and it has never returned. As one of our priests prayed over her, she felt a warmth on the top of her head. But when she opened her eyes, the priest had his hand on her shoulder. She says, “I realized it was Jesus’ hand I felt on my head...I’ve been in constant pain since October of 2014, and now my headache is completely gone!” Praise God!

We plan to continue offering the Life in the Spirit Seminars at least once a year, with hopes that as more people experience the graces, they will help spread it to other areas of the Archdiocese. Our goal over the next several years would be to see the Life in the Spirit Seminars happening regularly in every deanery throughout the Archdiocese. It has been a beautiful unfolding over the past year or so, and a powerful answer to the Archbishop’s prayer for a new Pentecost. Come, Holy Spirit, fill the hearts of your faithful, and kindle in them the fire of your love! ♦



Jim Beckman is the Executive Director of Evangelization and Catechesis for the Archdiocese of Oklahoma City. He is also the Director of ImpactCenter, a Ministry dedicated to leadership development in the Catholic Church. He is

a member of the NSC. He and his wife Meg have five children.

Rediscovering the Malines Documents: An Overview

by John Gresham

In the first two decades of the Catholic Charismatic Renewal, six documents emerged under the leadership of Cardinal Léon Suenens, Archbishop of Malines-Brussels in Belgium. This series of documents came to be known by their city of origin as the “Malines” documents. On more than one occasion, Pope Francis has encouraged the Charismatic Renewal to read the Malines documents, referring to them as a guide, a user’s manual and as a compass. The image of a compass is especially helpful. It is not as if these documents give the final word on the topics they address, but they point the way forward. Especially as Pope Francis calls the Renewal to remember our roots, it is helpful to return to these early documents to be sure we are still following the directions they set.

Cardinal Suenens was one of four moderators appointed by Pope Paul VI to guide the work of the Second Vatican Council, and it was his intervention that led the Council to present the charisms as gifts of the Spirit offered to all members of the Church. After hearing of the proliferation of charismatic gifts bursting forth and spreading among Catholics, Suenens began to investigate the Charismatic Renewal. After personally experiencing the Renewal he embraced the movement. His approval was crucial in winning the support of Pope Paul VI. Paul VI called Cardinal Suenens to shepherd the Charismatic Re-

newal and the Malines documents were part of Suenens response to that call.

The most important of the documents, and those specifically mentioned by Pope Francis, are the first three: *Theological and Pastoral Orientations on the Catholic Charismatic Renewal* (1974); *Ecumenism and Charismatic Renewal* (1978); and *Charismatic Renewal and Social Action* (1979). They correspond to the three expectations Pope Francis has repeatedly expressed to the Renewal: to share the grace of baptism in the Holy Spirit; to foster unity among Christians and to serve the poor.

For the first Malines document, Cardinal Suenens gathered a small international gathering of early leaders of the Renewal. Members from the United States included Ralph Martin, Kevin Ranaghan and Fr. Kilian McDonnell. Before the final draft, the document was submitted to theological consultants outside the Renewal, including Joseph Ratzinger, the future Pope Benedict XVI. This document presents the Charismatic Renewal as belonging to the Trinitarian foundation of the Church. The Renewal reminds Catholics that the Father constitutes the Church not only by the gift of his Son but simultaneously by the gift of his Spirit. The Spirit dwells in the Church as “a perpetual Pentecost” offering charisms to every Christian. The full range of charisms, not only

gifts of service and teaching but also gifts of tongues, prophecy and healing, belong to the ordinary normal life of the church. The document responds to some criticisms of the Renewal: It is not emotionalism to emphasize the experience of the Spirit; it is not fundamentalism to believe that miracles really happen; it is not elitist if all Catholics are invited to a life in the Spirit, which belongs to the very nature of the Church. The goal of Charismatic Renewal is not to create a special group within the Church but to renew the entire church through a rediscovery of the fullness of life in the Spirit and to empower the Church to proclaim Jesus as Lord.

The second Malines document presents the ecumenical movement and the charismatic movement as a “double current of grace.” The ecumenical movement seeks to end the divisions between Christians and the Charismatic Renewal brings a very special grace for uniting Christians. The shared experience of baptism in the Holy Spirit provides a meeting ground for Christians from diverse traditions. The experience of the power of the Spirit inspires faith in God whose power is needed to heal the wounds of division. Experiencing the diversity of charisms provides a vision of a pluriform unity which includes the gifts of each Christian tradition. Some of the practical advice given in this document

may need updating but the theological vision remains relevant and inspiring.

The third document addresses an issue that is still with us, the divide between “spiritual Christians and socially committed Christians.” The document takes the form of a dialogue between Cardinal Suenens, known for his support of spiritual renewal and Brazilian archbishop Helder Camara, known as an outspoken advocate of the poor. Through the give and take, one quickly recognizes how both men share a common vision, exposing this false dichotomy between spiritual renewal and social concern. Works of justice and charismatic gifts are both signs of the in-breaking of the kingdom of God “already” present in Jesus. Archbishop Camara speaking of the role of small faith communities among the poor and Suenens speaking of the social impact of charismatic communities – both point to the communal dimension of spiritual renewal and social transformation. The dialogue is interspersed with powerful prayers composed by the two authors, prayers that could help us realize the full social impact of charismatic renewal attentive to the needs of the poor.

