

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

Issue 3 2020

PENTECOST Today

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Photo: Sr. Mary Anne Schaezler

Unity in Diversity



Chairman's Corner

by Ron Riggins

Recalling Ralph Martin's 1975 words of coming days of darkness and tribulation, he completed this prophecy with the call to be ready as "a time of glory is coming for my church ... I will prepare you for a time of evangelism that the world has never seen." It seems the days of darkness and tribulation are here.

Jesus warned us that the enemy seeks to sift the body of Christ like wheat, to cause distrust, disruption and division. Fully aware of humanity's fallen nature and the enemy's plan to scatter us, in the Last Supper discourse Jesus prayed to his Father for unity. Since Vatican II the Catholic Church has been committed to building Christian unity, and the Charismatic Renewal has been equipped for ecumenism.

The obstacles to unity – differences in doctrine, theology and human tradition – seem insurmountable and have fractured Christianity over time into many confessions. To overcome these obstacles,

there is a temptation for our ecumenical efforts to simply devolve into a "false irenicism," that is, downplaying doctrinal differences in favor of promoting friendly relations rather than truly seeking unity in Christ.

For this reason, we are encouraged to study Cardinal Suenens' Malines Document 2 that addresses the Charismatic Renewal's role in ecumenism. He emphasizes that "the duty to unite is taking on a new urgency because of the world's state of moral distress and dechristianization." He continues, stating that the charismatic current can help bring Christians of many expressions of the one body of Christ together by offering them a "privileged ecumenical meeting-point: 'communion in the Holy Spirit,'" which opens them to God and other Christians. With this understanding, CHARIS emphasizes the specific role of the Charismatic Renewal in building unity in the body of Christ through "spiritual ecumenism." Perhaps this can lead to the fulfillment of Ralph Martin's prophecy of "a time of glory."

Come, Holy Spirit. ♦



Editor's Desk

by Sr. Mary Anne Schaezner, SSND

In Issue 3, the second Malines Document, *Ecumenism and Charismatic Renewal: Theological and Pastoral Orientations*, (found on our website), is featured. The Cover photo symbolizes Unity in Diversity: "The Charismatic Renewal is a very special ecumenical grace because of the meeting-ground it offers Christians who may be strangers to one another [the many colors], yet are united by the same living faith in the Holy Spirit" [blue background] (p 24).

Several authors, writing from different perspectives, highlight various aspects of the document. As an overview, Fidelis D'Cunha elucidates the eight themes (p 11). Fr. Raniero Cantalamessa explains the role of Catholic Charismatic Renewal in relationship to ecumenism (pp 4-5). Tom Mangan describes a Holy Spirit Day shared by people of different denominations (p 3). The Editorial Board asked me to share my reflections on ecumenism (p 10). Unity as both a gift and a task is the subject of Alicia Hartle's challenge (p 12) to Young Adults (and all of us). Ellen Gryniewicz asks how we might approach each other (p 15). Kevin Ranaghan appreciates the ecumenical spirit of Vinson Synan (p 13).

Fr. Michael Becker points out that language used to describe being baptized in the Holy Spirit varies (p 7).

The need for repentance and reconciliation reoccurs in our lives on many levels. Jim Murphy shares an experience of coming eye-to-eye (p 6).

Patti Mansfield writes of Blessed Elena Guerra's influence on Pope Leo XIII in intoning the *Veni Creator Spiritus* on the first day of the first year of the Twentieth Century (p 9).

JESUS 2020: Change of Date and Venue, Live and Virtual (p 8). ♦



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Executive Director
Walter Matthews

Editorial Board
Jimmy Archer
Jessica Navin

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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The Ark and the Great Fire of God!

by Tom Mangan

The “Come, Holy Spirit Day” was the work of an “inspired nobody,” Paul Powers. Paul, an Evangelical Christian leader of “Men of Honor” in Washington County, Pennsylvania, declared 2019 as “the year of the Holy Spirit” for his ministry. After reading *Nine O’Clock in the Morning* by Dennis Bennett, he was convinced that if there were to be meaningful spiritual transformation with his men, it could only happen with the power of the Holy Spirit.

Along with Bennett’s book, Paul spent several months laying the groundwork with preparatory teaching on the gifts and graces of the Holy Spirit, which led to the “Come, Holy Spirit Day” in August of 2019. He invited me to join him and we enlisted my brother, David Mangan, to lead this ambitious effort at The Ark and The Dove.

History is interesting in that where one would expect grace to appear – it doesn’t, and where one least expects it – it abounds. The “Duquesne Weekend” is an example where it exploded. In fact, it was a “visitation” of the Holy Spirit to a group of “nobodies,” ordinary students simply thirsting for God.

This sets the context for our “Come, Holy Spirit Day,” a day for people who were either unfamiliar with or had never heard of charismatic spirituality.

“Spiritual awakening in history has never come from ecclesiastics getting together to do something. It has come from inspired nobodies.”

–Sam Shoemaker

It was a day for encountering the Person, the power, and the presence of the Holy Spirit.

Fifty people answered the invitation. They came from a variety of churches. It was an ecumenical gathering par excellence. There were Catholics and Protestants, pastors and lay people; the demographic stretched from high school students to senior citizens. But, there was a commonality: they were all “spiritually hungry” and earnestly longing for a deeper relationship with the Lord Jesus.

The purpose was to teach in a clinic-like fashion and then pray for baptism in the Spirit within a charismatic prayer meeting environment to give the participants the opportunity to exercise their newly discovered spiritual gifts. We wanted Spirit-filled worship to accompany the experience. And this is exactly what occurred.

Dom Van Zeller, OSB, once said, “Heaven will not be found in the bargain basement. We must live on the roof if we would see the sky.” I will not undervalue what the Holy Spirit was doing among us by describing it as common or “run of the mill.” We were experiencing his glorious presence. I would say, we were “high and lifted up!”

It was a day of joy – seasoned with delightful fellowship, ministry, private prayer for some upstairs in the chapel and lively conversation over lunch. We were on hallowed ground.

