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Formation for current and new leaders in CCR

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Guided by the Spirit:

The cost of Leadership

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Leadership, as a charism of service, is at first a gift from God. Its foundation is based on Christ, best figure of the one who serves others.

Foundations

Authority comes from God himself. Each and every charism is given to us for the purpose of conforming our whole being to Christ, perfect image of the Father. Christ's mission is to testify the Father's love. Although his incarnation puts him in the limits of time and space, his obedience gives him a universal radiance.

St Paul, in the epistle to the Philippians confirms this, when he proclaims:

"Who, being in the form of God, did not count equality with God, something to be grasped. But he emptied himself, taking the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient to death, even death on a cross" (Ph 2: 6-8).

In the Scriptures, Jesus, Israel's Messiah, did not limit himself to the role of Liberator of his people, but he was the Light of the Nations. His service was extended for all humanity. His intimacy with the Father was so deep that he had no other desire than the one to share it.

Leadership, charism of service, comes with cost

The most intense fight for a leader is to ask himself in which purpose to use the charism of service: guided by the flesh or by the Spirit? In accordance with Christ, meaning here for Him, by Him and in Him, or for our personal glory? Jesus is the figure by excellence. He is the Servant of God and of men,

through Him, letting God serve man and through Him, letting man serve God.

That means that if we choose Christ: He will help us get rid of everything that

stops us from being servants and enable us to give ourselves freely to God and to our brothers and sisters. He purifies us in order to shine more of the loving presence of the Father. To become resplendent in His presence and bring the light, we must expect to live the spiritual warfare.

Witnessing the Father's love wherever He may be, this is the mission of Jesus. If we want to conform

ourselves to Christ and to His mission, it is clear, as leaders in the renewal, that our point of view would be very limited if we perceive our leadership as belonging only to our prayer group. Being servants, is not only to work for our own parish, community or prayer group, but accepting to give ourselves to others and to the Church. The Holy Spirit encourages us to look beyond our group or our community and to be open to novelty and creativity.

We are called to serve the community as a whole, which means to serve the whole Church. Jesus encourages intensely his disciples to respond to this call and today we hear Him insisting again: "Launch out into the deep, and let down your nets for a catch" (Lc 5: 4). Stop being afraid to look at yourself, but rather fix your eyes on Him.

This choice brings us, at different moments, to fight against:

- our facility to settle comfortably, accepting to be unsettled;
- our tendency to remain in our little daily routine, decentralizing from ourselves and getting rid of old habits;
- the temptation to remain slaves of our fears, our worries of not being loved or accepted to our fair value, fears of what will be asked, daring the risk of faith and learning to trust;
- the requirements of interpersonal relationships and commitment, by living the grace of surpassing oneself in love and charity.

When we accept Christ and his Lordship in our lives, purification is done at all levels of our being. The struggle to live is the one to remain standing, eyes fixed on Christ, remaining in intimate relationship with Him. Here are some examples:

- Leadership, the service charism, requires work on oneself. Following the example of Jesus, who let himself be transformed by his Father's love, the leader agrees to let himself be healed in the parts of his being which have not yet seen the light. The inner healing prayer is very helpful and an efficient means in personal growth to develop compassion, mercy and fortitude.
- Leadership, the service charism, is rooted in the Word of God. The leader takes time to learn and let himself be modeled by the image of Jesus. It is by contemplating Him in the Scriptures that he discovers how much he is loved, forgiven and



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called to the service of his brothers and the Church.

- Leadership, the service charism, operates within a context of relationships. The leader is brought at some occasions to take position, such as during relational conflicts, by being a peacemaker, through reconciliation and urging people to live forgiveness.
- Leadership is learned through the exercise of discernment in the various charisms that we put at the service of our brothers and sisters. The leader learns to discern his own commitments, what is best for the group they belong to. He intensely implores the Spirit of wisdom and discernment to make the best choice, in other words, a choice for human and spiritual growth in his personal life and in the life of the group. This leads to greater involvement in the exercise of charisms.
- Leadership calls to become detached of ones ideas and projects. The leader who wants to be obedient to the Holy Spirit, sheds, at times, his projects, as good as they may be, to accommodate the will of God manifested in other projects that are more responsive to the group's mission.
- The leader ensures the image he has of his responsibility. "You have not chosen me, but I have chosen you" (Jn 15: 16). The servant's attitude of humility is an essential quality that allows the inner freedom in ones commitment to the service of our brothers. He remembers constantly that he is not greater than his Master. Discovering one's profound identity as a beloved child of the Father allows one to experience daily Passovers, keeping one's eyes fixed on the essential.
- Leadership leads to a continual detachment of one's function. It is so easy for a leader to make of his affiliated group or even of the mission, his property. This is part of his struggle, such as the fear to delegate thinking that the other will do less well than we imagine or fear of losing power and its place within the group. It is in prayer and in his devotion to Christ that he finds the strength to live a holy indifference, that is to say, living the inner freedom vis-à-vis the people and situations. This should not prevent him to give himself entirely, while ensuring to prepare someone to take over. He remains attentive to discern and promote the talents and charisms of each. In this way, the group is still alive, developing and open to new ideas.