In the fourth Malines document *Renewal and the Powers of Darkness* (1982), Cardinal Suenens expresses concerns over extremes in the practice of deliverance prayer. He begins by affirming the reality of the evil one and gives a beautiful summary of how the sacraments liberate from the power of the devil. He emphasizes that the fundamental spiritual combat is against sin in our individual lives and in our cultures. Turning to the actual practice of deliverance prayer he describes some problems and the need for theological and pastoral guidelines. With the 2017 publication

The Malines Documents

Theological and Pastoral Orientations on the Catholic Charismatic Renewal
(1974)

Ecumenism and Charismatic Renewal
(1978)

Charismatic Renewal and Social Action
(1979)

Renewal and the Powers of Darkness
(1982)

Nature and Grace: A Vital Unity
(1985)

Resting in the Spirit
(1986)

of *Deliverance Ministry* (International Catholic Charismatic Renewal Service Doctrinal Commission), we finally have such guidelines.

The fifth Malines document, *Nature and Grace: A Vital Unity*, published in 1985 was not addressed directly to the Renewal but to the wider Church. In that work, Cardinal Suenens calls his

contemporaries away from an extreme naturalism to a balanced view of the human person in which wounded human nature finds healing and transformation by divine grace.

In 1986, Cardinal Suenens published the sixth and final Malines document on *Resting in the Spirit*. He argues that the experience of people falling over when prayed for could be explained psychologically. Without denying it might in some cases be a work of the Spirit, the Cardinal ends up cautioning against the practice. More than thirty years later, this phenomenon is still with us. It could be that the Cardinal prematurely dismissed the possibility that this experience is an authentic human response to the touch of the Spirit, not subject to human attempts to curtail it. Even those who do not completely agree with his assessment can sympathize with his motivation. Cardinal Suenens was concerned that the practice might discredit the Renewal and he did not want it to become a fringe movement in the Church. In fact, he begins this final Malines document by reiterating: the Renewal is NOT a movement within the Church but a current of Pentecostal grace for the whole Church. It is that vision of Charismatic Renewal as a current of grace for the entire church that Pope Francis invites us to recall by

re-reading the Malines documents. ♦



John Gresham is Professor of Theology and Director of Distance Education and Online Learning at Sacred Heart Major Seminary in Detroit, MI. He

is the author of Jesus 101: God and Man and Holy Spirit 101: Present Among Us published by Liguori. He has served on the NSC Council since 2015.



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Parish Renewal and the Holy Spirit

by John Mitchell

In most parishes, it is no longer necessary to arrive at Mass early in order to find a seat. Church attendance is down, especially among millennials. According to the U.S. Conference of Catholic Bishops website, 24 percent of all adult Catholics attend Mass weekly, with 43 percent attending once a month. Pew Research says that for every convert to Catholicism, six Catholics leave the Church. And a year after completing RCIA and entering the Catholic Church, more than half of new Catholics stop attending Mass regularly.

Despite these statistics, there are reasons for hope. Parish renewal is underway in many parishes across North America and around the world. The challenge of moving a parish culture from being an inwardly focused “maintenance parish” to becoming a “mission-oriented parish” is the focus of a popular book by Fr. James Mallon: *Divine Renovation—Bringing Your Parish from Maintenance to Mission*. While pastor at St. Benedict Parish in Halifax, Nova Scotia, Fr. Mallon outlined both the problems facing today’s parishes and how to build genuine Christian community in a parish.

Fr. Mallon makes note of **two key insights** of Vatican II: *the universal call to holiness and the universal call to mission*. Both are rooted in our Baptism and are

fundamental to the vision of parish life. A parish is healthy to the extent that these calls are recognized and understood by clergy and parishioners. As he explains, “It is not so much that the Church of Christ has a mission, as that the mission of Jesus Christ has a church.”

When preparing for parish renewal, Fr. Mallon notes that many parishes spend a lot of time writing vision and mission statements, and a few years after posting these statements, often nothing much has changed. In *Divine Renovation*, Father Mallon lists ten common values that are found in a healthy parish. Among the most important to parish renewal, he lists: an experience of the power of the Holy Spirit, uplifting music, great homilies, the formation of small communities within the parish, and a hospitable culture.

The Need for Leadership

To change the parish culture requires strong leadership. “Cultural transformation is difficult to lead,” Fr. Mallon tells bishops. “It takes time. We need to identify priests with those kinds of gifts and put them in the parishes with the greatest potential and set them up for long-term leadership. Give them time.” He continues, “I believe it takes at least twelve years for transformation.” Common diocesan practice is to rotate

priests between parishes. When this occurs too often, parish renewal can be stopped in its tracks.