I’m sure we saw only through a mirror dimly, nevertheless, it was satisfying. I think we experienced the knitting together of brothers and sisters in Christ. Two African Americans received

much from the teaching but were moved more by the love that surged throughout the room because we listened, prayed, and sought the Lord together. Truly, it was an “Upper Room” experience!

David’s relaxed manner of leadership and his concise teaching approach opened everyone to the Holy Spirit and allowed everyone to easily enter into fervent praise and worship.

The room lit up with the free-flowing presence of the Holy Spirit as the gifts were manifested. The singing in tongues was beautiful music that provided a cover in which the participants could be less intimidated to pray in their new language. There were many prophecies and words of knowledge which were encouraging and strengthening. This was followed by prayer ministry with the laying on of hands for people to receive additional blessing from the Holy Spirit. In fact, one man was set free by prayers of deliverance and two ministers testified that their attendance and participation here was life-changing!

To conclude our day, David was inspired to recruit two of our young adults to lead us in a closing prayer meeting. They took charge and followed in his footsteps, leading us in inspired worship. They brought a fresh touch of the Holy Spirit. Their youthful enthusiasm served as a fitting closing to a breathtaking day. ♦



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

CHARISMATIC RENEWAL AND CHRISTIAN UNITY

by Fr. Raniero Cantalamessa, OFM.Cap

The Catholic Charismatic Renewal has a specific vocation and responsibility in regard to the unity of Christians. Its ecumenical vocation appears even more evident if we think back to what happened at the beginning of the Church. What did the Risen One do to prompt the apostles to welcome the Gentiles into the Church? God sent the Holy Spirit on Cornelius and his household in the same way and with the same manifestations with which he had sent the Spirit on the apostles at the beginning. Peter could therefore only draw the conclusion that “If then God gave the same gift to them as he gave to us when we believed in the Lord Jesus Christ, who was I that I could withstand God?” (Acts 11:17). At the Council of Jerusalem Peter repeated this same argument: God “made no distinction between us and them” (Acts 15:9).

Now we have seen this marvel repeated before our very eyes, this time on a worldwide scale. God has poured out his Holy Spirit on millions of believers who belong to almost all the Christian denominations and, lest there be any doubt about his intentions, he has poured out his Spirit with the identical manifestations, including the most striking one of speaking in tongues. We too are left to draw the same conclusion that Peter did: “If God then has given them the same gift he gave us, who are we to continue to say that other Christian believers do not belong to the body of Christ and are not true disciples of Christ?”

I have always been struck by the similarity between the experience that brought the Pentecostal leader Vinson Synan, who recently went to the Lord, to welcome Catholics into his communion

and the experience that brought me to welcome Pentecostals into mine, namely, the discovery that the same Spirit operating in us was also operating in them.

We need to look at what the charismatic path to unity involves. St. Paul outlined this plan for the Church: “speak the truth in love” (see Eph 4:15). What we must not do is bypass the issues of faith and of doctrine in order to be united in the sphere of shared action in evangelization and social issues. Ecumenism experimented with this path at its beginning early in the past Century, and experienced its failure. Divisions inevitably resurface quite soon, even in the sphere of action. We must not substitute *charity* for *truth* but rather aim for truth with charity. In other words, we need to begin to love one another in order to understand each other better.

The extraordinary thing about this ecumenical path based on love is that it is possible at once; the way is completely open before us. We cannot “cut corners” concerning doctrine because there are indeed differences that are to be resolved with patience in the appropriate settings. However, we can skip some steps concerning love and be united right now.

It is the only “debt” that we have toward others (see Rom 13:8). We can welcome and love one another despite our differences. Christ did not command us to love only those who think the way we do and who fully share our creed. If we love only those people, he warned us, what is special about that since the pagans also do that? (see Mt 5:46).

We can love each other because what already unites us is infinitely more important than what divides us. What unites us is the same faith in God the Father, Son, and Holy Spirit; the Lord Jesus, true God and true man; the shared hope of eternal life; the common commitment to evangelization; the shared love for the body of Christ, the Church.

Another important thing also unites us: the shared suffering and shared martyrdom for Christ. In so many parts of the world, believers from different churches are sharing the same sufferings and enduring the same martyrdom for Christ.

They are not being persecuted and killed because they are Catholic, or Anglicans, or Pentecostals or from some other denomination, but because they are “Christians.” In the eyes of the world we are already one single group, and it is a shame if we are not also that in reality.

How do we concretely put into practice this message of unity of love? Let us recall St. Paul’s hymn of charity. Each of his phrases acquires a new significance when applied to love among the members of the various Christian churches in ecumenical relationships:

Love is patient. . . .
Love is not boastful. . . .
Love is not rude. . . .

Love does not seek its own interest (but seeks the interests of other churches as well). Love keeps no record of wrongs (keeps no record of wrongs suffered from other Christians, but rather of the wrongs done to them) (see 1 Cor 13:4ff).

St. Francis in one of his Admonitions says, “Blessed is the servant who rejoices in the good that God does through others as if he had done it through

him.” We can say, “Blessed is that Christian who is able to rejoice at the good that God does through other churches just as he is for the good that God does through his own church.”

“We can welcome and love one another despite our differences.”

We should always remember however that Christian unity, before being a duty to be accomplished, it’s gift to be implored. The unity of the Church comes about in the same way that unity in the Trinity does: “The Father and Son,” St. Augustine writes, “have willed us to be in communion among ourselves and with them by the same bond that unites them, namely, the love that is the Holy Spirit” (*Sermon 71,12, 18*).

It’s the shared experience of the Holy Spirit that explains why the liveliest and most constructive ecumenical dialogue is currently the one between two Christian groupings that are the farthest apart in terms of signs, structures, and ministries but closer in their common experience of the Holy Spirit, that is, between the Charismatic movements of the traditional churches on one side and the Pentecostal and Evangelical churches on the other.

