

ICCRS Charism School 27-31 March 2019

This first Charism School was held at the offices of the Melbourne Catholic Charismatic Renewal (CCR). The leaders for the weekend were Deacon Christof Hemberger from Germany, who is the current vice-president of [ICCRS](#) (International Catholic Charismatic Renewal Services) and Ann Brereton who is an [ICCRS Council](#) member representing Australia/Oceania.

These notes have been through three layers of edits. The first layer is in the choice of what to record and what to not record. The second layer is in choosing from those notes and memories what to type up, for example many of the personal stories have been left out but the point of those stories left in. The third layer is checking scripture and other references and layout choices and adding hyper-links. By and large the Question and Answer time at the end of each day was not recorded. The Charism School began after lunch on the first day and concluded after lunch on the fifth day, at night after dinner each day there was an optional prayer meeting/ministry time and each day except the first one we were able to celebrate the Eucharist together.

Day 1: Charisms, Gifts and Fruit

The first talk for Day 1 was from Deacon Christof Hemberger.

In the Acts of the Apostles and in the lives of those touched by God on the Duchesne weekend in 1967 we see charisms in operation. All of them received charisms when they were baptised in the Holy Spirit. Despite these gifts to the Church from our generous God always being present since the beginning and throughout the history of the Church (we see lots of evidence in the lives of the Saints) there is little official teaching on the subject, and only a few mentions in the Catechism of the Catholic Church.

What is new in our day is the emphasis of the charisms being for the whole church, and for public ministry. As a church during the last century we have been rediscovering the charisms. They are freely given gifts by God that cannot be paid for or earned. They are God working in us, e.g. He is the healer. We are only the instruments He uses.

They are not a measure of holiness; they are given to every Christian, and are to be eagerly desired. They are given by the Holy Spirit for the building up of the church, and as aids for the purpose of evangelization. The gifts are of great variety and need to be discerned and co-ordinated, and not blocked by leadership. The gifts are always for service to others, and go hand in hand with the proclamation of the Gospel.

The hierarchical and charismatic gifts are part of the Church, we need both types of gifts working together. The letter *Iuvenescit Ecclesia* to the Bishops of the Catholic Church Regarding the Relationship Between Hierarchical and Charismatic Gifts in the Life and the Mission of the Church:

http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20160516_iuvenescit-ecclesia_en.html is well worth reading.

The fruits of the charisms of the Holy Spirit, Gal 5:22-23, love, joy, peace, patience, kindness etc are a package deal. When the charisms are used you don't just see one fruit eg joy, but

you see them all. The fruits are the consequence of the Holy Spirit living and moving in us, and they are far more than emotions and something we should see growing and developing.

We cannot create these fruits by ourselves, only the Holy Spirit can.

Charisms are not natural gifts like writing, listening, painting etc. Charisms may build upon these natural talents, but they are not the same.

The sanctifying gifts of the Holy Spirit listed in Isaiah 11 (wisdom, understanding, courage etc) are given at baptism and confirmation to every Christian. They are not charisms, but they are gifts given for the purpose of growth in holiness.

The charisms fall into 4 broad categories:

Gifts of inspiration/revelation:

Tongues, Discernment of spirits, Prophecy, Dreams & Visions, Word of Knowledge
Word of Wisdom, Interpretation of Tongues, Inspired Songs, Reading of Hearts

Gifts of ministry:

Service/Helps, Teaching, Exhortation, Leadership, Administration, Mercy, Apostleship
Hospitality, Intercession, Contributing/Generosity, Evangelisation, Preaching

Gifts of power:

Faith, Healing, Miracles, Exorcism/Deliverance

Other gifts

Celibacy, Voluntary Poverty, Martyrdom

Be open at all times for the Holy Spirit to activate any charism He wants. Let Him use whichever human instrument He chooses for the task of grace in another person's life that is required. It is the Holy Spirit who works in us, and He has all the charisms.

We need to pray for the infilling of the Holy Spirit again and again.

We never own a charism, ever. We may see patterns of the Holy Spirit using particular charisms in us regularly, but we never know when it is the will of God for the Holy Spirit to use this charism in us next time.

Leaders have the duty and responsibility to help people mature in the charisms.

(Ed. This Charism School taught in detail only about the Gifts of Inspiration/Revelation and the Gifts of Power.)

Day 1: Co-operating with the Charisms

The second talk on Day 1 was also from Deacon Christof Hemberger.

CCC 799: Charisms are given to build up the Church and meet the needs of the people.

The use of the charisms is not an obligation but a duty.

Having right attitudes is important:

- Depend fully on God. Do not be ashamed.
- Remember it is God moving in and through you.

- The charisms are to give glory to God, not to ourselves, not even a teeny bit.
- Be open to growing in maturity in the use of the charisms.
- Be ready to be the 'fool of the day'.
- Be both humble and courageous/brave.
- Do not say, I am too young, too inexperienced, too old, too
- Pray, 'Here I am Lord, use me, I am your servant'.

Examine your motives. If we are honest we admit that 'just a tiny bit of the glory would be very nice'. He is the Lord, we are the servants.

Have the courage to pray, 'May Your Will be done in heaven, on earth and in my life'.

Even those who have been used by God in this way for decades know that they still have much to learn, we always have more to learn, we will never know everything about them.

If you are not willing to be the fool, you will not be ready to be the tool.

Sometimes the message God instructs us to give is uncomfortable eg Jonah called to preach repentance to Nineveh, but we must trust the Holy Spirit and be obedient.

The soil of our lives has to be good for the charisms to work properly.

This means

- reading the Word of God/Bible,
- listening to God in prayer,
- being in community with other Christians,
- having an outward evangelical focus,
- and a trusted source of mentorship/advice.

We don't need to be perfect to be used by God, just available to Him.

God equips those He calls.

Things that limit the Holy Spirit:

Misconceptions about God

Not being open to God acting in new ways

Disobedience to what He has asked us to do

When our focus is on mind-thoughts or emotions and not on Him

Neglecting to make opportunities for prayer ministry to others

Charisms need to be:

received – pray for something to happen, ask for it, you don't have to wait for an expert

recognised – don't wait for an official letter from heaven, recognition won't come that way

trained – be open to grow in head and heart knowledge, through experience & conversation

used – this is the most important

and confirmed – encourage those whose use of a charism touched you, this recognition and

encouragement of charisms in individuals can be exercised by prayer groups and

communities as well.

Day 1: Workers in the Harvest

The third talk for Day 1 was from Ann Brereton.

It was based on Luke 10:1-10, the instructions of Jesus for sending out the 72 disciples.
We do need to ask the Lord to send labourers into His harvest.
The 72 are sent out, and they minister as they go.
They were not sent out to go home and sit on a rock and wait for people to come to them.
We have to both move and do.
Are you willing to be a labourer?
Go in pairs. You need to be connected in some way to someone else or to a community.
Be wary, it won't be a picnic and it will often be uncomfortable.
No extra provisions. Don't be burdened by any lack of qualifications you feel.
Extend your blessings - share the Holy Spirit within you with others.
Be content to share the Word of God where you are received and/or planted.
When generosity is offered, accept it, say thank you and don't be fussy.
Heal the sick.
Your message is that the Kingdom of God has come near, and is here.
People need to see, hear and experience it.

Things that will help:

- Daily Scripture
- Time with Him
- Reflecting upon the humility of Jesus
- Surrender to the Holy Spirit

All daily interactions with others can be opportunities to use and live the charisms.
'Lord, use me today, please'.

Common obstacles:

- Lack of knowledge and/or experience
- Is it really God? How do I know, how do I discern?
Try, and see if the fruit is good.
- Fear of making mistakes and being wrong
We will not be perfect from day 1. Start small and with friends
Often we learn more from our mistakes than from anything else
- Fear of rejection and negative reactions from others
This is very normal. Knowing who the Lord is and knowing our identity
as loved sons and daughters of God is the best way to counteract these fears.

Day 2: Gift of Tongues

The first talk of Day 2 from Christof Hemberger was on the charism of Tongues.

This gift is a door-opener for all the other charismatic gifts.