Fr. Simon Lobo, author of the book *Divine Renovation Apprentice*, began working as Fr. Mallon’s assistant pastor in July 2015. In July 2017, Father Lobo was appointed pastor of St. Benedict Parish when Fr. Mallon moved to the chancery as halftime episcopal vicar and halftime advisor to the Divine Renovation ministry. St. Benedict shows an example of pastoral succession that has allowed parish renewal to continue.

Fr. Mallon encourages pastors to form a small (4 or 5 member) leadership team *apart* from the larger parish council. Building this team requires *four non-negotiables*: 1) unity of vision; 2) balance of strengths; 3) healthy trust and conflict; and 4) vulnerability. If a pastoral team is prone to saying, “Yes, Father, of course we will do it your way,” then the team is destined for difficulty. It is essential that the team agree on the *vision* for the parish—included in the ten “common values.” But the strategies to get there must be open to debate. Everyone on the team should allow themselves to feel vulnerable. This means openness to criticism of ideas and being open to changing a viewpoint to bring consensus. And healthy trust will yield

fruit from the disagreements that are inevitable in leadership. Leadership is executed in humble deference to the knowledge of God's will through the Holy Spirit.

Fr. Mallon suggests that the leadership team quietly *reflect on a dream*. "What would you like your parish to look like 10 years from now? 15 years from now?"

The Success of Alpha and Discovering Christ

Dave Nodar founder of the apostolate ChristLife, which developed Discovering Christ for Catholic parishes, says his experience in the Renewal and covenant community led to identifying three dynamics of conversion. First, individuals need to recognize Jesus as Lord and Savior and personally respond to the message of salvation. Second, a conversion to the lifestyle of following Jesus, including daily personal prayer and faithfulness to our Baptism are essential. Third, people need to recognize their role in building God's Kingdom as Jesus asks in his "Great Commission."

This kind of conversion can happen using tools such as Discovering Christ or Alpha, an ecumenical program that has been used successfully throughout the world. One of the main goals of both is to bring people from inside and outside the parish into an encounter with the risen Lord through the Holy Spirit.

A typical Alpha or Discovering Christ evening includes dinner, a DVD talk, and table discussion on the topic of the evening. The "Holy Spirit weekend" retreat is the pivotal experience in both. Many people who have gone through these seminars have had life-changing conversions that have set them on fire for the Lord.

Alpha and Discovering Christ offer opportunities for hospitality, music, dinner

preparation, table discussion hosts and helpers. These activities constantly encourage new leadership which is essential to parish renewal. At St. Benedict, it is this "leadership pipeline" which eventually refreshes leadership across the parish in all ministries.

At St. Benedict, more than 10 "connect groups" consisting of 20 or more people meet twice a month. These communities provide an "evangelization pipeline" which give the opportunity for "the ask"—an invitation to "come and see"—what the Lord might have for you. If a new Alpha is scheduled, the "ask" might be, "Would you like to meet us for dinner—no charge—next week?" If no Alpha is available at that time, the "ask" might be, "Would you like to join us at my friend's home for dinner and fun next Tuesday evening?"

The Power of the Holy Spirit

Fr. Lobo has continued using Alpha at St. Benedict with three goals in mind for parish renewal. First is the primacy of evangelization as the parish vision. Second is promoting "best of" leadership principles with the goal of bringing order, structure, and clarity—a truly Catholic approach—to what is happening in the parish. And third (and most important) is recognizing that the power of the Holy Spirit is always what leads to the success of what happens in the parish. Fr. Lobo echoes St. Paul, "I did not come with *lofty words or wisdom*' but in *'the Spirit and power, that your [my] faith might not rest in the wisdom of men but in the power of God*'" (1 Cor 2:1, 4-5).

Parish renewal happens through the power of the Holy Spirit. The personal experience of the Holy Spirit by parish team members and clergy is what energizes the success of all strategies cho-

sen by the leadership team for reviving the parish culture. Imagine an RCIA team consisting of "on fire" graduates of Alpha and the leadership pipeline. Or imagine a music ministry headed by a Spirit-filled Discovering Christ alumnus building God's Kingdom.

Fr. Lobo paraphrases his friend and mentor, Fr. Bob Bedard: "*See where the Spirit is moving today, and then go stand there. In other words, get close to what God is doing today.*" Good advice to everyone who is living in the power of the Holy Spirit! ♦



John Mitchell is a member of the NSC Council. He and his wife Patty live in Falls Church, VA. They are members of the People of Praise.

Prayer Card

I pray that they will
all be one, just as
you and I are one –
as you are in me,
Father, and
I am in you.
And may they be
in us so that the
world will believe
you sent me.

John 17:21





In this new season, the NSC is planning exciting changes as we seek to effectively fulfill our vision and mission for the Renewal and the Church. Watch this column in upcoming issues as we share some of these developments.