Let us conclude with some famous words of St. Augustine: “Just as at that time the languages of all nations indicated the presence of the Holy Spirit, in the same way, he is now indicated by the love of the unity of all nations. The time you can be sure you have the Holy Spirit is when you consent through sincere *charity* firmly to attach your minds to the *unity*” (*Sermon 269, 2, 4*). ♦



Fr. Raniero Cantalamessa, OFM, Cap is Preacher to the Papal Household since 1980 and Ecclesiastical Assistant of CHARIS. He is a ten-year member of the Catholic delegation for the Dialogue with the Pentecostal Churches. He is frequently invited to speak at international and ecumenical conferences and rallies.

Reconciliation: Seeing Eye to Eye

by Jim Murphy

The efforts of repentance and reconciliation are more important than ever before.

Sr. Nancy Kellar gave a great explanation of reconciliation. She pointed out the Latin roots of the three words that make up our modern word: *re* (again) *con* (with) *cilia* (eye lashes.) It literally means “again with eye lashes.” Once we are reconciled with some-

one, we can face them. We can understand and appreciate them, even if we cannot fully agree. You might say that we can once again see eye to eye.

Fr. John Hampsch observed that it was easier to be reconciled with people we like, with whom we want to be in relationship. Following that line of thought, we have to ask ourselves if we even want to be reconciled to another. Sometimes there are individuals or groups that we do not particularly like. There’s not much motivation for reconciliation. It’s easier to keep them at arm’s length, justifying the distance by attitudes and suspicions.

In ecumenical situations, I am amazed how many pre-conceived ideas we have about others. So many people don’t understand the Catholic faith and we don’t really understand them, either. It’s almost easier to simply accept the chasm of misunderstanding but God wants more than that. He wants us to be reconciled.

The heart of a friend of God will be troubled by the same things that “trouble” God. Repentance and reconciliation are not always about winning the discussion. It’s about feeling sorrow for the brokenness among God’s people. It’s about entering into conversation and prayer, asking God to help us with what we cannot do on our own.

Some years ago, I carried a cross across the United States. The focus of the journey was prayer, evangelization, repentance and reconciliation. I remember walking through Cajun country in Louisiana. I had been asked to give a day

of reflection for leaders at a Catholic parish. Others attended as well. As the day went on, there was one woman who seemed particularly

agitated. Her facial expressions and body language broadcasted her displeasure with me.

On the lunch break, I sought her out. As calmly as I could, I asked her how the day was going for her. She launched into a tirade about the Catholic Church and how much wrong it had done. I just listened, letting her talk. Her family had been in the area for centuries. She was of mixed ancestry; French, African slave, and Native American. Her anger turned to sorrow as she described the generations of poverty and suffering her family endured. “Why didn’t the Church protect us? Why didn’t the Church help us? How could they look the other way, while all these things were happening to my people?”

This was not a moment for a debate. I asked a simple question; “What do you need?” She was silent for a moment, her eyes filling with tears. She looked intently at me. “I just want someone to say ‘I’m sorry’” she whispered. “I want the Church to say it’s sorry.”

We both stood in pained silence. I was holding the cross that I was carrying through Louisiana. I hesitantly whispered to her. “I am so very sorry for what happened to your family, and how you have suffered. As a member of the Catholic Church, I sincerely ask your forgiveness for all that has happened.” She looked at me carefully, to see if this was authentic. I continued, “Jesus gave his life on a cross, knowing that we would hurt one another. He asked the Father to forgive us for all the wrong we did. He knows that we hurt, and are hurt by one another. It was on the cross, that Jesus made a way for reconciliation, and for us to finally find peace.” Her eyes were hungry with hope. I handed her the cross. She took it into her arms, sobbing. We began to pray. A transformation was taking place. She no longer saw me as one of the bad guys. I no longer saw her as a hostile critic. We were two broken people, holding on to a cross, asking healing from God...for both of us.

We could once again see eye to eye. ♦



Jim Murphy is a former chairman of the NSC and former President of ICCRS. He specializes in the formation of leaders. Jim is currently President of Vera Cruz Communications.

Developing a LANGUAGE

by Fr. Michael Becker

At the heart of the Church the Catholic Charismatic Renewal continues the process of developing a unified language by which the Church can instruct, and God can speak to, his chosen people. There are growth pains in this process. Uncertainty with terms can breed insecurity. For example, should one speak of “Baptism in the Holy Spirit,” or the “Release of the Holy Spirit,” or the “Outpouring of the Holy Spirit”? Should the prophet be said to have a “Ministry,” or an “Office,” or a “Service”? Is one “Slain in the Spirit” or “Resting in the Spirit”? Do certain individuals receive an “impartation” of grace for a special charismatic ministry, or an “anointing”?

The first of the Malines’ documents, entitled, “Theological and Pastoral Orientations on the Catholic Charismatic Renewal,” took up the question of “vocabulary,” especially with regards to “baptism in the Holy Spirit” (see IV.C.1-4). The authors recognized that terminology in other ecclesial communities does not always fit into the systematic and sacramental theology of the Catholic Church, and furthermore, Catholics of various nations have become accustomed to their own manner of speaking: e.g., in France, Catholics may speak of “*l’effusion de l’Esprit*.” What are we to make of the terminology, “baptism in the Holy Spirit?”

Referring to Scripture, the Vatican II document, *Dei Verbum*, states, “The study of the sacred page is, as it were, the soul of sacred theology” (24). Scripture provides then the necessary foundation and treasury from which all good theologians draw, for its terms are divinely written. Yet Scripture is not the only source of theology. The living Tradition of the Church also provides material through her celebration of the sacred Liturgy as well as ecumenical councils, and even contributions from philosophy. For example, the Council of Nicaea (325 A.D.) employed a non-biblical

term, *homoousios*, meaning, “of one substance,” when defining the unity of the Son of God with the Father.

John the Baptist says in Luke 3:16, “I baptize you with water; but one who is more powerful than I is coming.... He will baptize you in the Holy Spirit and fire.” While ‘baptism’ here is a verb, it is not inconsistent to make it a noun: “Baptism in the Holy Spirit.” This is the Scriptural way of speaking. The teaching office of the Church has not yet commonly used this terminology, though recent Pope’s have affirmed it: “I expect from you that you share with everyone in the Church the grace of Baptism in the Holy Spirit” (Pope Francis); “Let us rediscover, dear brothers and sisters, the beauty of being baptized in the Holy Spirit” (Pope Benedict).