'The gift of tongues is a very powerful form of prayer in which you allow the Holy Spirit to pray aloud in you' - John Vaughan-Neil, author of 'A practical guide to the gift of tongues'
'It is the gift to communicate before and with God in a language being given by the Holy Spirit that someone has not learned'- [Dr Heinrich C. Rust](#)

The Holy Spirit uses our normal voice. The intellect is not involved.

It is a language unique to you; no two people pray in exactly the same way.

Normally we do not understand, or have no need to understand what we are praying in tongues.

Interpretation of tongues does happen, but doesn't seem to happen frequently.

Sometimes it is recognized as a known language when God needs this to happen for the good of another person or mission.

Praying in tongues does not displace other forms of prayer. It is a supplement to them, especially when we don't know what to pray for.

It is not an ecstatic experience; control of starting and stopping is retained by us.

This co-operation with the Holy Spirit is not forced by Him.

We read in Mark 16:17-18 and Acts 2 that the early Church considered this to be a normal thing that was very important and mentioned often in the New Testament.

It is a gift available to all believers, and this gift of tongues is the charism seen first most frequently after praying for the [baptism in the Holy Spirit](#). (Seek further information [here](#))

This gift of tongues is mentioned by Irenaeus, Tertullian, Augustine, Jerome, Francis of Assisi, Thomas Aquinas, Francis Xavier, Teresa of Avila - to name a few.

The gift of tongues is many things:

a prayer of praise/thanksgiving/joy/exaltation:

a prayer that builds up, strengthens and refreshes:

a prayer of petition and intercession:

a weapon of spiritual warfare and against temptation:

it opens our hearts to God's word:

it sharpens our awareness of the presence of God:

it is the key to the other gifts of the Spirit.

It is a gift given to anyone who wants it or asks for it.

It is a permanent gift, once received it can be used any time.

All of the gifts are given for the sake of witness to Christ. This gift of tongues carries a bit extra because it also strengthens our relationship to the Lord and enables us to have a good connection to Him.

How to receive it:

Ask the Holy Spirit to help you yield your voice to Him.

Expect Him to respond, wait in silence.

If you feel a prompting or urge to speak, start to.

You have to use your mouth and surrender your speech to Him: begin with a simple repeated sound, some people find praying alleluia over and over, faster and faster can help release this gift.

There is a great variety of stories about the different ways God has initiated this gift in people.

Should nothing happen, it is not your fault, remain open, and ask the Lord to show you if there are any blockages that need to be removed. He may have a different plan for the time and place of the manifestation of this gift for you.

Focus on the Lord, not on what others are doing.

If you are uncertain, go to a leader you trust and ask them to confirm for you whether it is the gift of tongues you are experiencing or not.

Persevere, and pray this way regularly in daily life e.g. when stopped by red lights while driving, when praying for others, while going for a walk etc.

Also have times of praying this way for longer than 5 to 10 minutes.

When you are praying for someone to experience the baptism in the Holy Spirit, also pray for the release of the gift of tongues. Then gently encourage people to let it go, and let it flow, and to not think too much.

The gift of tongues is experienced in 3 ways:

- Glossolalia; speaking and praying, the normal, most common manifestation of this gift
- Understood by others, by the listener
- Prophecy in an unknown language that requires an interpretation
 - We must both wait for the interpretation to come, and must ask for it in prayer
 - The Holy Spirit is the one who prompts both 'part 1' and 'part 2'.
 - We can pray, 'Lord, reveal your words'.
 - It is better to have no interpretation, than to assume an interpretation.
 - Allow for mistakes when learning to move in these gifts.

Day 2: Gift of Wisdom

The second talk for Day 2 was about the gift of wisdom, given by Ann Brereton.

The way we naturally grow in knowledge is through our intellect, senses and experiences. There is a lot more to wisdom than we can fathom.

This charismatic gift of wisdom is a supernatural leading of the Holy Spirit in wisdom for decision making.

We see this gift in the story of Solomon and the two mothers claiming the same baby.

Wisdom sees and acts through the eyes and heart of God.

James 1:5 'If you lack wisdom, ask of God, Who liberally gives'.

Wisdom is listening, not necessarily speaking. Living divine wisdom is living as Jesus did. This is Not about intellectual achievement, often the wisest people have little formal education.

St Cyril of Alexandria says that wisdom is knowledge of things human and divine, and their causes.

Normally we see the world through the lenses of our wounds, minds and emotions. When the gift of wisdom has been around, it bypasses those hurts and wounds and enables us to see through the eyes of God.

There is a cost to living in God's wisdom:

Giving up your own will, letting go of opinions, letting go of unforgiveness, letting go of the need to be right, letting go of hurts and wounds

- so that what flows through God flows through us (gratitude, light, love, forgiveness).

Insight cannot be learned.

Wisdom gives our souls the power to experience divine things. 1 Cor 2:10: The Spirit searches all things, even the deep things of God.

When wisdom is mature, the image of Jesus is in the soul.

Jesus is *The* wisdom master, who teaches through parables, puzzles, sayings and stories.

'The first title given to Jesus by His followers was *moshel meshalim*— “master of wisdom.” He taught *mashal*, parables and wisdom sayings. He came to help people awaken. Some got it, and some didn't, as is still true today. He spoke in the tradition of the prophets, like Haggai, who said: “So now...think; take stock; what do you really want? You eat but still hunger; you drink but still thirst...and your wages run out through the holes in your pockets!’ (blog-post 22 Sep 2015 by soulcare4u)

Jesus saw beyond outward appearances to the heart and soul.

The gift of wisdom is how God can wake us up and teach us the deeper things, often through uncomfortable stretching.

'Wisdom and understanding are indeed given us by God and are revealed through faith and pain. God, it seems, can wake us up and teach us the deeper things only through some kind of pathological stretching'- American philosopher [James Hillman](#).

The primary object of wisdom is God.

Often read King Solomon's prayer for wisdom in Wisdom Chapter 9 and make it your own.

Day 2: Holy Mass

The celebrant for this Mass was Fr Ted Miller from Perth/Fremantle a participant at the Charism School. Due to his generosity we were able to have Mass on Days 2, 3 and 4.

The readings were taken from Thursday of the 3rd week of Lent.

The first reading from Jeremiah invites us to listen to the Lord and follow the way He has marked out for us.

The response to the psalm was 'If today you hear His voice, harden not your hearts'.

The Gospel was St Luke's account of Jesus casting out a devil from a dumb man and then being accused of doing it by the power of evil.

Fr Ted's homily:

In Australia we are in preparation for the Plenary Council through which we hope the faith of the Church in Australia will be reinvigorated. Conversion, turning to the Lord, and listening to the promptings of His Holy Spirit is needed more than ever.

We believe that the Holy Spirit is working in us. The Lord wants to reach people. To do that, He wants us to be generous enough to open our hearts to the promptings of the Holy Spirit. Jesus cast out a demon, and He was immediately accused on the spot of doing it by the power of Satan. Jesus doesn't often give explanations, but in this case He takes effort to show that such thoughts are ridiculous.

Archbishop Julian Porteous' ['Manual of Minor Exorcisms: For the use of priests'](#) is extremely useful and highly recommended reading.

The Gospel reminds us that our enemy likes to use scripture to attack us. We are in a battle, this is not fun and games, but we have been promised victory in Jesus.

We have the truth, it is power and it sets us free. Our enemy will act on any fear you have, and on your emotions, especially your negative emotions.

Do not doubt that you are precious to Jesus and that He values you. You are accepted by Him, you are loved by Him. He wants to be as close to you as you are to yourself.

Day 2: Spiritual Maturity and Inner Freedom

Talk 3 of Day 2 was given by Ann Brereton on the topic of Spiritual Maturity and Inner freedom.

When we make choices, do we make them from a place of freedom or from a place of captivity?

Shakespeare: 'God has given you a face, and you make yourself another'.

When there is a dis-connect between our real face and the face we show to the world we experience dis-ease. When our worlds collide (eg social world and church world), which face will I choose to show to the combined group (eg my social face or my church face)? When such things happen, accept them as moments of grace to bring God's light into your life.

Shakespeare: Hamlet: 'Know thyself and to thine own self be true'.

Could you write down 10 things that are good about yourself, and then share them with your loved ones?

When someone asks you; 'Who are you?' Do you answer with your occupation? Or do you answer with your name? And do you add something personal about yourself?