Two scriptures often read prophetically at Service Committee gatherings to discern the Holy Spirit's will for us are: Isaiah 43:19, "See, I am doing something new! Now it springs forth, do you not perceive it?"; and Revelation 21:5 "Behold, I make all things new." Pope Francis also referenced Revelation 21:5

Please pray for the National Service Committee as we embrace transition in this new season of CHARIS:

- ◆ That the Lord would grant us the wisdom to seek him in all things, and that we seek his counsel before moving forward in obedience and with expectant faith;
- ◆ That we would not hold onto what is old when the Holy Spirit is leading us to change, and that we willingly embrace transition with joy;
- ◆ That we humbly respond to the call to unity with others in the Renewal, especially with the newly-formed National Service of Communion; and
- ◆ That we are docile to the Holy Spirit's calling to fulfill our vision and mission of "Bring. Build. Serve."

BRING. BUILD. SERVE.

in inaugurating CHARIS, encouraging us to embrace the newness that is from the Holy Spirit and avoid the temptation to resist change.

Newly-canonized Cardinal John Henry Newman once said, "To live is to change, and to be perfect is to have changed often." Organizations can get stuck, unable to change, perhaps avoiding risk, being creatures of habit, or not pursuing opportunities.

The NSC seeks the newness from the Holy Spirit with joyful hope as we embrace change. Our response may not be just tweaking around the edges but one with some bold steps building on our past accomplishments and leadership, including retiring Executive Director Walter Matthews.

We are focusing our vision, mission and plan on three primary foundations: BRING. BUILD. SERVE.

BRING. CHARIS calls us to bring baptism in the Holy Spirit to the Church. While fostering this grace has always been central to our mission, we are emphasizing the inseparability of

baptism in the Holy Spirit and mission. Accompanying our efforts to bring this current of grace to the Church will be intensified efforts to raise up young missionary disciples through mentoring to extend this grace to successive generations.

BUILD. CHARIS calls us to build unity in the body of Christ. Recognizing the ecumenical nature of this current of grace, we have renewed efforts for Christian unity. First, individual Service Committee and NSC Council members are further developing personal relationships with leaders in the New Charismatic Churches. Second, the NSC will continue speaking at ecumenical events to increase our dialogue for Christian unity.

SERVE. CHARIS calls us to serve the poor, both corporally and spiritually. Although we are not an outreach to the corporally poor, we will increase efforts to bring this current of grace and formation to those active in such outreach. Also, we will seek to serve the spiritually impoverished so that lives can be transformed by encountering God's love. ◆

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**“Let me seek Thee in longing; let me long for Thee in seeking;
let me find Thee in love, and love Thee in finding.” – St. Anselm**

“I want to be really drenched in God.” These words of Luci Shaw, a poet, express my sentiment. I want the fire of God’s love within me to burn brightly and intensely. I will not allow this sacred fire to be quenched. I don’t seek a better prayer time; rather, I seek a better relationship with my Lord in prayer, in meditation, in liturgy and in fellowship. I love him and therefore long for him.

If the psalmists teach me anything, they demonstrate what it is like to long for the Lord. I can pray almost any psalm and feel their longing:

“My soul longs, even faints, for the courts of the Lord, my heart and flesh sing for joy to the living God” (Ps. 84:2).

“I long for your salvation, O Lord, and your law is my delight” (Ps. 119:174).

“O God, you are my God; earnestly I seek you. My soul thirsts for you; my body longs for you, as in a dry and weary land where there is no water” (Ps. 63:1).

Am I more interested in having my needs met than seeking the Lord? How can I rekindle the waning flame if I don’t long for God? These poets “longed to see what you see, and did not see it, and to hear what you hear, and did not hear it” (Mt. 13:17).

“Earnestly – not frivolously or lightly – I seek you,” the psalmists say. I am called to constancy in my walk with the Lord. This takes passion if I am going to keep the sacred fire burning.

My prayers are not pious thoughts – they express a longing for God. My prayer times teach me to love Jesus intently. My search for “divine union” is over. It is here now! I didn’t find it; it found me as I earnestly seek Christ each morning.

Every morning, the Lord meets me at the kitchen table without fail. I sit with him and I gaze upon his beauty. I pray and



Tending the Sacred Fire

by Tom Mangan

I extol his holy excellence. I love him so. I want to know him better, therefore I read the scriptures to determine his character and his will. We sit in silence often and just enjoy each other’s presence.

Early will I seek the Lord. My longing will be rewarded with his presence. I wish to know him as well as I can on this side of life. “As a deer longs for flowing streams, so longs my soul for you, O God” (Ps. 42:1). I will continually seek whom I have found.

Prayer gives me the ability to see beyond the physical aspects and into the beauty of what I behold. I want the difference between my prayers and the rest of my life to become more and more indistinguishable.

I was made by God to be like him. A Sunday morning tune up is not enough. I need a spirituality that is intentional. I pray as though my salvation is at stake. It has taken me years to shed “a laissez-faire spirituality.”

I take seriously the words penned by William Law in *A Serious Call to a Devout and Holy Life* where he writes: “Many will fail of their salvation, not because they took no pains or care about it, but because they did not take pains and care enough; they only sought, but did not strive to enter in” (p 66).