One hesitation for using the language is the possible confusion brought about by comparison to the Sacrament of Baptism. Sacraments provide “sanctifying grace,” while the exercise of charisms, many of which flow from baptism in the Holy Spirit, are exercises of “gratuitous graces.” Both types of grace are unmerited, free, created, supernatural gifts. While gratuitous graces may help one to perform a supernatural act, they are not at first judged to sanctify the individual actor or recipient. Or do they? Exercising the charism of prophecy requires faith and courage. Receiving and believing in a true prophecy increases hope. Praying in Tongues is an expression of the virtue of religion. Thus, while virtue is primarily the fruition of sanctifying grace, it appears to be the case also with the exercise of charismatic gifts. Of even greater import are the experiences of being baptized in the Holy Spirit and being baptized in Fire. At their core, these experiences are in fact sanctifying. They empower an individual for a life of virtue and consume interior matter related to the disorder of the passions, thus increasing capacity for the Divine Presence to inhabit

the soul. Therefore, far from being unhelpful, to speak of “Baptism in the Holy Spirit” is most appropriate, for it affirms the transmission of sanctifying grace!

In conclusion, the title, “Baptism in the Holy Spirit” is the most proper and precise terminology to use, for it is a sanctifying experience, wherein certain charisms are also poured out, as confirmed by the sacred Scriptures and elucidated in the living Tradition’s theology of grace, a precision of language benefitting all Christians. ♦

Fr. Michael Becker is the Rector of St. John



Vianney Seminary in St. Paul, Minnesota. He has a background in Theology and Economics, Youth and Campus Ministry, and experience as a Pastor. He is a member of the Companions of Christ.

CHARISMS

Prayer Card

UNITY SCRIPTURES

“I urge you, brothers, in the name of our Lord Jesus Christ, that all of you agree in what you say, and that there be no divisions among you, but that you be united in the same mind and in the same purpose.”

(1 Corinthians 1:10)

“For through faith you are all children of God in Christ Jesus.”

(Galatians 3:26)

“The community of believers was of one heart and mind ...”

(Acts 4:32)

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JESUS 2020 Re-Imagined!

by Jim Beckman

The year 2020 is likely to go down as one of the strangest in all of our lifetimes. COVID-19 has taken center stage and threatens to be THE highlight that everyone remembers as the year comes to an end. *But that doesn't need to be the case for us.*

Please pray with the NSC for our call to ecumenism:

- ▶ For an open heart and a sense of urgency, with authentic ecumenism as a spiritual attitude, to respond to the world's moral distress and de-christianization and for the purpose of restoring Christian unity.
- ▶ For respect of our Christian brothers and sisters and being willing to listen to others attentively, with humility, to create a sense of mutual trust.
- ▶ For the spiritual communion that awakens our common faith in the Holy Spirit that is at work in the body of Christ to unite us together.
- ▶ For the grace that our joint prayer fosters profound ecumenical dialogue for the restoration of visible unity among Christians.
- ▶ For true friendships with those of other Christian confessions.

Our *Empowered by the Spirit National Conference*, which was planned for the first weekend of November in Baltimore, has had to be moved due to the health crisis and too many unpredictable variables. The Conference Planning Team and the National Service Committee have been hard at work re-imagining how we could convene a national conference safely while bringing you rich content in a compelling format that will be engaging for all participants. After much prayer and deliberation, I am pleased to tell you that a very providential outcome has emerged through all these strange circumstances. We have partnered with Franciscan University of Steubenville for this event and have moved the date for the conference to **December 11-12, 2020.**

The Conference will be what we are calling a “hybrid” event – a gathered and virtual event all at the same time. Our hope is that small groups, prayer groups, renewal centers, parish groups, etc. from all over the country will gather in their local area and join us as we livestream the conference from the Franciscan University campus. The schedule will allow time for group prayer and discussion with your local group, as well as livestream general sessions with live speakers, and even TED-style talk breakout sessions throughout the day on Saturday. We also are planning a live healing service for late Saturday afternoon. This hybrid approach transforms a conference that was originally planned for a single location into a national event, like a multiplication of the loaves and fishes. We hope to have thousands of people join us!

All of the committed speakers for the conference, with the exception of Sr. Miriam, were able to switch to these new dates and will be joining us live on campus for the event: Father Dave Pivonka, Peter Herbeck and I will be joined by Mary Bielski, national speaker and evangelist.

In our early planning for this conference, the Conference Planning Team kept hearing the word from the Lord, “For such a time as this.” Little did we know how prophetic those words would become. We eventually settled on the theme *Jesus 2020* because through prayer the Lord also kept leading us to the simple yet powerful reality of the Gospel. Jesus is still Lord, no matter what is going on around us, no matter how dismal things may seem, JESUS is Lord and reigns supremely!

As this historic year comes to an end, will you join us for **JESUS 2020?** On **December 11-12, 2020**, we will cap off this strange yet amazing year with a powerful call to our knees and falling on our faces before our God. Don't let the Coronavirus be your greatest memory of this past year, let JESUS be your lasting highlight of 2020!

“Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Phil. 2:9-11). ♦

Blessed Elena Guerra: The Apostle of the Holy Spirit

by Patti Mansfield

It is a joy for me to write about my friend, Blessed Elena Guerra, whom I first met through my husband in 1991 when I was writing the Silver Jubilee edition of *As By A New Pentecost*. He told me that the story of the Catholic Charismatic Renewal could not be told without Elena! She was the first person beatified by Pope St. John XXIII who called her “the apostle of the Holy Spirit”. Some believe that it was her writings which inspired the Pope’s famous prayer: “Renew your wonders in this our day as by a New Pentecost.”

Blessed Elena, foundress of the Oblate Sisters of the Holy Spirit in Lucca, lived from 1835 to 1914. In 1886 she became aware of her prophetic task to write to Pope Leo XIII, urging him to renew the Church through a return to the Holy Spirit. She wrote 10-12 confidential letters calling for renewed preaching on the Holy Spirit, “who is the one who forms the saints.” She desired to see the whole Church unite in constant prayer, as were Mary and the apostles in the upper room, awaiting the coming of the Spirit. “Oh, if only the invocation *Veni!* (Come)... would become as popular a prayer as the Ave (Hail Mary)!” Listen to her words so filled with fire!