The leader will win these battles by drawing in prayer, worship, and in the use of the sacraments, especially the sacrament of reconciliation and the Eucharist. It is in these moments of intimacy with Christ that is shaped the heart of the disciple.

The goal to reach

The goal to achieve is to grow as a child of the Father, like Jesus,

fully given as a servant of every man. This is the great challenge. Only love opens pathways of life. We are continuously in inner struggle as to the identity of the Messiah which we seek to identify ourselves to. The Messiah is Jesus, God's gift given to us so that we can give ourselves to the Father.

Our struggle is to let ourselves be dressed, inhabited, transformed by the Risen Christ.

Several examples demonstrate how Jesus lived his life in leadership. We see him:

- A frail child and submitted to his humanity. In the Temple, when speaking to the doctors of the Law, with great wisdom. Yet he did not hesitate to submit himself to Mary and Joseph for thirty years; he thus testifies about his total obedience to the will of his Father.
- Requesting the baptism of repentance. By this gesture, He agreed to be solidary of sinful humanity. « For our sake he made the sinless one a victim for sin, so that in him we might become the uprightness of God »(2Co5,21). Jesus came to the Jordan: it is within the logic of Incarnation.
- In the desert, led by the Spirit, He receives His mission and lives the struggle against evil forces.
- Jesus proclaims the Word and is taking steps of faith. He tracks through towns and villages teaching that the Kingdom of God is at hand. He healed the sick of all kind of diseases.
- Jesus did not limit his mission to the people of Israel, but truly was the light put on the lamppost to bring light to the Nations. His message reaches the extremities of the World. That's why he tells his disciples: « Go therefore, make disciples of all nations; baptise them in the name of the Father, and of the Son, and of the Holy Spirit»(Mt 28,19).

Conclusion

Jesus has paid the price by accepting his mission of Servant to us. This price led him to die on a cross. But Jesus did not remain on the cross. He is risen and alive in our midst. The call is today, a call to move at large, get out of our beaten tracks, and die to ourselves and to our comfort. He urges us to come out winners of our battles by hosting the anointing of Holy Spirit on us. Let us become disciples with hearts of fire, joyful in hope, strong in faith, and filled with love and zeal in our commitments.

Leadership, charism of service, is a precious gift from God. With the deep assurance that God walks with us and precedes us on the way, let us welcome that gift with gratefulness.

May the Holy Spirit, in this time of preparation leading to the Golden Jubilee of the Catholic Charismatic Renewal, renew in the heart of the leaders of the whole world the charism of service. 🕯

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The Spirit blows where he wills:

Leading with new eyes and new heart

■ Robert Canton



*In his encyclical, *Redemptoris Missio* 86, Pope John Paul II, writes, "If we look at today's world, we are struck by many negative factors that can lead to pessimism. But this feeling is unjustified: we have faith in God our Father and Lord, in his goodness and mercy. As the third millennium of the redemption draws near, God is preparing a great springtime for Christianity, and we can already see its first signs. In fact, both in the non-Christian world and in the traditionally Christian world, people are gradually drawing closer to gospel ideals and values, a development which the Church seeks to encourage".*

But some people may say "wait a minute". Look around you. There is much chaos and disorder in many parts of the world. How can you say there is a new springtime for Christianity when Christians are being persecuted and even executed in some areas in the world? There are social, moral and spiritual decays and malaise all around us.