In Second Samuel 23, I read that David longed for a drink of water from the well of Bethlehem. But when his three mighty men brought it to him at great risk, he poured it out before the Lord. He was unworthy of such a gift. Like David I long for things that satisfy me, but they never do because what I really long for is the Lord. ♦



Tom Mangan is the Director of The Ark and The Dove, home of Baptism in the Holy Spirit.

Veni, Sancte Spiritus

Leaders' and Ministries' Conference, 2019

by Sr. Mary Anne Schaezger, SSND

CONFERENCE REVIEW

We filled the room with songs of worship, opening our lives afresh to the Holy Spirit, making the space a sacred space, filling the air with the breath of the Spirit. Come, Holy Spirit!

The emcee, Dan Dirkes, shared about his daughter saying how good she felt when she fell in God's love. We were exhorted to have high expectations. We sang, "Let it rain. Open the floodgates of heaven." Over and over we sang, "I am a child of God."

Our opening speaker was Matt Maher, originally from Newfoundland. He spoke of conversion as the work of the Holy Spirit. We realize our need for the Lord, we give our burdens over to him. We pray for holy wisdom. Our goal is the total, complete transformation of society. Come, Holy Spirit, fall on us, burn like a fire, living flame of love. Enkindle the fire of your love.

Paul George asked, "What would happen if we really prayed, 'Lord, help me to see what you see.' Because, once we see what he sees, we can't un-see what he sees, and once we see what he sees and can't undo what we've seen he sees, then it's going to require us to do something about what we've seen." If we saw what God saw, it would require us to do something.

He continued, "We're walking around with parachutes on our back that never open up. The only way to get air in the parachute is to jump. We're unwilling to risk. I have the backpack. I have the badge. I have . . . Why the world doesn't convert? They don't see Christians who are willing to jump, who are enjoying the life of having air in their parachute. . . The Holy Spirit breathes air into our parachutes, but we have to jump."

Sr. Lucy Lukasiewicz began her presentation by invoking the Holy Spirit, singing, "Veni, Sancte Spiritus." She then gave her message by using the acronym RCIA.

R-Renew: The Holy Spirit does it. Are you in the river? Are you going to be the fire of the Holy Spirit?

C-Cooperation/Collaboration: Allow the Holy Spirit to be in your life! "Trust in the Lord with all your heart and lean not on your own understanding" (Prov 3:5).

I-Invocation: Invoke the Holy Spirit. Keep on doing it.

A-Become Agents of the Holy Spirit: Agents of evangelization, Agents of healing and deliverance, Agents who are builders of unity, Agents who expect the surprises of the Holy Spirit.

Bishop Peter Smith of Portland, Oregon reminded us: Freely you have received; freely give! He pointed out that our culture is ex-carnating God – getting rid of the Lord's presence. Our Lord needs the witness of faithful men, women and children!



Bishop Peter Smith

He quoted Pope St. Paul VI: "Modern man follows witnesses not teachers, and when he follows teachers it is because they are witnesses." We need to be those witnesses.

There were many helpful workshops available to address various interests and needs. Mary Healy, who also led a healing service spoke in an earlier workshop. She shared that she herself has recently (about the last six years) witnessed more healings. She asked, "What changed?" A renewal of my mind, a shift in my understanding, a deeper revelation of who Jesus is, in particular as our healer, and his desire to heal, and our authority in him, to be his instruments for healing. Deeper revelation is what leads to deeper faith. We have to be confident in our Baptismal authority in Christ.



Mary Healy

A witness of the healing of deep woundedness, that was experienced during the service, was shared on Saturday evening.

In his Sunday homily, Archbishop Robert Carlson of St. Louis also invoked the Holy Spirit and asked us to pray, "Come, Holy Spirit," with him. He remarked that the Spirit of the Lord is the principal agent in our spiritual life. The Spirit creates a new heart for us, inspires it and guides it. We can say that we

have been touched by the gift of pastoral charity. We have been called to abide in Christ. "Pray for an increase of faith. He will strengthen you and guard you from the evil one." ♦



Sr. Mary Anne Schaezger, SSND, is a member of the NSC Council and a former NSC member. She is the Editor of Pentecost Today.

Photos: Sr. Mary Anne Schaezger



Paul George



Sr. Lucy

Understanding the Gift of Tongues

by Deacon Eddie Ensley

One of the happiest discoveries in my life has been an ancient form of prayer that offers a foretaste of heaven, a way of opening up so God can fill us with boundless joy. Great theologians like St. Thomas Aquinas and St. Augustine prayed this way. Great spiritual leaders like St. Francis prayed this way. Countless numbers of Christians prayed this way in the first sixteen centuries of the history of the Church. After having been put aside for 400 years this prayer form is experiencing a resurgence of interest through the charismatic renewal movement.