Attributed to Nelson Mandela, but actually by Marianne Williamson:

'Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond measure. It is our light, not our darkness that most frightens us. We ask ourselves, Who am I to be brilliant, gorgeous, talented, and fabulous? Actually, who are you not to be? You are a child of God. Your playing small does not serve the world. There is nothing enlightened about shrinking so that other people will not feel insecure around you. We are all meant to shine, as children do. We were born to make manifest the glory of God that is

within us. It is not just in some of us; it is in everyone and as we let our own light shine, we unconsciously give others permission to do the same. As we are liberated from our own fear, our presence automatically liberates others.'

Humility is allowing everyone to be his or her own story instead of a character in my story.

A restless monk prone to anger wanted to seek tranquillity, and thought the only way he could achieve that was to go and live on his own. For a while it seemed to be ok, but then a jug of water fell over three times, and his anger exploded. Then he realised his anger had not improved, and he returned to community life.

Many of us have become head dwellers rather than heart dwellers.

The Christian faith was a lifestyle long before it became a belief system. The process of maturity takes time. We have struggles, we have tears, we learn to surrender and surrender again to God.

Inner freedom is only given after our capture, because only then do we know that we have to plan our escape.

Embrace the gifts He gives us, as well as the challenges. Acknowledge the gifts that God has given you, and use them. Matthew 25, the parable of the talents. Every man and woman is a unique being.

Talents are abilities we were born with and inherited (e.g. athletic, singing, DNA)
Spiritual gifts are received.

Talents are developed and expected and become evident as we grow and mature.
Spiritual gifts are surprising and need to be matured.

Often, but not always, a spiritual gift is built on top of a natural gift.

Community life and prayer groups are very useful for bringing forth the gifts, because others can see and recognize gifts in us that we often cannot see ourselves.

Take the time to do some natural talents and spiritual gifts questionnaires/inventories, to grow in understanding and acceptance of the unique mix God has given you.

Day 2: The Gift of Leadership

Talk 4 on Day 2 was on the Gift of Leadership from Christof Hemberger.

This charism of Leadership is the ability God gives to some people to set -according to the will of God- goals for the future of groups/communities and to communicate those goals to the others so that they will freely join in.

The charism of leadership is the gift to lead men and women, and to administer organisations, in the name of Jesus Christ and in the power of the Holy Spirit.

Everyone is called to lead, intercede, have faith etc, but not everyone is called to be a leader.

There is a difference between natural talent and spiritual calling. We need spiritual leadership.

In choosing leaders seek who has the calling of God upon them first, only then look for those qualified by training and experience.

When choosing new leaders the group needs to discern where the leadership gifts are. Do not choose those that are not busy, who volunteer or who self-identify as leaders.

Jesus speaks about leadership:

- need to be servant leaders, to invest in others so that they may respond to God
- there is a call behind everything He is doing
- led by the Holy Spirit -also called 'The gift of being dependent on the Lord'.
- being a shepherd to the people, requiring a personal relationship and time to get to know them.

A cowboy rides behind the cattle and pushes them.

A shepherd walks ahead, makes a way, leads the way by example, stops to take care of those in need, and walks at the same speed as the sheep.

St Paul teaches about leadership in Rom 12:8 'the officials be diligent' and 1 Cor 12:28 'good leaders'. In the former he uses the Greek word *prohistemi* or *proistemi*, and it means 'To rule, direct.' In the latter he uses the Greek word *kybernesis* or *kubernesis* for someone who steers or guides a ship. He uses the image of the navigator in the army, who knows the vision/goal and has to find a way to get there/reach it.

It helps to have both natural competence and spiritual gifting.

Teamwork and delegation are an essential part of a leader's task.

Accept that I cannot do everything, and they need me to help them.

I need a team, and support to lead.

Eph 4:5 Leadership is a 5 fold ministry: Apostle, Prophet, Teacher, Pastor, Evangelist.

We can have a good apostle and leader who can't preach, we can have a good shepherd leader but who isn't an evangelist. So you call on others to fill those roles, and work as a team.

Acts 20:28 Be on guard for yourselves and for all of the flock of which the Holy Spirit has made you overseers, to feed the Church of God which He bought with His own Blood.

We give, but we must also receive, if we are to grow.

Take time to rest and relax after ministry.

If you give a lot, then you need to rest a lot too.

Risks in Leadership:

- doing too much;
- cannot say No;
- feel responsible for everything;
- find it difficult to prioritise;
- tend to neglect own needs;

- like the attention received from the work/position;
- think they need to be strong and are not allowed to be weak; sometimes you have to have times of being the sheep in the flock, and be ministered to
- danger in misuse of power/manipulation.

Are we leading people to dependency on us or dependency on the Lord?

Are you doing God's work or doing work for God?

The tasks of a Leader:

- prepare the prayer meeting; what do the people need?
- be shepherd for the group; check-in on them during the week if something felt a little off
- be watchman of the vision
- be personal model/example; realise that less mature members will copy your ways
- build up a team of leaders; search for the other gifts in them
- invest into the next generation of leaders
- represent the group towards other parties (parish, diocese etc)

Invest time not only in growing in leadership skills but also in preparation for the meetings.

Shepherds notice when the sheep get lost and sick, care for them continues outside the prayer meeting times. Ask: Are you OK? Pray for your people.

At least every 6 months step back and ask, 'Are we still living according to the vision?' 'Show us Lord, are we still living according to Your call?'

It is important not to lead alone; you need the different perspectives of others.

Use the Joshua principle, be like Moses and start preparing your successor well before you need them, ie now. Then when the time comes the handover will be easy, because your successor will be trained, and as the people will already know and trust this person. Elijah did this with Elisha; St Paul did this with Timothy. From Day 1 of your leadership you must start doing this, and investing into the next generation of leaders.

If you see that harm is being done, then you must take it to the next level up of authority.

Rules need to be flexible regarding length of tenure of a leader. Fixed terms and long term both have merit; what is best often depends on the personal attitudes and attributes of the leader. You can have a long term leader whose ability to lead is continuing to get even better. It is worthwhile to reassess and confirm people in leadership regularly.

If things are not clear, wait and pray. 'Strength will rise as we wait upon the Lord'. Is 40:31

Day 3: Gifts of Revelation and Inspiration

The first talk of Day 3 from Christof Hemberger was on the group of charisms of Revelation and/or Inspiration.

The most commonly used ones in this group are Prophecy, the Word of Knowledge, Wisdom, and Discernment.

Less common ones are the gift of reading hearts, dreams & visions.

Prophecy reveals God's will or consequences for a certain situation that will or might come. Its purpose is for encouragement; it is not for future telling but as preparation for what is to come.

Knowledge gives insights into the past, present and future, and can give answers and confirmation on a situation.

Wisdom is insight into how to solve a problem, meet a need, how to pray, for a given situation.

Discernment uncovers motivation, is it from me, from the enemy, or from the Lord?

The gifts of Revelation have a long history as we can see from the Old Testament where individuals became channels of God's grace to the people.

Pentecost saw prophetic gifts given to many, such that they were used in normal daily life, and from the mentions in the New Testament seen as very normal. Whereas before Pentecost only a few had access to understanding the will of God, now it is possible for everyone to receive the baptism in the Holy Spirit if they are open to Him.

The purpose of these gifts:

- God is triune, a God of relationship.
- He wants to reveal His will to men.
- God wants to give help, direction, comfort.
- He shares His knowledge and nature in His word.
- His speech is always encouraging.
- Everyone is called to hear and understand the will of God.
- Prophets are part of God's way to lead His people.

All the charisms are given for the sake of the Kingdom of God and for service to others.

There are 4 processes in prophecy:

- Receiving the revelation (prophet)
- Interpretation/Analysis (prophet)
- Transmission of the revelation (prophet and addressee)
- Discernment (leadership)

Receiving the revelation

The task of the prophet is to be open to receive from God.

God speaks to us.

He speaks to us through His word in scripture; images; impressions; thoughts; tender inner voice; audible voice, dreams, visions etc.

Interpretation/Analysis

-for whom is this prophetic impulse?

-what is the central message of this impulse?

-what does it mean?