As Christians, our hope is anchored on the Lord who is the ultimate authority. In Psalm 146:5-7, the Word of God says: "Blessed the one whose help is the God of Jacob, whose hope is in the Lord, his God, the maker of heaven and earth, the seas and all that is in them, who keeps faith forever, secures justice for the oppressed, who gives bread to the hungry. The Lord sets prisoners free". In Romans 5:20-21, St. Paul asserts: "The law entered in so that transgression might increase but, where sin increased, grace overflowed all the more, so that, as sin reigned in death, grace also might reign through justification for eternal life through Jesus Christ our Lord".

Pope Francis, in his Easter message this year, proclaimed: "Let us not be closed to the newness that God wants to bring into our lives. Are we often weary, disheartened and sad? Do we think that we will not be able to cope? Let us not close our hearts; let us not lose confidence, let us never give up; there is no situation, which God cannot change. So why do we continue to look for the living among the dead?"

Indeed, the Lord has been telling us, His people, to prepare for a new springtime, for new things to come. In Isaiah 43:19, we read: "See, I am doing something new! Now it springs forth, do you not perceive it? In the wilderness I make a way, in the wasteland, rivers". Yes, the Lord is still doing something new! God doesn't change. God says: "I am who I am" (cf. Exodus 3:14). "He is the same yesterday, today, and forever" (Heb. 13:8).

It is really very exciting to be alive in this day and age because the Holy Spirit is very active in the world. In this vein, I would dare to say, prophetically, that the Holy Spirit is about to make an unprecedented move and unleash His power that is much greater than what we have ever heard or seen or experienced or even imagined in order to give glory to the Trinity. "For God, nothing is impossible at all" (Luke 1:37). With God, there is always something more! We, as leaders of the CCR, should continue to serve Him and His people with new vigor, with new eyes and new heart, and yes, with more enthusiasm. We cannot afford just to be standing

still and watch things unfold before our eyes, or to maintain the status quo, so to speak. The Lord wants us to make the most of everything He entrusted to us. However, many leaders continue to struggle under the weight of responsibilities that goes with leadership. And worse, many have given up altogether in utter desperation because of what Pope Francis describes as "weariness, discouragements and sadness." Many leaders have fallen into the trap of self-reliance and self-sufficiency instead of relying on the power of the Holy Spirit. St. Paul says in Eph. 4:1: "I, then, urge you to live in a manner worthy of the call you have received". And, may I add, not only to be "worthy of the call" but also we have to strive to be faithful to the call that we have received from the Lord. The Lord wants us to be active participants in the move of His Holy Spirit. He wants us to continue to make a difference wherever we are to further His Kingdom.

How can we do these? Here are some principles on how to become what the Lord wants us to be in order for us to continue to be used by the Lord and to actively involved in the great move of the Holy Spirit.

1. Let's ask Jesus to let the anointing of the Holy Spirit be upon us always. The word anointing is defined by the dictionary as "to smear or to rub something with". In John 2:27, the word of God says: "As for you, the anointing that you received from Him remains in you, so that you do not need anyone to teach you. But His anointing teaches you about everything and is true and not false; just as it taught you, remain in Him". St. Paul says in Eph. 5:18: "And do not get drunk on wine, in which lies debauchery, but be filled with the Holy Spirit". When we are filled with and anointed by Holy Spirit, we will be able to discern and do the supernatural things of God. We will become more powerful and effective servants of God. The Holy Spirit is our Comforter, Advocate, Paraclete, Teacher, Strengtheners, the Source of Wisdom, Knowledge, and Life.

2. Let's have confidence that the Lord can use us in spite of ourselves. The Word of God says in Eph.2:10: "For we are his handiwork, created in Christ Jesus for the good works that God has prepared in advance, that we should live in them". Indeed, the Lord has great plans for us because each one of us is His masterpiece! That's why we should always have confidence in the Lord". I rejoice, because I have confidence in you in every respect" (2 Cor. 7:16). In Phil. 4:13, St. Paul says: "I can do all things with Christ who strengthens me".

3. Let us focus our heart and mind and our entire being on the Lord Jesus Christ. Let us never tire nor stop knowing Jesus, not only knowing about Him. In Heb. 12:2, the Word of God says: "Let us keep our eyes fixed on Jesus, the Leader and perfecter of faith". The more focus we are on the Lord Jesus Christ, the more open and ready and available we are to do what He wants us to do and to be what He wants us to be. "So, as you received Christ Jesus the Lord, walk in Him, rooted in Him and built upon Him and established in the faith as you were taught, abounding in thanksgiving" (Col. 2:6-8). 🏹



QUESTIONS TO THE ICCRS DOCTRINAL COMMISSION

The ICCRS Doctrinal Commission, currently headed by Dr. Mary Healy, is in consultation with theologians and experts from around the world.