It is a way of prayer found in the Catholic tradition called “jubilation” (*jubilatio* in Latin), which modern-day charismatics called “singing in tongues.” In an article on jubilation in *Commonweal* (January 11, 2012), Joseph A. Komonchak asserts that this kind of wordless praise has deep roots: “The verb *jubilo* and the noun *jubilatio* occur often in the Latin Psalms ... Augustine would point out that the word referred to a vocal expression used to express a joy or happiness too immense or too deep for words.” Komonchak quotes from Augustine’s Commentary on the Psalms:

“What I am about to say you already know. One who is whooping does not speak words. Whooping is a certain sound of joy without words ... the sound of a mind poured forth in joy, expressing an affection, as far as possible... he bursts forth into a sound of exultation without words.”

As part of my discovery of the Catholic Church, I read the early Church Fathers and Mothers and the original lives of the saints, especially St. Francis. The description of thousands of people praying in jubilation and the genuinely felt emotion in their worship was far richer than what I had seen at

modern day charismatic Masses and prayer groups. When people prayed this way miracles and healing broke out.

There are hundreds of references to jubilation through the centuries. Augustine describes a Mass he celebrated in his home church in Hippo

when two people were healed of palsy:

“The exultation continued, and the wordless praise to God was shouted so loud that my ears could scarcely stand the din. But, of course, the main point was, in the hearts of this clamoring crowd, there burned that faith in Christ for which the martyr Stephen shed his blood.”

Thomas of Celano describes a scene of jubilation at the canonization of St. Francis:

“People danced in the streets... Then there was raised a clamor among the many people praising God: the earth resounded with their mighty voices, the air was filled with their jubilations, and the ground was moistened with their tears. New songs were sung, and the servants of God jubilated in melody of the Spirit. Sweet sounding organs were heard there, and spiritual hymns were sung with well-modulated voices. There a very sweet odor was breathed, and a most joyous melody that stirred the emotions resounded there.”

There are also vivid descriptions of St. Teresa spontaneously singing, dancing and jubilating, as well as depictions of St. Thomas Aquinas urging people to pray this way. One letter from Abbot Haimon in the thirteenth century

describes the early volunteers who were building the Cathedral of Chartres singing and praying in this manner.

It is a way of prayer found in the Catholic tradition called jubilation (*jubilatio* in Latin), which modern-day charismatics called “singing in tongues.”

Jubilation is a means of uniting with God’s own song, yodeling back and forth tenderly to the one who loves us most. Jubila-

tion often leads to the tender silences of contemplative adoration. It is a treasure that once enlivened the whole Church. It can become that again.

Jubilation came with Pentecost, equipping God’s people with a great tool of prayer that leads to immense joy. Jubilation can be God’s means of healing and tuning into the wonder of the heartbeat of heaven. That gift is available to all who ask in faith. You can find out more about the gift of jubilation by getting in touch with a charismatic prayer group in your area, or by taking a Life in the Spirit seminar. Finally, ask the Holy Spirit to give you this gift, so that you might worship with renewed joy. As John XXIII prayed at the beginning of the Second Vatican Council, “Renew your wonders in our time, as though by a new Pentecost.” ♦



Deacon Eddie Ensley is a Native American Catholic Deacon and is a mission member of the Alleluia Covenant Community in Georgia. Deacon Eddie based this article on a chapter in his soon to be released book, *Pause in Wonder, Learning to*

Delight in God and His World. He has authored many books and conducted parish missions and retreats throughout the country. For more information see: www.parishmission.net

Recently, I asked a number of young adult friends who have leadership roles in the Renewal if their formation involved reading the Malines Documents. Some had never heard of the documents, some knew of them but had never read them, and some said the documents were an integral part of their formation. These young adults grew up in prayer groups and in covenant communities in different parts of the USA and in Central and South America or are members of religious communities that cultivate the charisms. Though the Malines Documents may not be a central part of formation in some communities, rediscovering the Malines Documents meets the need of young adults seeking to find greater theological understanding of the Renewal and better equips us all to carry on the glorious work of bringing baptism in the Holy Spirit to the entire Church!

Until four years ago I was one of the young adults who had never heard of the Malines Documents. In 2016 at The Ark and The Dove, I learned about the

STUDYING THE MALINES DOCUMENTS:

An Act of Receiving the Mysterious Breath of the Holy Spirit

by Alicia Hartle

documents and in 2017, I met Fr. Wilfried Brieven, longtime secretary to Cardinal Léon Suenens. As I read the Malines Documents for the first time, I realized that even though most of the content had been communicated to me through the Renewal itself, I received a deeper understanding and appreciation of the beauty and simplicity of the theology of the Renewal. Thanks to that humble discovery, a team of young adults I work with at the Oakland Prayer Group in Pittsburgh are working to make the first of the Malines Documents into a series of PowerPoint presentations, discussion questions and audio recordings

that will be accessible to those in the Renewal, in the Church and beyond.