-how should I act upon it?
-is this impulse to be shared?
-when and how should it be shared?
Prophecy can be correct, but the interpretation wrong.
Pray for the correct interpretation to be revealed

Transmission of the revelation

Wait for the right moment to speak it out

Don't act like a machine gun and blurt out everything without stopping to reflect on these questions and seeking answers in prayer

Do not say, 'thus says the Lord', because we are human and quite liable to make mistakes and we need to give people the possibility to discern whether the message is true or not, it is better to say, 'I feel the Lord could be saying...'

A word needs to be delivered without ecstatic elements, in wisdom at the right time, with the right attitude, willing to submit to discernment and guidance by leaders.

Be careful not to misunderstand God's timing for releasing the message.

Work together with other leaders in discerning where, when and to whom the message should be given, particularly messages that call for significant action.

Discernment

Active response to prophecy is the task of leaders, not only that of prophets.

Prophecy in the New Testament is integrated into the body of Christ, as ours should be.

Do we need to respond now personally and immediately? Or personally at a later time? Or communally?

Sometimes when a word is given it doesn't make sense at that time. Write it down, refer to it every so often, understanding may come much later.

We are more often faced with immature prophecy than false prophecy.

It is OK to work together with others in discerning whether a message is from the Lord.

Do not be dazzled by those with obvious anointings, no one is ever discharged from the need and duty to discern.

The best prophets are unassuming, always ask permission, keep to the guidelines and are very humble.

Day 3: Prophecy and the Word of Knowledge

The second talk for Day 3 was from Ann Brereton on Prophecy and the Word of Knowledge.

Looking back over the history of the Catholic Charismatic Renewal there seems to have been movements of the Holy Spirit. The first was in the discovery of the gifts, the 1990s seemed to a time for evangelisation, the 2000s seemed to be a time for intercession; we currently seem to be in a time for prophetic intercession. The Holy Spirit is calling us to think differently. This is a new time, a time of living out the prophetic gifting in expanded ways.

Is 54:2-3 'Widen the space of your tent, stretch out your hangings freely, lengthen your ropes, make your pegs firm; for you will burst out to right and to left. Your race will take possession of the nations, and people the abandoned cities'.

Prophecy and the Word of Knowledge, these gifts complement each other, they don't compete with each other.

The prophetic is not just for prayer meetings but for every sphere of influence you have. It can bring the future into today and proclaim something that has not yet been seen; it can be a discourse of divine inspiration declaring the purposes of God.

Jer 29:11 'I know the plans I have for you, it is the Lord God who speaks, plans for peace not disaster, reserving a future full of hope for you.'

These gifts make known what cannot be discovered by our own efforts. The purpose is to strengthen, encourage and comfort 1 Cor 14:3

If a word drags you down or discourages you, then it is not from God.

All prophetic words need discernment.

Leaders can ask the prophet about the senses they had when they released the prophetic word.

Caution is always a good thing. Something could be presented as a prophetic word that began as a conversation between prayer group members over coffee. It is possible that God is in conversations like that, so proceed slowly and seek discernment through confirmation or denial from independent prophetic sources.

A revelation may not come to pass in the lifetime of the prophet and only be understood much later, e.g. Psalm 22:15-18 'My palate is drier than a potsherd and my tongue is stuck to my jaw. A pack of dogs surrounds me, a gang of villains closes me in; they tie me hand and foot and leave me dying in the dust of death. I can count every one of my bones, and there they glare at me gloating; they divide my garments among them and cast lots for my clothes.'

The characteristics of an enduring prophet:

- ongoing and consistent use of the gift
- manifests a powerful and effective use of the gift
- should have the ability to stir up the gift in themselves and in others
- usually includes a true gift of revelation which operates consistently- i.e. it comes true.

Prophecy is the love language of God, it shares what is on God's heart for us and for others.

1 Cor 14:1-4: 'Follow the way of love, eagerly desire spiritual gifts, especially prophecy.'

If you are open, God will give you many, many opportunities to share this gift, and not only through words but in actions of kindness, smiles, hugs etc.

Most words at a prayer meeting are words of encouragement. We all need encouragement.

It is important to write down prophetic words. Look over them every three months, especially leaders should do this in order to find the pearls and the patterns and themes.

Ways to give prophecy:

spoken,
through action,
picture/image, song,
scripture,
anointed intercession

Delivery of the prophetic word:

- needs to be submissive to leadership
- no preaching or lecturing
- refrain from injecting your own opinions, problems and frustrations
- avoid publicly correcting leadership or people
- don't focus on the problem; prophecy brings the solution
- refrain from repetition, confirm a word instead, 'Yes, I can confirm that prophetic word'
- speak encouragingly, clearly and naturally in the normal language of the people
- speak only what is given, do not add pepper and salt
- stay in tune with the flow of the meeting and the times of opportunity to release prophecy
- remember that it must be for encouraging, strengthening and comfort 1 Cor 14:3

Word of Knowledge:

Where Prophecy is wide, broad vision, Knowledge is specific, revealing facts about past, present and future. It can be sensed in many different ways, and is often used in conjunction with the gift of healing and inner healing.

The more you use this gift the easier it is to discern that the senses are from God.

The word of knowledge can uncover blockages so that they can be removed.

You must discern whether or not to share it, and who and how to share it with.

God is not deaf, shouting is not necessary.

Before giving a word of knowledge check:

- is this to assist me personally?
- will I share it, and how will I share it?
- don't argue and insist if there is no immediate response from the person/s to whom it is given.

Remember: You are God's instrument, the outcome is up to Him.

If you receive a personal prophecy (sometimes called public honouring in Pentecostal circles) always discern it. If it is from God it will be confirmed in other ways too. Sometimes things look holy when they are not. Only accept prophecy from outside sources if they are part of the body of Christ and under the authority of leadership.

CCC 783: Jesus is the one whom the Father anointed with the Holy Spirit and established as priest, prophet and king. The whole People of God participates in these three offices of Christ and bears the responsibility for mission and service that flow from them.

My love, service, actions, and words all need to be a prophetic witness to the world of today.

The prophet declares the purpose of God by revealing things that are hidden.

We need to become more comfortable with silence and waiting together upon God, and to resist the temptation to cut those times of waiting shorter than what God wanted them to be.

Day 3: Holy Mass

The readings for Mass for Day 3 were taken from the 3rd Friday of Lent, with Fr Ted Miller from Perth/Fremantle as the celebrant.

The first reading was from Hosea; 'Come back to the Lord, your iniquity was the cause of your downfall ...I will heal their disloyalty; I will fall like dew on Israel'.

The psalm response was 'I am the Lord Your God hear My voice'.

The Gospel was St Mark's account of Jesus answering the scribe about what the most important commandment of the Law is: to listen and to love God with all you have and your neighbour as yourself.

Fr Ted's Homily

Soon after I had been ordained a deacon, I was with my (then) 94 year old grandfather on Christmas night. He was Catholic, but because his mother died when he was aged 7 he had little faith based knowledge. He hadn't been to church for a while, so I got up the courage to ask him, that 'if I got a priest to visit him would he like to go to confession?', to which he replied, 'but I haven't done anything wrong'.

When we go to the sacrament of Penance we go with our conscience by which we judge ourselves - I will confess this, and this, and this, inspired to the degree I am open to the Holy Spirit. We can forget our sins, or not understand that something we have done is wrong, nor the seriousness of it. But the Lord Jesus is full of mercy and compassion; He forgives the person, not a list of sins, me. I am forgiven, and the relationship of Jesus to me, and me to Jesus is restored with the priest as intermediary.

The healing power of the confessional can be in releasing people from false guilt. We forgive, and then the memory of that hurt and its emotions bubble up again. Forgiveness is a decision; it is in the will not in the emotions. Emotions are not unforgiveness, but they are memory and feelings that haven't healed yet. We are human. It can take years for emotions to come into harmony with our will. It is the same with grief. It takes time for our emotions to come into harmony with our acceptance of grief.

We come to the merciful Saviour who is able to turn justice into mercy because we repent and say to Him, 'Lord I am sorry and I need Your help'. We encounter very personally that

person who also happens to be God. This is the sort of God we have. He has compassion and understanding. He knows what it is to be tired, He was hungry, He lost sleep, He suffered, He slept out in the open, sometimes He had to escape the crowd.