“Pentecost is not over. In fact, it is continually going on in every time and in every place, because the Holy Spirit desired to give himself to all men and all who want him can always receive him, so we do not have to envy the apostles and the first believers; we only have to dispose ourselves like them to receive him well, and he will come to us as he

did to them.” And again, “Who is hungry enough? Who is thirsty enough? Who is humble enough? Who is zealous enough?”

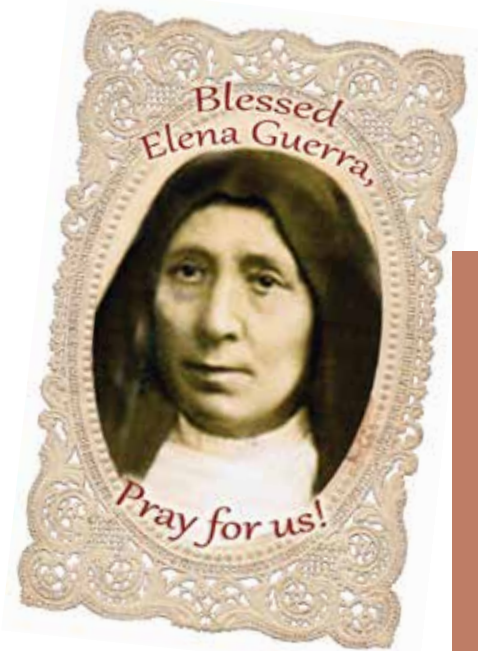
“Father,
in the name
of Jesus, send
forth your Spirit
and renew the
world.”

Pope Leo XIII then asked the entire Church to celebrate a solemn novena to the Holy Spirit each year between the feasts of the Ascension and Pentecost. Blessed Elena was pleased with the Holy Father’s efforts but disappointed with the bishops’ poor response to the call for an annual novena.

Blessed Elena formed prayer groups which she called “Permanent or Universal Cenacles.” Often, she was heard to exclaim, “Let us go to the Cenacle!”

From her early years as an educator, she wrote many pamphlets and books urging people to return to the Holy Spirit. St. John Bosco told her, “You have a pen of gold.” That “pen of gold” was wielded to compose not only letters to the Pope but many beautiful prayers to the Holy Spirit. Elena used the invocation of Pope Leo XIII in a Holy Spirit Chaplet that is used as a Pentecost Novena. It is a plea for each of the seven sanctifying gifts of the Spirit with a prayer that is repeated seven times for each gift: “Father, in the name of Jesus, send forth your Spirit and renew the world.” Followed by an invocation to Our Lady, “O Mary, who by the work of the Holy Spirit, conceived the Savior, pray for us.” At the end of the Chaplet, there are three additional invocations to Our Lady and a Hail Mary.

“O Mary,
who by the work
of the Holy Spirit,
conceived the
Savior, pray
for us.”



In her ninth letter to the Pope on October 15, 1900, Elena begged him to exhort all Catholics to pray for the new century and to place it under the sign of the Holy Spirit.

“Most Holy Father, I humbly present with confidence to your Holiness that the new century may begin with the hymn *Veni Creator Spiritus* to be sung at the beginning of the Mass of the first day of the year.”

And on January 1, 1901, the first day of the first year in the twentieth century, Pope Leo intoned the *Veni Creator*

Spiritus in the name of the whole Church. On the same day, an event took place in Topeka, Kansas, that marked the beginning of a great revival in the power and gifts of the Holy Spirit destined to sweep this country and around the world. In February 1967, on the Duquesne Weekend, we sang the *Veni Creator Spiritus* and, as they say, “The rest is history.” ♦



Patti Mansfield was on the Duquesne Weekend and is author of *As By a New Pentecost*. She is a recipient of the Papal Medal, Pro Ecclesia et Pontifice.

Open to the Breath of the Holy Spirit:

Reflections on Ecumenism

by Sr. Mary Anne Schaenzer, SSND

The Renewal in the Spirit, the renewal of charisms, is certainly an ecumenical grace poured out upon the earth in the twentieth century. Depending on our perspective, i.e., from where in the overall church perspective one is standing and looking out, one might be saying, “Why did that happen there? And why did that happen there? And why did it not happen here first? And why is not everyone open to these beautiful graces and gifts and experiences?”

Cardinal Suenens cites a Russian philosopher and mystic, Vladimir Solovyov, in saying that, “In order to come closer to one another, we have to do two things: the first is to ensure and intensify our own intimate union with Christ; the second is to venerate, in the soul of our brother [and sister], the active life of the Holy Spirit who dwells in him [her]”.

My own coming into this Renewal of the Holy Spirit, this renewal of charisms, is a mix of Catholic and other Christian influence. It was from a Catholic priest that I first heard that people were speaking in tongues today. This was 1966 – so was not initially based on what we were hearing about Catholics. It was John Sherrill’s book, *They Speak with Other Tongues*, that I read many times over, seeking to understand a phenomena that I wanted to believe was actually taking place. Within a year or two, I visited a Pentecostal Holiness Church. Some months later, I visited a Full Gospel Businessmen’s Fellowship Breakfast. Perhaps the next summer I visited, with others, the home of a Lutheran Minister who was baptized in the Spirit.

“Ecumenism is the work of the Holy Spirit: let us humbly and ardently open ourselves to his breath, surrender to his action, and believe in his active presence in us and in each of our brethren.” - Cardinal Léon Suenens

I share all of that to say that it is the Holy Spirit who invites us into relationships with one another on a level of the spirit, and if we are open, if for a time we can set aside our doctrinal differences, if we can realize that the Holy Spirit is the Holy Spirit – not many different Holy Spirits – then the Holy Spirit of God can bind us together in love, as the song says. Of course there are many questions, of course there are many obstacles to unity on all levels, but there is a level of unity, which Pope Francis calls *Spiritual Ecumenism*, that we can enter into now, if we are willing, if we do not have to have all the answers as to who believes what, if we respect one another and understand that certainly we do not all believe [doctrinely] in exactly the same way, but what we do know is that we all love God. What we do know is that God loves us. What we do know is that we have shared an experience of the Holy Spirit that is common to us and that this has brought us into a spiritual relationship with one another – one that we cannot necessarily explain or outline for others.