In 2014, Pope Francis spoke to leaders of the Renewal saying that “in the Malines Documents, you have a guide, a reliable path to keep you from going astray.” Each young adult I spoke with has been richly formed through their involvement in the Renewal and is already radically living life in the Spirit, yet there is always more – studying the Malines Documents is an act of receiving the mysterious breath of the Holy Spirit, and creatively sharing them is a powerful way to bring baptism in the Holy Spirit to the Church! “All of us, we have to open up to the mysterious breath of the Holy Spirit” (Pope Paul VI). ♦



Alicia Hartle works with the Oakland Prayer Group, Unbound Pittsburgh-Greensburg and in Marketing for a Christian medical device company, HTK (Honor the King) Enterprises. She is a member of the NSC Council.

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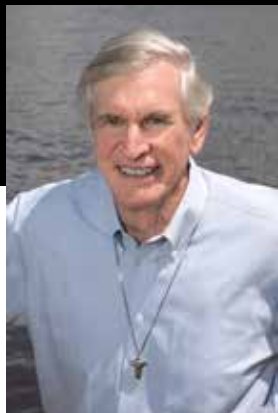
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In Memoriam: Francis MacNutt

by Fr. George Montague, S.M.



A mighty fruit tree laden with yearly harvests has yielded its last.

Francis MacNutt closed his eyes on 94 years of service January 12, 2020.

The thousands who have known him feel a blend of loss and grateful amazement at the gift he has been and continues to be to the church and to the suffering of the world.

I first met Francis in the summer of 1971, as I sat with the thousands in the Notre Dame stadium. Preaching in his white garb, he did not look so different from the “touch down Jesus” who at that moment was hailing victory from the Notre Dame Library. For that was Francis’ message: the power of the risen Lord is with you to heal. Like Knute Rockne or Lou Holtz, he was the charismatic coach prompting us: You have the power. Believe in it. Go out there and do it.

As I got to know Francis in the intimacy of a life-long friendship, I learned several important things from him about healing. I had often wondered if I needed to know exactly what kind of healing, if any, is going to take place when I pray for someone. So just as we were getting ready for a healing service, I asked him. We were standing by a window, and before he answered my question, he caught sight of an ant crawling along the sill. He caught it between thumb and

forefinger and remarked, with a half-guilty smile, “I feel strange disposing of this creature before praying for healing.” That may seem like a useless detail, but it spoke to me of Francis’ gift of compassion, which was so much at the root of his healing ministry.

“The answer to your question is No, I never know what is going to happen when I pray for someone. All I know is that if you pray for a person, something is going to happen. God is going to do something.” That relieved me greatly and freed me to be bolder in my prayer.

At the time he was going through his vocation crisis I lived a couple of blocks away from his prayer center in St. Louis. I came over and prayed with him, holding his hand. I noticed the contrast between his hand and mine. My hand was heavy and rough, formed so partially by ranch work as a kid. His were smooth, long and gentle. Made for healing touch.

No, his death was not his last harvest. The seeds in the fruit fallen from that tree have sprouted new trees in the thousands, not unlike the numberless stars and sands promised to Abraham.

Thank you, Francis. Thank you, Lord Jesus. ♦

Editor’s note: Francis MacNutt was an NSC Member 1978-1980. In 1993, Francis received a dispensation [Laicization] from the Church and their marriage [that of Judith and Francis] was celebrated with a ceremony officiated by the Most Reverend John Snyder, Bishop of the Diocese of St. Augustine, at Marywood Retreat Center in Jacksonville. For more information see: www.christianhealingmin.org

Francis MacNutt joins these previous eighteen members of the NSC who have died:

Fr. Jim Ferry (1977-83); died 1989

Fr. Emile LaFranz (1990-95); died 1995

Fr. Ralph Weishaar (1984-90); died 2000

Fr. Hal Cohen (1973-82); died 2001

Bishop Joseph McKinney (1978-82); died 2010

David Thorp (1984-91; 2002-4); died 2011

Fr. John Randall (1977-83); died 2011

Fr. George Kosicki (1970-75); died 2014

Gerald (Gerry) Mader (2005-13); died 2014

John (Jack) Brombach (1975-84); died 2014

Fr. Michael (Mike) Scanlan (1975-78); died 2017

Aggie Neck (1999-2009); died 2017

William (Bill) Beatty (1975-1977; 1985-1994);
died 2017

Marilynn Kramar (1984-1990); died 2017

Ros Hernandez (2001-2007); died 2018

Jim Byrne (1970-1973); died 2018

Fr. Tom Forrest, CSsR (1975-1978); died 2018

Sr. Martha Jean McGarry, IHM (1990 – 2001);
died 2019

May each of these who served this great Renewal so well, rest in peace.



From the Executive Director

by Walter Matthews

More Transitions

At the NSC's Post-Conference Meeting in St. Louis two members of the Service Committee whose terms were to be up at the end of this January, Matt Bourgeois and Casey Sprehe, the two youngest members of the Committee, announced their intentions not to stand for re-election and their not being able to attend the January Meeting. I missed saying good-bye to them as I was at the Hospital with my wife who was recovering from the heart attack she experienced on Saturday of the Conference (more below). This is my good-bye to them: thank you Matt and Casey for your valuable contributions to the National Service Committee over these past years. Blessings on your families, work and ministries that will keep you busy for years to come!