He understands you and me when we walk into the confessional. He is compassionate to our idiosyncrasies and to our failings. He lost one of His apostles to suicide. His chief apostle betrayed Him. He forgave. No one can claim that He refuses to forgive anyone.

At every moment Jesus shows His Heavenly Father His wounds- 'Father, mercy, mercy, because I understand'. You are meeting Him. He is real, more kind and merciful than anyone you have ever met. You will begin to understand the truth in the sacrament of reconciliation of the love expressed in those beautiful words, 'I absolve you'. Jesus refuses to remember sins absolved in Reconciliation - it is divine Alzheimer's.

In my soul He gives grace and strength to live the resolution to change my life. I leave the confessional pumped up with power, a pure soul, with a new beginning. It is real. It is true. This is what He has done on the Cross by pouring out His Blood on the Cross - the blood sacrifice.

In receiving the Eucharist we encounter that same precious Blood, and it removes venial sin. By encountering Jesus in Holy Communion He wipes away venial sin. When we go to confession we can receive healing on top of that. He is real. He is true. If that is not beautiful and transforming, what is?

Day 3: Hearing the Voice of God

Talk 3 of Day 3 was from Ann Brereton on Hearing the Voice of God.

We don't only hear from God in prayer, He can speak to us in all things.

What do you see? What is your attention drawn to? What could God be saying to you through that?

According to Brother Lawrence and ['The Practice of the Presence of God'](#), we can hear from Him even while we are peeling the potatoes.

When we are in the present moment, we become aware of Him being there. We don't have to hear words; being in His presence is sometimes all we need.

We do need to pray and to cultivate stillness. It is better to concentrate on being with Him than in striving to listen to Him. Often in the last moments of our regular prayer times is when the felt connection with Him comes.

Scripture is His love letter to us.

We cannot measure prayer. Even if we are very busy we can give Him a minute, stand still, and tell Him we love Him.

Hearing an audible voice from God seems to be uncommon, and often reserved for emergency situations or special direction purposes.

God can speak through our gut feelings, impressions and through our emotions e.g. a movement of compassion.

He can speak through stories, dreams and parables. He can speak through everyday situations when we are talking over coffee with friends.

Ron Rolheiser wrote (paraphrased), 'Inside each person is a deep genetic restlessness. It is rare that we find rest. We are always a bit dissatisfied. It is the same kind of restlessness an infant has when it hasn't heard the voice of its mother for some time, they become cranky and inconsolable, so are our hearts, they will not be soothed with anything less than His voice.'

We delight the Lord when we recognise His voice.

He can bring His message to us through all of our senses, sight, hearing, touch, taste, smell etc.

Try the following exercises: (pray first, seeking Him to reveal something to you, of course) Observe another person, what is grabbing your attention on that person? What could God be saying through that?

Stop, be still, and listen to the sounds around you. Which sound is resonating most for you? What could God be saying through that?

Put a few assorted lollies in a non-see-through bag, and not looking, draw one out and place it in your mouth. What could God be saying through the tastes and textures of this lolly?

Day 3: Discernment

The 4th talk for Day 3 was from Christof Hemberger on Discernment.

Discernment is impacted by our image of God.

Can I see that God has a good plan for my life?

Do I believe that God is leading me into good ways and green pastures?

The enemy tries everything to get our attention away from God.

Is this way/door opened by God?

Discernment is a duty for every Christian.

It is OK to make mistakes.

God wants to lead us in ways wherein we can experience freedom.

If you suspect you made a mistake in discernment, go back to the place you felt God last, and start again from there. Sometimes He permits this to happen, if we need to know where the dead ends are. If we make mistakes He will guide us through on to the right path.

Pre-conditions for discernment:

- live a personal relationship with God in daily life
- be ready to surrender under His will and be obedient
- be ready to follow Jesus as His disciple
- be ready for a life in the power of the Holy Spirit

How is God speaking to us?

- His Word in scripture;
- inspirations/whispers in our hearts;
- impressions that we feel inside;
- through other Christians;
- through the use of charisms;
- through an audible voice;
- through dreams and visions;
- through angels;
- through emotions or physical impressions;
- through silence and peace in the heart.

Sources of Inspiration:

- Human- our hidden desires and needs, fruits of selfishness, jealousy, wrong priorities, fear of man etc.

- Demonic-lies, distraction, accusing, pressure/fear, very tricky, aims at our weakest points.

When you see the fruits of his suggestions, then you will understand his intentions and strategies for our harm.

- Divine: When it is from God:

God loves to speak in a tender, soft, silent and comforting way.

God is faithful and patient- He does not pressure us.

God always shows the next step or next few steps only.

God does not overburden us.

God does not create fear, pressure, disharmony, fights.

God's voice is always encouraging, constructive, up-building and never discouraging.

When it comes to human desires vs God's will, it is easy to misunderstand and to misinterpret.

If you experience something strange leading up to a holy event, pray and see if it leaves you.

Discernment questions:

Is the glory given to God, to myself or someone else?

Who is in the focus of what shall be done?

Does this decision help me in my relationship with God or with others?

What are my motives?

Is what shall be done according to Scripture and the teachings of the Church?

Does this lead us into unity or into disunity?

Does exaggeration or generalisation lead the decision?

If I/we act on this word, what would possible fruit look like?

Is there an openness to correction and to confirmation?

Where do you see the greater love?

Is now the right time?

Can you see the golden line/strategy of God in this, ie when looking backwards at how God has been leading you in the past, is this consistent with that overall trajectory?

Types of discernment:

Natural/Common Sense; look at overall circumstances, character, temper, temperament.
Doctrinal; Test it against scripture and the teachings of the Church. We don't have to reinvent the wheel.

Charismatic: Is a pure gift from God revealing inner motives, created/received within the person doing the discernment.

The charismatic gift of discernment is a God given way to understand God's will in certain situations and as a control against misuse of the gifts of revelation.

The life of the prophet matters:

Is the prophet willing to be questioned?

Is the prophet emotionally stable/mature?

Is the prophet egocentric?

Is the prophet willing to admit he/she could have made a mistake?

Is the prophet involved in a community of Christians and acting within a system of responsibility/accountability?

Hints:

- Never say, 'thus says the Lord';
- We cannot delegate to others to decide whether something is from the Lord or not;
- If it doesn't speak to your heart right now, or you do not understand the meaning, lay it aside, maybe God will give the answer later on;
- Never make life changing decisions based on one prophecy, wait for confirmations from other sources, and also from inside your own heart;
- Sometimes the prophecy is right but the interpretation is wrong; try to check both independently;
- Seek the wisdom and advice of mature Christians, you don't have to discern without help;
- It is worth reviewing the doors that have closed on us as well as the ones that may be in front of us;
- St Ignatius of Loyola recommends that we try to be in the middle of the see-saw of desire between two options;
- The response of the community to a prophetic word can be useful in discernment- if the fruit is good it is likely to be of God, if it gets totally ignored it is unlikely to be of God.

Day 4: The Charism of Faith

The first talk on Day 4 was on the Charism of Faith. The first part was given by Christof Hemberger and the second part by Ann Brereton.

When Peter and John met the cripple at the gate of the temple in Acts 3, it was the Holy Spirit who released the charisms of faith and healing to enable this miracle to happen.

The virtue of Faith (theological) is given to all the baptised, to believe certain truths.

The charism of Faith (charismatic) is given to some, is beyond belief, is linked to the gifts of

power. It enables a person to trust that God will intervene on His behalf in a certain situation in His strength and power.

This charismatic gift is often connected to signs & wonders and healing, but it is also for daily life when we can't make things happen but only God can.

Wounds and blockages can prevent growth in faith.

It is unexplainable in human words the deep peace and certainty this gift brings.

The charism of Faith is beyond belief, it is spelt R.I.S.K. and you can't make it or know it – Francis McNutt.

It is the realisation with high confidence that God wants to do something impossible and to consider it possible because God wants to do it. Dr Heinrich C. Rust

This charism of faith can move mountains; all that is required is that we say Yes to God.

It is believing beyond the possible; not striving in prayer, but letting God take action. We ask the Lord and then let Him do whatever He wants- the how is not our concern.

It can manifest as a sudden and unexpected urge to do something in order to do the work of God.

It is the gateway to the other gifts of power, and is linked to them.