I participated in an ecumenical prayer community for 21 consecutive years (I worked full time for them for six of those years). Everyone respected

one another’s denominational choices. Once a week we (in the earlier years, over 100 people from several denominations) came together for two hours to praise and worship God, to be open to the charisms of the Holy Spirit, to receive general Christian teaching, to pray for one another’s needs, to intercede with one another for personal inner healing, to encourage

one another in our Christian living and loving. In later years our prayer together often brought us into a deep silence, where we would stay for several minutes. We learn, no matter our denomination, to listen to the Spirit and to discern and then to share. Today, this gathering to praise and worship takes on many forms (even online): there is not one right way to do it.

“Conversion and love are the two doors that give access to this ecumenical Cenacle. Conversion is a self-emptying process and loving already means understanding the other person.

“By awakening in us the sense of the Spirit’s power, and of his gifts of wisdom, discernment and interpretation, the Charismatic Renewal is quite naturally providing for the mystical ecumenical dimension, in which both theology and the Church find their deep soul” (Document 2, p 98). [The quote in the shaded area is from p 108.] ♦



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

The Malines Document 2:

An Introduction to Ecumenism and Charismatic Renewal: Theological and Pastoral Orientations

by Fidelis D'Cunha

Editor's Note: *This article is the third in a series on the Malines Documents regarding charismatic renewal in the Catholic Church. The Second Malines Document by Cardinal Leon Suenens is an analysis of the relationship between Ecumenism and the Charismatic Renewal in a Catholic perspective.*

This Document contains the following eight themes:

1 The Ecumenical Current

The urgency of Ecumenism is clearly expressed in the need to Christianize Christians so that we can be witnesses and evangelize the world together. There is a need for visible unity to be instituted so that we can let the world know that we are a united church of Jesus Christ. A divided church is a contradiction to the Gospel. We are called to live the Gospel in spirit and in truth. This ecumenical objective seeks to understand unity, which is not uniformity. We are called to be one (the ecumenical current) and called to exercise the gifts of the Holy Spirit (the charismatic current).

2 The Charismatic Current

The Charismatic Renewal is an ecumenical grace that provides Christians a common meeting ground to be united in a living faith in the Holy Spirit. This document leads us down the historical pathways of Classical Pentecostalism, Neo-Pentecostalism, and the Catholic Renewal in the light of Vatican II. The International colloquy of theologians at Malines in 1974 pointed out that the Charismatic Renewal is ecumenical by its very nature.

3 At the Confluence: Fellowship in the Holy Spirit

The Trinitarian perspective of the mystery of the church is viewed as the community gathered and united by the Spirit with Christ and the Father. Christians of various denominations testify to having a personal experience and a grace of re-Christianization and rebirth. They are able to get together with Christians of various traditions, at this initial level, a common substratum, an important prerequisite of dialogue. We have a pluriministerial (multi-sided vision of ministry) in the church developed by St.

Paul with regard to the manifestations of the Holy Spirit through the use of the charisms.

4 Conditions for an Authentic Ecumenism

The Church is the cenacle of the first Pentecost. Hence we are called to recognize the mystery of the church of one faith, hope and filial love as a mystical reality. This mystical body of Christ is the presence of the Lord Jesus who remains faithful, animates it through his Spirit, enlightens it, sanctifies and unifies it. The Charismatic Renewal should not be an outgrowth on the fringes of the ecclesial community or a church within a church as a parallel church. The Holy Spirit's virtue and sanctifying power is seen through the mediation of the sacraments that accompany a Christian from birth to death.

5 Conditions for an Authentic Charismatic Renewal

The necessity of a critical analysis is in the following areas: Language, Living Tradition and Scripture, Biblical Interpretation, The Word of God that is read, received and lived in the Ecclesial Community. The subjective nature of the Christian experience necessitates the understanding and application of each specific charism of the Holy Spirit. In the ministry of Deliverance and Exorcism there is need for a clear distinction in understanding oppression, obsession and possession. And in the nature and meaning of the Parapsychological phenomena: "Resting in the Spirit" we must unite with all the bishops who caution against emotionalism and supernaturalism.

6 General Pastoral Guidelines

The general attitude specified in the document is summed up in two closely connected rules. The first being positive and is the respect for the Christian's freedom of conscience. The second is negative and seeks the exclusion of all proselytism that disregards this freedom of conscience. The requisite of true dialogue ensures both, a respect for the human conscience and openness to others. The need to listen to each other flows from mutual trust. It also entails listening to God who could speak to us through our separated brethren. Their

theology, courage and apostolic ardor should stimulate us to react against the sclerosis that threatens established churches.

7 Particular Pastoral Guidelines

Catholics participating in ecumenical activity need to refer to the essential Catholic documents such as the conciliar document, *Unitatis Redintegratio* (Decree on Ecumenism), the ecumenical directory, documents from ecumenical collaborations at the local, national and regional levels. The Catholic Prayer Groups, Ecumenical Prayer Groups, Non-denominational Prayer Groups, Ecumenical Communities, Ecumenical Publishing and Distribution centers, and Ecumenical Conferences should use particular pastoral guidelines in pastoral dealings, and ecumenical relations among the members of Christian churches and ecclesial communities.

8 Spiritual Ecumenism: Our Hope

Ecumenical sensitivity engenders an attitude of honesty and respect for others. Truth remains the royal road for visible unity. The path of ecumenism starts with love, which engenders hope and leads to an ever-increasing faith. A spiritual ecumenism offers an unlimited field of action and is nourished by the purest God-centered hope. The term spiritual ecumenism was coined by Fr. Couturier, a French priest and a promoter of the concept of Christian unity, and it was adopted by the conciliar document *Decree on Ecumenism*. True ecumenism is being united in prayer. The suggestion to meet annually at Pentecost aims at uniting all churches in a common prophetic witness in anticipation of our ecumenical hope.