If you have a question about the CCR, please send it to newsletter@iccrs.org

Glossolalia, Xenolalia and Xenoglossia

The gift of tongues is one of the many charisms given by the Holy Spirit for the upbuilding of the Church. The Scriptural basis for this gift is found in the risen Jesus' commission to proclaim the gospel in Mark 16:17 and in two other books of the New Testament: Acts and 1 Corinthians.

The gift of tongues has been the subject of many studies, and various terms are associated with it, including glossolalia, xenoglossia and xenolalia. What is the distinction among these terms?

The word glossolalia is derived from the Greek phrase *glōssais lalēin*, which literally means "to speak in tongues". In Christian theology glossolalia usually refers to speech-like sounds given by the Holy Spirit for use in private or public prayer.

The term xenoglossia comes from the Greek words *xenos*, "foreign", and *glōssa*, "tongue" and means "speaking in a foreign language". Similarly, *xenolalia* comes from *xenos*, "foreign", and *lalia*, "speaking", and also means "speaking in a foreign language". These terms are often used synonymously, and refer to speaking or writing in a human language that one has not acquired by natural means.

In the New Testament, Paul and Luke do present the gift of tongues in different ways. Luke depicts tongues as a sign of the coming of the Holy Spirit upon the disciples on the day of Pentecost, when they "declared the wonders of God" in different languages and dialects (Acts 2:1-13). It is sometimes argued that the real miracle at Pentecost was one of hearing, and that the "tongues" were in fact a form of ecstatic utterance rather than an identifiable language. But this seems to be an incorrect reading of Acts, which records a "speaking in other tongues" as well as a hearing in the "native language" of those present. Luke thus regards the Pentecost phenomenon as *xenolalia*, speaking in actual human languages unknown to the speakers.

Luke records further utterances in tongues in Acts 10:46, when the Spirit comes upon the gentile household of Cornelius, and again in 19:6, when the Ephesian disciples of John the Baptist receive the Spirit. On these occasions there is no suggestion that the tongues were languages actually recognized by any of the hearers. But the content of the speech in tongues in all three texts is the mighty works of God. Although the term "mighty works" is used only in Acts 2:11, the related verb "extol" is found in 10:46 and 19:17, and it suggests that what they spoke

in tongues was praise of God.

Paul lists tongues among the gifts of the Spirit in his instructions to the Corinthians about the charismatic gifts (1 Cor 12:10; 14:2, 5). Paul seems to have in mind two different forms of the gift: tongues as a public message for the assembly and tongues as a form of prayer.

Tongues in the first sense is a prophetic gift whose understanding requires the presence of an interpreter (1 Cor 14:26-28). The interpreter does not translate the message but rather is moved to convey its general meaning. Paul sees a variety of functions to be fulfilled by this gift, including praise of God and revelation to the congregation.

In the second sense, Paul says tongues is directed to God not to the neighbor, for it is a gift of prayer rather than of preaching (1 Cor 14:2). It is a gift for inspired charismatic praise and perhaps for communicating inner groanings and longings which the person cannot put into words (see Rom 8:26-27). Thus we are told in 1 Cor 14:14-17 that this is a gift of prayer, of praise, and thanksgiving. Its primary function is not, therefore, intelligible communication. Such a prayer involves words and sounds that do not belong to

any existing language.

Even though the one who speaks in tongues does not know the content, the person is aware that he or she is saying it. But it is to be noted that the person is in control and is able to decide when to start and when to stop, and is not involuntarily carried away by the gift. The value of this kind of prayer of praise lies precisely in its non-rational character, which allows the Holy Spirit to bypass the mind and to move the human spirit to pray as depth speaking to depth (Rom 8:26-27).

In the charismatic renewal today, the second kind of tongues is by far more common, although there have also been many reported instances of the first kind.

It should be noted that glossolalia and xenoglossia are not a guarantee that a speaker is being moved by the Holy Spirit, since Satan attempts to counterfeit every gift of the Spirit. Paul therefore cautions the Corinthians to discern every spiritual gift based on the criteria of truth (1 Cor 12:1-3) and love (1 Cor 13:1-3), and he reminds them that the gifts have value only insofar as they are exercised in right order for the building up of the body of Christ (1 Cor 14:39-40). 🏠