It is like the gift of tongues in that we need to speak out what we see, hear and know in the Spirit.

It is not so much about miracles and healing as it is about the other person being touched by God as God wants to. We allow the Lord to be the Lord and use us as open channels for His grace. He chooses us because of the needs of others.

This charism of faith can also be manifested to aid the completion of Godly projects (driving a car 100kms without petrol) and to assist in tragic situations (the supernatural assurance that in the end all will be well).

Supernatural faith is not stupidity.

Great faith comes from obedience and surrender.

Your faith will be tested: you need to know who you are in Jesus.

Ann Brereton: The charism of faith allows God to be God. But in order to let God be God, in order to trust Him we need to know Him very well.

Faith sits beside trust. Trust is the firm belief in the reliability, truth or ability of someone or something.

The charism of Faith is increased by exercise and use.

We can take as our own the prayer of the father pleading for healing for his son in Mark 9: 'I have faith, help my lack of faith. My faith is so little, but I know You and I trust in You'.

Unless we step out and pray (eg sick dog, missing doll); we will not experience God's marvellous answers. Remember the faith of children, and get them to join you in prayer.

When Jairus came to Jesus about his sick daughter, Jesus told him, 'Do not be afraid, only have faith'. Mark 5:36

'Lord, I believe, help my unbelief'; is the best any of us can do really, but thank God it is enough – Frederick Buechner

Where there is a need, the Holy Spirit is already there waiting for us to partner with Him.

Fear and unbelief go together, if you can take away what anchors one of them the other one must leave too.

Pray for courage. God loves honesty in our prayers.

Consider writing God a letter about your faith and unbelief, how you feel about Him and what you ask of Him.

God does not need our emotions; it is OK if we feel nothing. The work He does in us is often beyond emotions and understanding.

St Paul tells us that faith calls into being that which is not as though it was there.
cf. Rom 4:17

Day 4: Healing

The second talk for Day 4 was from Ann Brereton on the charism of healing.

How did Jesus heal?

- We learn from the Gospels that He spoke with authority; Mark 1:21-28
- That He was moved with compassion; Mark 1:41
(Compassion makes a big difference to prayer power)
- That despite being busy He got up early to connect with the Father in prayer; Mark 1:35
- That He felt a personal connection to people in need; He called the paralytic, 'My child' Mark 2:5. This Gospel account also reminds us that physical symptoms can hide inner pain, because the first thing Jesus did was forgive him, then heal him.
- When He saw a need Jesus stepped out to act despite any possible negative consequences; Mark 3:1-6 healing the man with the withered hand despite it being the Sabbath.
- That He often required a level of faith from people before healing was released; Mark 6:1-6, and he didn't find enough of that at Nazareth to act in power but did heal a few sick people.
- That He was willing to fast and pray to obtain healings; Mark 9:28-29
- That He never gave up and sometimes prayed more than once before complete healing was achieved; Mark 8:22-26
- Jesus never assumed what a person wanted, He always asked them. Mark 10:46-52

There are studies that show medical patients do much better if they are prayed for:
See Oprah's interview with Dr Larry Dossey part 1 <https://youtu.be/YkBimVRJgGU>
part 2 <https://youtu.be/G6LZCbx184I> part 3 <https://youtu.be/LiX03SDKlrU>

God works through both medical science and religion.

Like Bartimaeus we should never stop calling out to the Lord.
When faith is high, we see more miracles and healing.
Stick around people whose faith level is high.

Inner Healing

We can look lovely on the outside but be in a lot of pain on the inside.

The most common needs for inner healing are:

- childhood wounding from lack of love, particularly lack of love from a father.
This includes criticism, hurtful words, exclusion, rejection, being bullied.
- emotional healing
- physical abuse
- spiritual abuse (lies about God, e.g. He is watching, waiting and He will punish)
- environmental abuse e.g. poverty, discrimination
- hereditary e.g. is God trying to tell you through the behaviour of your children that there is a deceased family member who needs forgiveness and prayer?
- demonic influences e.g. strange deaths of pets, night apparitions of people
- wrong decisions resulting in guilt, revenge, unforgiveness and shame
- anger, it can hide much deeper emotions

Beware of giving out too many of someone else's personal details when asking a group to pray for a situation; maintain their privacy and dignity.

Shame keeps us from being close to those we love and who love us. Shame scatters. It is often found at the bottom of inner healing needs.

Wounds of the heart and emotions are much harder to identify than physical ailments. It is hard to let God into our pain, especially our lack of self-worth, and it requires courage. God wants us to be free of these inner wounds.

It is important that each layer of woundedness be respected and treated one by one. Acceptance of where someone is at in the healing process can be an encouragement to get to the next level.

Unhealed wounds can be inherited by our children. Forgiveness can undo that. We can forgive the family members who have passed on their unhealed wounds, and thereby obtain an inheritance of hope for our children.

There are many ways inner healing can take place:

- in personal prayer time, especially in a conducive protected environment
- with a prayer team or prayer partner,
- through many prayer types and programmes, e.g. Elijah House

-through resting in the Spirit. This can be very peaceful; don't be too quick to move afterwards, let God finish the work inside you.

Inner healing can take time, even years.

Prayer for healing: led by Lenyce Willason

Holy Spirit please come and pour Your peace upon us; over every cell, tissue and nerve tissue in our bodies. May they gently come back to order in the peace of Christ.

Holy Spirit show us our minds. Let the Holy Spirit give you an image (e.g. messy tram tracks).

You know us better than we know ourselves.

Show them their minds, and what is happening.

Whatever it is, place that word or image, give it to Jesus right now, and let Him deal with it (e.g. straight tram lines)

Holy Spirit show them their hearts right now...

Holy Spirit show them their bodies right now...

Remember, even laughter can be medicinal.

Day 4: Holy Mass

The readings for Mass on Day 4 were taken from the 3rd Saturday of Lent with Fr Ted Miller from Perth/Fremantle as the celebrant.

The first reading was from Hosea: They will search for Me in their misery, He has torn us to pieces but He will heal us. That He will come is as certain as the dawn.

The Psalm 50(51) response was: 'It is steadfast love not sacrifice that God desires'.

The Gospel was St Luke's account of the Parable of the two men in the Temple, the Pharisee and the tax collector.

Fr Ted's Homily

There was a couple with children who discovered they were pregnant with triplets. When these three were around age 3-4 the parents discovered that if one of them wanted ice cream, the three of them did, or if one wanted a pink jacket, the three of them did. They always agreed; it was like they almost had one will.

God only has one will, but Jesus has 2 wills -human and divine- in perfect harmony.

The Holy Spirit came upon Jesus at His baptism and influenced the prophets of old. After the Ascension the Holy Spirit could come upon the people because Jesus had been sacrificed.

Present in Jesus is the will of God - perfectly. The Holy Spirit can come because Jesus has lived out God's will perfectly.

We are challenged to join our will to the divine will as Jesus gave His will to the divine will.

Mary is our example in this. She said Let it be done to me according to Your will when she was asked to do an extraordinary thing. Before God had become man, the second Eve was being asked to say Yes. Her beautiful humility and conformity to what God wanted perfectly united to bring Jesus into the world as man.

It took about 300 years for the Church to come into agreement on the doctrine of the

Trinity. Tradition is 'handing on' the trade secrets, a bit like how bakers kept the secret on

how to make yeast and passed that knowledge down to the next generations.

Belief in the Trinity and Incarnation are required for true Christianity. If we deny Tradition we cannot interpret the Bible properly.

When Jesus knew He was going to die tomorrow, what did He do? Do this in memory of Me. Do + memory = event, reality. The Eucharist was given the night before Good Friday, This is My body which is broken for you- was present tense about a future event. Present and future became one, since for God everything is in the present. We are truly present because Jesus is truly present.

It is literally terrifying to be ordained a priest to go to the altar for the first Eucharist. It takes enormous faith because we are not doing it, it is beyond us.

Mary was a similar instrument of God, so that God could do the incarnating. Her word was essential. God would not force on her the Incarnation, she needed to give her Yes, her consent. At the Eucharist she is beside us because she is always with Jesus. We are invited to give our own will, to surrender it, in unity of will to Jesus.

Anything that separates me from the truth and likeness to Jesus Christ needs to be healed. In the Eucharist I receive Jesus Christ myself - it is a reality, and true, and healing and whole and wholesome.