Jesus' prayer for unity in John 17 is a prayer for us today. The women who approached the tomb would have had thoughts such as: Who would roll away the stone of the tomb for them? They were carrying with them perfumes and an indefinable hope. Faith compels us to trust God, master of the impossible, and unlike them we have the advantage of living in the light of the pastoral dawn.

My personal charismatic experience of over forty years and involvement in youth and other leadership roles, participation in Charismatic communities here in the US and overseas have been a blessing and a grace. The reading and study of the

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That We May Be ONE

by Alicia Hartle

YOUNG ADULT

“I am not asking on behalf of them alone, but also on behalf of those who will believe in Me through their message, that all of them may be one, as You, Father, are in Me, and I am in You. May they also be in Us, so that the world may believe that You sent Me” (Jn 17:20-21).

Imagine every baptized Christian in your family, parish, and neighboring churches being one as the

Father and the Son are one. Many who believe in Jesus find it difficult to receive and to pursue this glorious unity; however, Léon Joseph Cardinal Suenens in *Malines Document II: Ecumenism and Charismatic Renewal*, stresses that “unity is both a gift and a task, a reality possessed and a reality to be pursued” (Document 2, p 11).

How can we as young adults and as the many parts of the Body of Christ **possess the gift** and **pursue the task** of unity? Here are some of the many ways the Lord has presented the gift and task of unity to me:

1. Visit other Christian churches and communities in your area with a friend from your church. Some of my father’s ten brothers and sisters belong to Baptist, Lutheran, and non-denominational churches. Though very active in our Roman Catholic parish, my family often visited these other churches

when I was a child. As we visited and prayed together, the Lord awakened in me his heart for unity.

2. Invite others to an event at your church or start an ecumenical Bible study in your workplace or home. By inviting people from my church, other churches, my neighborhood and sometimes strangers to come to Bible study in my home, I saw the Lord bring about a rich unity in Christ that was intergenerational, international and ecumenical.

An older Mexican gentleman who was a regular named us: “The Bible Family”.

3. Support ecumenical service, evangelism and other collaboration. In London I had the opportunity to serve at an ecumenical Good Friday March. In each square, pastors from every church in the community (Anglican, Baptist, Catholic, Greek Orthodox, and others) took turns preaching, ending with an invitation to join the march. Many joined our number that day.

May we magnify the Lord as we receive the gift and pursue the task of unity! Send your ideas and testimonies of unity (up to 150 words) to pentecosttoday@nsc-chariscenter.org. ♦



Alicia Hartle works with the Oakland Prayer Group, Unbound Pittsburgh-Greensburg. She is a member of the NSC.



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In Appreciation
by Kevin M. Ranaghan

On the vigil of Pentecost, my wife Dorothy and I continued our pandemic stay at home lifestyle. Yet we experienced two outstanding Pentecostal events. With over 200,000 Catholic charismatics (and I suppose Protestant and Orthodox charismatics as well) we participated in the worldwide Pentecost streaming celebration hosted by CHARIS. But just prior to it, we were blessed to participate in the memorial celebration of the life and work of Harold Vinson Synan, streamed from the chapel at Oral Roberts University (ORU) in Tulsa, Oklahoma. These two events are wonderfully connected in our “one current of grace.”

It has been a privilege and a blessing for me to have known and worked with Dr. Vinson Synan since the early 1970s. He was a lifelong member of the International Pentecostal Holiness Church, with roots in the Azusa Street Revival. He was the son of a Pentecostal bishop and was the general superintendent of the denomination. Early on he was inclined to a life of academic scholarship, pursuing studies in theology and history. He was part of the first generation of Pentecostal scholars, a career path not always appreciated by older Pentecostals. Vinson authored 25 books and edited others. He taught undergraduate and graduate students at Oral Roberts University (ORU), served as Dean of Divinity at Regent University and returned to ORU to establish the Ph.D program in theology. Along with Dr. William Menzies and Msgr. Peter Hocken he founded the Society for Pentecostal Studies in 1970.

In the early 1970s, we began to work together and became friends in Christ. Vinson was always a thoroughly committed Pentecostal. Still, he was excited by the spread of baptism in the Holy Spirit among mainline Protestants, and almost

“He embraced Catholic and Protestant charismatics as brothers and sisters in Christ. He shared his Pentecostal wisdom, and was eager to learn from what the Holy Spirit was doing with others.”

overwhelmed by the early Catholic Pentecostal movement. He was both shocked and filled with joy at what for him was a totally unexpected development, so he added to his role as a preeminent Pentecostal historian, that of being a leading Pentecostal ecumenist. He embraced Catholic and Protestant charismatics as brothers and sisters in Christ. He

shared his Pentecostal wisdom, and was eager to learn from what the Holy Spirit was doing with others. For example, it was at a Continental Conference on the Charismatic Renewal in the Catholic Church held at the University of Notre Dame in the early 1970s that he first witnessed the long forgotten Pentecostal practice of singing in tongues. He shared in the leadership of ecumenical committees too numerous to mention, was one of the leaders of the Conference on

the Charismatic Renewal in the Christian Churches held in Kansas City in 1977, and then chairman of NARSC (North American Renewal Service Committee) which held subsequent ecumenical conferences in New Orleans, Indianapolis, Orlando, St. Louis, and elsewhere. He never tired of building bridges through relationships with church leaders around the world, including at the Vatican. In fact, many people considered him to be the successor to David DuPlessis, a second “Mr. Pentecost”.

At heart Vinson was always a pastor, a spiritual father and mentor, the devoted husband of his wonderful wife, Carol Lee, a beloved father and grandfather. Always a quiet and gentle southern gentleman, Vinson Synan, historian, theologian, ecumenist and charismatic leader made innumerable contributions to the Catholic Charismatic Renewal which drew 200,000 of us to our CHARIS Pentecost celebration. May Jesus welcome him to glory! ♦



Deacon Kevin Ranaghan was a founding member of both the NSC and ICCRS. He and his wife, Dorothy, are members of the People of Praise community in South Bend, Indiana.