In their stead the Service Committee elected two young adults both of whom have been serving on the NSC Council (Alice Hartle and Jessica Navin), and John Beaulieu who has worked with young adults in various ways, especially at Franciscan University of Steubenville. We will have more on them in the next issue.

After the NSC Meeting the National Service of Communion (in organization) Task Force (formed at Gathering of National Leadership Groups and others in Tempe, Arizona last February, see article on page 10 of the Spring 2019 issue of Pentecost Today) brought a proposal for a National Service of Communion to the sixty plus leaders at the first U.S. National Service of Communion Assembly. It was unanimously accepted and the "NSoC" was formed. Ten of the members are appointees of various entities and five were elected. The appointees include Ron Riggins, Chairman of the National Service Committee, and myself. One of the elected was Jessica Navin and two others were Jane Guenther and Fr.

Bob Hogan, both former Chairmen of the NSC. We will post both the accepted NSoC proposal and the list of members of NSoC on our website soon. We hope to have an article by the NSoC Coordinator, not yet chosen, in the next issue of Pentecost Today.

Last issue I noted that my wife's accident in the Fall of 2016 was one of the factors in my decision to retire at the end of this year. This was brought home in St. Louis when Claire suffered a heart attack due to blockages in two of her arteries. Because of some complications she was kept in the hospital some extra days after two stents were put in successfully. This caused us to miss a surprise engagement party for our daughter Katie who will be married later this year. Claire is recovering well and is currently undergoing a cardiac rehabilitation program. Please keep her in your prayers.

Let us keep one another in prayer as we continue to serve the Lord in this great Renewal. ♦

FRIENDS OF THE NSC

We recently learned of our being named in the will of a donor who died a year or so ago. The will is being contested so please pray for a just and peaceful resolution.

The notification reminded me of this witness by another donor, very much alive and supportive, who wrote to us last year as to why she has named us in her will.

Years ago it became apparent to me that there are many worthy causes and organizations out there that exist and function primarily by the donations they received and we donated to many!

I heard a comment that many organizations have a wide base of support i.e. Girl Scouts, Habitat for Humanity, Humane

Society to name a few. On the other hand, only Catholic Charismatics will be donating to Catholic Charismatic Organizations. Considering this fact that we are Charismatic Catholics it was quite clear that the bulk of our contributions should go to organizations within the Charismatic Renewal where we received the life changing message of a personal relationship with Jesus Christ and the fullness of life in the baptism of the Holy Spirit. Without the financial support of our fellow Catholic Charismatics these life changing organizations will cease to exist. Because of this reason we decided to include the NSC in our will so that the gift will continue as we leave this life and are born into life eternal.

Please consider naming us in your will and/or in your estate planning. Write or call us if you do not have our Legacy of Fire brochure. ♦



...by the Renewal of Their Minds

by Jessica Navin

In my work with college students, one barrier I have seen toward young people embracing Charismatic Renewal is that baptism in the Holy Spirit is usually not taught from an intellectual standpoint. To overcome this barrier, I teach from the writings of St. Thomas Aquinas, and this instantly puts the students at ease. An intellectual approach is an open door for them.

This desire for intellectual formation is a movement of the Holy Spirit in the hearts of young people today. By offering more intellectual instruction, the Renewal could respond to the invitation of the Holy Spirit to transform the current generation “by the renewal of their minds” (Rom 12:2).

We must ask: What is unique about millennials that attracts them to intellectual formation?

First, they need intellectual healing. Each day, they are bombarded with messages from the media that truth is in the eye of the beholder. Feelings are the ultimate authority. By documenting their lives on Facebook, young people have been disposed to be obsessed with themselves. Their minds need to be healed of self-obsession and the effects of a truth-denying culture.

Second, they need leaders. Many young people come from unstable family situations. They could not look to their parents to lead them. Politicians, celebrities, and other leaders leave them disappointed. They want a leader they can trust. The great minds of the Church—St. Thomas Aquinas, St. Au-

gustine, St. Catherine of Siena—have stood the test of time. Young people trust these leaders because of their intellectual arguments. When people in the Renewal use writings from the great thinkers of the Church, they pass a young person’s litmus test.

Third, they want to know God. Young people have largely been given a “Precious Moments” version of the Gospel, which leaves them not really knowing God. You cannot love what you do not know. Intellectual teaching cuts through the fluff of shallow catechesis and provides them an opportunity to know God and love him. At its heart, the young person’s intellectual quest is a love story.

What can the Renewal do to bring baptism in the Spirit to the younger generation? We can appeal to their minds. We can offer in-depth teachings on Scripture at prayer meetings. We can create materials that use the writings of the Church Fathers. We can foster deep theological discussions at conferences. By engaging in intellectual formation, we can cooperate with the work of the Holy Spirit to transform young people “by the renewal of their minds.” ♦

Jessica Navin is the Manager of Spiritual Formation for the Fellowship of Catholic University Students.

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