To surrender our will to God is to conform to Jesus. If we pray, 'Lord, do with me what You will', then we cannot complain if that will includes sickness and suffering. It is a challenge but it is also a charism.

When we celebrate the Eucharist I am offering Jesus Christ to the Father. At that time of the Doxology can we not unite our offering with His? Give Him our will, and then He empowers our will to do His will on earth.

Day 4: How to Pray for Healing

The third talk on Day 4 was from Christof Hemberger on how to pray for healing.

When we pray for healing, this is God's job not ours. It is not our ability or gift that is healing the person, but the Holy Spirit. If healing is not happening, it is not my fault or my mistake.

Jesus used many different ways to heal.

It is recommended that this kind of prayer occur with a prayer team of at least 2 members.

Ask for the specific desire of the one who is asking for prayer.

Try to find out about the causation for the problems; get them to describe their sickness and symptoms and listen carefully.

Decide how to pray for the person.

Ask whether physical touch, 'laying on hands', while being prayed for is OK for them, and respect their answer and their personal space.

Invite the Holy Spirit to come and to move, it is helpful to start praying in tongues.

Take time to listen to what God is saying, and for prophetic prayer for the sick.

Have your eyes open, and watch the reactions and responses of the person.

Ask the Holy Spirit to reveal what is behind the symptoms and to reveal if there are any blockages.

Be aware that the person you are praying for might rest in the Spirit, so be ready to catch them if that happens. It can be helpful to get them to sit down on a chair.

Ask the person about what they are feeling and experiencing, invite them to answer but do not pressure them.

Do not promise healing unless the Lord told you clearly to do so!

Give advice about how to continue to respond to the Lord, and how to seek follow-up, information on local prayer groups etc.

Stand next to the person, not behind them.

Praise the Lord at the end of the prayer session, for He is good, always.

After the prayer sessions are over, give back to the Lord everyone you prayed for, ask Him to take over and to free you from any bonding you might have picked up, also known as 'taking a spiritual shower'.

Remember that this is a service to others, not a time for ourselves to get lost in God.

Ask the Lord for wisdom, for Him to give you the right words and advice to share.

God can be at work without any external manifestation of what He is doing in the person.

We are convinced that God wants to heal, that He is able to heal, but we cannot promise He will do this now.

Practical advice (mostly from [Bob Canton](#), an ICCRS Council member from the USA):

-Have a constant, personal, intimate, daily and moment to moment relationship with the Lord.

-Avail yourself of the sacraments esp. Reconciliation and Eucharist.

-Always say a protective prayer before the healing session begins.

-Invoke the Name and the Blood of Jesus for protection.

-Invoke the intercession and protection of Mary and the Saints and Angels.

-Have expectant faith.

-Ask questions and listen attentively to the person to whom you are ministering before you start praying.

-Lay hands on the sick, however proper discretion and cultural norms are advised.

-Use the Name of Jesus as there is power in the Name of the Lord.

-Obey the leading of the Holy Spirit.

-Be open to the Holy Spirit and the gifts, especially the gifts of revelation.

-Call the things that are not as though they were. Ask for the 100% best healing, e.g. brand new eyes for the blind.

-Ask Jesus to apply His precious Blood and healing touch to the diseased parts of the body, pray this silently if you think such a prayer would freak the person out.

-Seal the healing with the Blood and Name of Jesus so that the healing may last.

-Pray a cleansing prayer after the healing session to prevent any entity or spirit from attaching itself to anyone part of the prayer session.

-Give praise to God's goodness and healing love.

-Alternative methods of healing prayer are just as valid.

-Do not disobey medical advice. Eccl 38:1 Treat the doctor with the honour that is his due, in consideration of his services, for he too has been created by the Lord.

-Recommend medical check-ups 2 weeks later, to test if it was a real healing, sometimes it is

a real healing, sometimes it is imagined. Sometimes God uses this to touch the hearts of medical people when they witness unexplainable (to them) healing.

One way to deal with praying over sensitive parts of the body (eg a woman's chest) is to pray with a hand held a few centimetres away from the area. Another way is, with the person's permission, to get them to lay their hand over the area, and then let them lay your hand on top of theirs.

Day 4: Deliverance

The fourth talk of Day 4 was from [Lenyce Willason](#) on Deliverance as part of the normal Christian life. Lenyce is currently the executive director for the Melbourne CCR.

We are invited to pray for the outpouring of the Holy Spirit every day.

Intimacy, obedience and surrender are very, very important.

The western world is experiencing a tsunami of secularism.

The enemy tries always to weaken the Kingdom of God.

The enemy hates our bodies and tries to get us to do the same.

Possession is very rare; if it happens it needs exorcism.

Oppression is far more common.

What can we learn from the deliverance ministry of Jesus?

He cast out many demons. Mark 1:31-24

He healed first, then He cast them out. Mark 1:39, Mark 3:10-12

He rebuked some. Luke 4:39

He drove out others, Luke 11:14

Some He released from bondage at a distance when requested by a parent. Mark 7:24-30

Salvation has 2 parts:

We are freed From bondage to sin, evil and death, freed by forgiveness of sins;

We are freed For adoption as sons and daughters of God, for eternal life and sanctification.

Exorcism was normal in the early Church. St Justin Martyr loved to spend his Saturday afternoons disabling and casting out demons. 2nd Apology 6:5-6

Sin requires repentance and forgiveness.

Oppression requires deliverance.

If you are called into this ministry, there will be a recognition of Christ in you.

The evil one fights us on our weaknesses.

After baptism in the Spirit the Holy Spirit starts working on our spiritual baggage.

Often we do deliverance prayer when what the person really needs is inner healing.

Under the charism of inner healing we find sub-charisms of physical, emotional, psychological healing and deliverance.

Inner healing comes first before deliverance prayer, because in order to clean the house you have to close the doorways. Think of a castle with many rooms and open doors and you want to evict a dog. You need to clear each room and shut the doors behind you until you confine the dog in one room, and pick him up and throw him out.

Always pray for inner healing first, we don't want seven more nasties coming back!

If you are called to this ministry there is a process you go through, a dark night of purification of the senses. Sometimes the Lord alerts us through a smell in the air that the enemy is prowling around and intercession to protect people is needed until it passes. Sometimes the alert is a stabbing pain. God will use every part of you in the discernment process.

Do not fall into a method and pattern of ministry - the Holy Spirit does a different thing every time.

Rejoice in your intimacy with Jesus, not in the charisms.

Deliverance is the effort to free a person from demonic oppression and bondage by the power of Jesus Christ.

The ICCRS booklet on Deliverance Ministry is very good stuff.

<https://www.amazon.com/Deliverance-Ministry-International-Catholic-Charismatic/dp/096773777X>

Jesus sets us free, only He can.

Deliverance Ministry is broader than just prayer.

Identify the wound that allowed the demonic entry.

Use the prayer of command.

When ministered properly Jesus is glorified and our lives are changed for the better.

We do not know what causes manifestations.

It is God who chooses the best time to set someone free.

'Frozen moments' are caused by trauma and pain.

Heal the wound first.

If the manifestation is noisy tell it to be quiet or to be still.

Take the person to a quiet place away from public display.

Look upon this ministry as a manifestation of God's love.

God is a God of order: the line of obedience is very important.

Deliverance prayers are spontaneous not ritual or liturgical.

Read 'Inde Ab Aliquot' from the Congregation for the Doctrine of the Faith, 1985

<https://www.ewtn.com/library/CURIA/CFEXORC.HTM>

The Church has requested that Canon Law be observed:

- Exorcism is only to be done by priests with the permission of the bishop.
- Lay people are not to use Pope Leo XIII's prayer of exorcism.

- We are not to question or seek the identity of entities.
- We are to ask Jesus to cast the demon out.

The only exception to this is in your own home, and your own family, where you have authority. We can pray, 'I send you to the Cross of Jesus'.

Do as St Paul teaches; 2 Cor 10: 4-5, 'Our war is not fought with weapons of flesh, yet they are strong enough, in God's cause, to demolish fortresses. We demolish sophistries, and the arrogance that tries to resist the knowledge of God, every thought is our prisoner, captured to be brought into obedience to Christ'.