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CATHOLIC CHARISMATIC RENEWAL OFFICE
in the Archdiocese of Saint Paul and Minneapolis





From the Executive Director

by Walter Matthews

Four Pillars

My journey has led me to embrace four pillars for my life.

First, that “Jesus is Lord.” Not an abstract proclamation but a living, day-to-day, reality in my life. Jesus is my Lord, my Savior, my Redeemer. This in no way ignores the truth that he is our Lord, our Savior, our Redeemer, that “at the name of Jesus every knee should bend, of those in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father” (Phil 2:10-11).

It is his will, his heart of mercy, his love, his plan, his calling, his mission that lives at the center of my life.

Second, is the grace of being baptized in the Holy Spirit without which not only the proclamation that “Jesus is Lord” cannot be lived, but the Christian life cannot be lived. The gift of the Holy Spirit given in the Sacraments of Initiation laid mostly dormant until I was met by a loving God, a Father, who sent his only begotten Son not to condemn me but to save me.

To be baptized in the Holy Spirit is to live everyday hungry and thirsty for more. It is the grace that keeps on giving as we keep on asking, drinking. In the words of St. Paul, “be filled with the Spirit” (Eph 5:18) not once, not twice but never-endingly.

Third, love all, everyone, at all times. “May the Lord make you increase and abound in love for one another and for all” (1Thes 3:12). Let me be honest, I am not perfect in such love. Ask my wife and my children. At times I have failed miserably but I have never lost that truth that that which I have received (God’s love and mercy) I should freely give. Or to put it another way, in the words of St. Therese of Lisieux (paraphrased), “I don’t want to just love but to be love”.

Inscribed in Claire and my wedding rings are these words from 1 Pt 1:22, “Love one another constantly from the heart”.

The fourth pillar was an experience and an understanding that my deepest identity is that of a beloved Son of God in whom the Father is well pleased. I am the King’s kid. Because of his grace and mercy I am holy. I am set apart for him. I am holy because the Holy Spirit lives in me.

Pope Saint John Paul II put it this way in his Apostolic Letter *Novo Millennio Ineunte*, “to profess the Church as holy means to point to her as *the Bride of Christ*, for whom he gave himself precisely in order to make her holy (cf. Eph 5:25-26). *This as it were objective gift of holiness is offered to all the baptized*” (Emphasis added) (#30).

For me this awareness that “I am holy” transformed what seemed like an impossible journey up a ladder to a reality I never could attain.

I saw, as then-Bishop Paul Cordes wrote in *A Call to Holiness*, that I (we) start at the top not at the bottom. It was revolutionary.

As St. John Paul II said in the very next sentence, “But the gift in turn becomes a task, which must shape the whole of Christian life: ‘This is the will of God, your sanctification’” (1 Th 4:3).

Every day I sin, but when I repent, the loving Father, through the blood of his Son and through the power of the Holy Spirit, restores me to my full and deepest identity as a child of God who is holy.

Four pillars that I have tried to live my life by these nearly fifty years. May they be helpful in your own walk with the Lord. ♦

From page 11 *Malines Document has filled me with this Hope that will never disappoint us because “God’s love has been poured into our hearts through the Holy Spirit which has been given to us” (Rom 5:5).* ♦



Fidelis Teresa D’Cunha teaches Sacred Scripture at the Sacred Heart Major Seminary in Detroit and is the District Provost for Diversity and Inclusion at Wayne County Community College District in Detroit, Michigan.

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Please mail to:

National Service Committee / Chariscenter USA
PO Box 628, Locust Grove, VA 22508-0628
Tel. (540) 972-0225 www.nsc-chariscenter.org

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Grassroots Ecumenism

by Ellen Gryniewicz



How can the Holy Spirit lead us as ordinary Christians to promote unity in Christ's body? Where is he moving? Theological ecumenical dialogue is way above our rank, but we can do convergent, or grassroots ecumenism. This consists mainly in getting to know Christians of other denominations and realizing how much of our Christianity we share.

This seems simple, but it is hampered because we are coming out of 500 years (a thousand if you include the Orthodox) of separation, mutual suspicion and persecution. It is clear that God is moving in this situation, softening these hard lines of mutual distrust by the working of his Holy Spirit, especially in the Charismatic

Renewal; but we still have a long way to go. To this day, some Protestants are taught that the Catholic Church is the whore of Babylon and the Pope is the Antichrist. And in my youth, Catholics were sometimes taught that it would endanger their salvation to enter a Protestant Church. And yet, we share a very substantial portion of Christian truth, what C. S. Lewis called "Mere Christianity."

We need to approach each other, but how? By doing things together. This allows us to see that others really are Christians because they love and serve Jesus Christ. As we work together, the Holy Spirit works in us, opening our eyes and our hearts to each other and the faith that we share.

What can we do together? Primarily Christian service. The classic examples are pro-life work and service of the poor, but there are many others. It is likely that you are already doing some of this. Get to know the people you are keeping vigil with in front of Planned Parenthood, or with whom you are serving meals at the soup kitchen. Ask them their denomination, and listen when they tell you of their faith, and share about yours. When we are open about our faith, even our casual conversation can show others that we also love the Lord. And when we see that they do too, the barriers of past hurts and current misinformation start to come down. We can see each other as brothers, not enemies. And don't forget to pray with and for each other! Prayer works miracles of unity. ♦

Ellen Gryniewicz is a Family Medicine Physician, an NSC Council member, and a leader in the Word of Life Charismatic Community in Ann Arbor, Michigan. She and her husband have five children and eleven grandchildren.

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We want to thank the donor who gave a large gift in Memory of Fr. Jose A. dos Santos, a longtime leader in the Renewal among our Portuguese brothers and sisters in New England. May he rest in peace.

Our Summer Appeal has recently been mailed to those who did not donate in June, or who do not have a pledge. We have posted it on our website at www.nsc-chariscenter.org for

those interested but who did not receive it.

Two other giving possibilities include our Sustaining Partner Pledge for those who are able to make a regular donation (monthly, quarterly, annually) of any amount in support of our Vision and Mission. You can make this pledge online.

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