We bring every thought captive to Jesus Christ.

We can pray, 'I pull down all pride, imagination and anything that would exalt itself above Christ'.

It is not easy for pornography to be broken, it needs every thought captive to Christ, and gradually healing comes.

Use your voice of authority, quiet and firm; your parental voice when you are serious.

If something comes against a spouse or child, we have the authority to deal with it.

We can pray for someone, but sometimes they might not be ready to be prayed over.

The enemy is a deceiver; beware of this counterfeit Jesus when praying for people.

Pray: 'In the name of Jesus may the truth of this presence be revealed'.

Vexation and external disturbances do happen, but not often.

The enemy is after our minds. A lot of minds are compromised by ice and cocaine.

The first prayer is to ask the Holy Spirit what is preventing the healing.

Start by praying for the peace of Christ to come upon them, keep praying until it does, don't start any other prayer until it does.

Before we start a time of ministry we need to ask what happened, when did the problems start? If there is a psychiatric cause, prayers won't work.

If you ask Jesus to take you to the root of the problem, He will.

We need to use direct commands because Christians are not helpless and Jesus told us to 'cast out demons' not 'ask Me to cast out demons'.

The enemy works hard to keep Christians from knowing their identity as sons and daughters of God, and their baptismal authority in Christ.

All leaders should be having regular prayer ministry.

'Be anxious for nothing'. Phil 4:6 I choose this, I will not be afraid.

Psalms 33(34):6 'This poor man called, the Lord heard him, and rescued him from all his distress'. It is simple, come to the Lord with honesty and integrity.

All of us are still learning.

Silence is a good strategy, especially when praying against a mesmerising spirit.

God is good. When you need information God will bring the information to you and confirm that it is what you need for this situation, so that the person can be set free.

Ask Jesus to shore up all the weak points in a person.

Sometimes He will use you as a piece of sandpaper for someone else.

People can come under the influence of Jezebel, a power control spirit. Suspect it when people insist things be done their way. If so, there is always an Ahab, (1 Kings 16:31), a whinger, that they are linked with.

Be very careful of flattery, this is a tactic. Be discerning, this influence doesn't only come upon females. Often sexual sin is involved. Isaiah 47 is the prayer to pray.

Invariably this influence will go back to a wound, a wound that required a degree of control for the person to survive. You can invite them to pray, 'Control, I don't need you anymore. I have a new friend, Jesus, and His friends Peace and Joy'.

Day 5: Holy Mass

The final event was Mass on Day 5, with the readings taken from the 4th Sunday in Lent Year C. Fr Bernard Morowski OFMCap was the principal celebrant, with Fr Ted Miller concelebrating.

The first reading was from the Book of Joshua: 'Today I have taken the shame of Egypt away from you. They celebrated Passover in the plains of Jericho and tasted the produce of the country and the manna ceased.'

The Psalm 33(34) response was: 'Taste and see the goodness of the Lord'.

The second reading was from 2 Cor: For anyone who is in Christ, there is a new creation. It is all God's work. We are ambassadors for Christ inviting all to reconciliation with Him.

The Gospel was from St Luke with the parable Jesus told about the Prodigal Son.

Fr Bernard's Homily:

This is a well-known parable told specially to the scribes and pharisees.

Both sons have been uncomfortable with their father for some reason. The younger said he wanted to go. The father knew them both, but he gave the younger son what he wanted.

We don't know how quickly he lost all the money. The older son accused his brother although he didn't actually know how the younger spent the money (It was a very long way away). Serving pigs was a huge humiliation and loss of dignity, but it led to the turning point where the younger son came to his senses. He prepared the words he would say and went back to his father.

Our world is living through a crisis of the interior life. It is like a workman with an empty wheelbarrow going about his duties but too busy to fill his wheelbarrow.

It is necessary for us to enter into ourselves in order that we might be filled from Him. Emptiness is an affliction of secularism.

St Elizabeth of the Trinity tells us that we find heaven on earth when we find Jesus in our soul. St Teresa of Avila in the Interior Castle writes about prayer. There is also an exterior castle; we can be prisoners of the exterior walls. St Augustine writes in his Confessions, 'You were within me, I was outside. You were with me, but I was not with You'.

We need to enter deeper within, deeper into the soul, into the sanctuary where God abides in me. To enter into the silence. The monks of old understood this and had signs saying 'Silencium' in many places of the monastery. Reminding young monks to not rush, and to whisper rather than speak.

If you want to live the higher life, it needs interior life. It must be much more deep in my heart, for down there is where the charisms flow.

The father was looking for his son each evening. Filled with such compassion the old man ran to him and gave him a huge Latin-American style hug. The robe and ring return to him the dignity he had lost.

Confession should be an encounter with the merciful Father. 'You are My beloved son, I am so happy to have you back'.

It is possible by God's mercy to be a new creation, with everything new, and full of laetare - joy.

Bonus: This is a prayer that Ann Brereton shared during the Charism School and which you might like to make use of regularly; especially if God is ministering to others through charisms He activates in you. It is a prayer taken from a booklet 'Prayers for those experiencing Spiritual Affliction' by Archbishop Julian Porteous.

<https://www.amazon.com/Prayers-Spiritual-Affliction-Bishop-Porteous/dp/1860827926>

Prayer for Protection of the Family

Lord Jesus, I ask You to protect my family (mention them by name) from all evil, temptation, accidents, illness, harm and negative patterns.

If any of us have been subjected to any curses, hexes, spells, addictions, illnesses or negative patterns, both ancestral and present day, I declare these curses, hexes, spells addictions, illnesses and negative patterns null and void in the name of Jesus Christ.

If any evil spirits have been sent against us, particularly the evil spirit of, I decommission you in the name of Jesus Christ and send you to the foot of the Cross of Jesus where He will deal with you as He wills.

Lord I pray that You fill any places left by these evil spirits with Your Holy Spirit.

I thank You for our guardian angels and ask You to send them to guard and protect us and to pray for each member of my family that we will live forever with You in Eternity.

Amen.

Priests may like to substitute 'parish' for 'family'.

Bishops may like to substitute 'diocese' for 'family'.

Where to from here?

CHARIS (Catholic Charismatic Renewal International Service) is the name of the new international body representing both the Communities (previously [Catholic Fraternity](#)) and the Prayer Groups (previously [ICCRS](#)) of the Catholic Charismatic Renewal.

CHARIS will officially begin at Pentecost 2019 (Sunday June 9)

<http://charis.international/>

It is expected that CHARIS will continue the work of the seed organisations and be a vehicle for international unity and the sharing of knowledge and experience, including arranging international events and training courses. All three organisations have Vatican approval and headquarter offices in Rome.

Most Capital Cities have some kind of a Catholic Charismatic Renewal Centre or branch of a Catholic Charismatic Covenant Community. If you are looking for information on where to find a prayer group close to your location, how to start a prayer group, where to find a training event or conference, or wisdom on anything related to charisms, then they are the best place to start.

In Australia:

For NSW: <http://www.ccrnsw.org.au/>

For Victoria: <https://www.ccr.org.au/>

For Queensland: <https://www.ccrbrisbane.org.au/>

For Western Australia: <http://www.flameministries.org/ccr.htm>

For ACT: <https://www.facebook.com/ccr.canberra> and <http://cgcatholic.org.au/services-directory/lay-groups-and-movements/ministries-groups-and-movements/>

Disciples of Jesus: <http://dojcommunity.com/> and <https://www.disciplesofjesus.org/>

Emmanuel Community: <https://emmanuelaustralia.com.au/> (founded in Paris)

Emmanuel Community: <https://www.emmanuelcommunity.com.au/> (founded in Brisbane)

Many of these organisations have regular email newsletters eg 'Good News' (Melbourne CCR); 'Voice of the Spirit' (NSW CCR); and it is worthwhile signing up to receive them for ongoing encouragement and news of upcoming events.

There is an extraordinary amount of excellent teaching on many subjects from the 50th anniversary of the CCR celebrations in Rome for Pentecost 2017 which have been archived online. <http://www.ccrgoldenjubilee2017.net/>

In February 2019 the first free online conference was held from the Ark and Dove Retreat Centre where the CCR began. Further conferences like this are expected annually in February.

<https://www.arkanddoveweek.com/>