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ICCRS Prophetic Consultation:

Reflection in Gethsemane

Patti Mansfield



During the Prophetic Consultation organised by ICCRS in Bethlehem, Holy Land, from 14th to 18th November 2013, Patti Mansfield, a pioneer in the CCR, gave a reflection in the Gethsemane garden to the charismatic leaders taking part in the Consultation. Here is the text:

We are here in this Garden with Jesus. He has called us his friends and he has a prophetic word to speak to us. Let's begin by listening to the account from Mark's gospel:

“And they went to a place which was called Gethsemane; and he said to his disciples, ‘Sit here, while I pray.’ And he took with him Peter and James and John, and began to be greatly distressed and troubled. And he said to them, ‘My soul is very sorrowful, even to death; remain here, and watch.’ And going a little farther, he fell on the ground and prayed that, if it were possible, the hour might pass from him. And he said, ‘Abba, Father, all things are possible to thee; remove this cup from me; yet not what I will, but what thou wilt.’ And he came and found them sleeping, and he said to Peter, ‘Simon, are you asleep? Could you not watch one hour? Watch and pray that you may not enter into temptation; the spirit indeed is willing, but the flesh is weak.’ And again he went away and prayed, saying the same words. And again he came and found them sleeping, for their eyes were very heavy; and they did not know what to answer him. And he came the third time, and said to them, ‘Are you still sleeping and taking your rest? It is enough; the hour has come; the Son of man is betrayed into the hands of sinners. Rise, let us be going; see, my betrayer is at hand’” (Mark 14:32-42).

Watch and Pray!

Jesus, true God and true man, has a Sacred Heart and a human heart as well. Here in the Garden

we hear the cry of his human heart, reaching out to his friends to stay with him, to be close to him, to support him by their presence, by their love, by their prayer. Even the three who were with him on Mount Tabor, who witnessed his glory, fell asleep and left him alone in his agony. We'll be going to Calvary soon where Jesus was crucified and shed

his blood, but here in the Garden, his blood first fell to the ground for you and for me.

“Watch and pray!” Jesus cries out. “Be on the alert! The spirit is willing but the flesh is weak. Could you not watch one hour?” Brothers and sisters, this cry of Jesus must go forth from this place as a prophetic word for us and the Charismatic Renewal. One hour! One hour to be with Jesus. One hour to strengthen the bonds of love and friendship. One hour for intimacy with the Lord. If we're not faithful to spending at least one hour a day watching and praying, how will we ever be able to withstand what is to come? How many of us waste at least one hour a day on the internet doing frivolous things?

Our visit to Gethsemane today is a call to intimacy with the sufferings of Jesus. In our midst are some Filipino brothers and sisters whose country has just experienced the trauma of a devastating typhoon. Several months after Hurricane Katrina which destroyed the region in which I live, we held a charismatic retreat for teenagers. One of the young adult leaders asked a question of the 300 young people gathered, “How many of you lost your homes and have been displaced by the hurricane?” Two thirds of the teens raised their hands. The young leader replied, “Think how much Jesus loves us that he would let us be the ones to go through this suffering with him.”

In the early days of the Renewal during prayer meetings where there were huge crowds praising God with exuberant joy, I would sense the Lord Jesus approach me, place his arm around me with great intimacy and say, “Get on your knees and pray. This joy is not for you. In order for others to know this joy, you must pay the price.” You must pay the price. I did not feel burdened by his word. It was a sign of intimacy and friendship. Brothers and sisters, if we want others to know the joy of the outpouring of the Spirit, we must get on our knees, uniting our sufferings to those of Jesus and be willing to pay the price.

Get Ready!

On the Duquesne Weekend, when David Mangan and I told our advisor that we wanted to renew our sacrament of Confirmation, he asked us this question, “Are you ready?” The Lord still has much to do with and through us and he wants us to get ready. How? First of all, by humility and purity of heart.

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The Lord still has much to do with and through us and he wants us to get ready.



If our hearts are not purified, we can find ourselves praying, “My name be hallowed. My kingdom come. My will be done.” It can be much more subtle than that for us in the Renewal, but when we speak more about our own ministries, our music, our communities, our movement than we do about the Lord Jesus Himself, then we are in trouble. We must be careful that our names and our titles don’t become our chief preoccupation so that we expend more energy trying to preserve our own positions and advance our own causes than we spend lifting up the name of Jesus. I love this passage from Isaiah, “Your Name and your title are the desire of our souls. O Lord, it is you who have accomplished all that we have done” (Is 26:8).

Pope Francis has been warning about spiritual worldliness which affects not only the clergy but us in the laity as well. On Pentecost, he gently chided that instead of chanting his name, “Francis. Francis,” it would please him more to hear, “Jesus. Jesus.”

A concrete way to grow in humility and purity of heart is to appropriate the blood of Jesus in the sacrament of reconciliation. Before I stand up to speak to others about the Lord, I always try to make a good confession and let the blood of Christ cleanse me. I’m so aware of how easy it is to spoil his work by my vanity and pride. Let his blood cleanse you when you receive him in the Eucharist. Get ready to be useful for the master of the house.

Settle It Now!

St. Alphonsus Ligouri tells us that we should determine ahead of time to accept the manner of our death. “If we live, we live to the Lord and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord’s (Rm. 14:8). Settle it now.

A quote of Blessed John Paul II came immediately to mind while preparing these remarks. It is from the Bull of Indiction of the Great Jubilee. “The believer who has seriously pondered his Christian vocation, including what Revelation has to say about the possibility of martyrdom, cannot exclude it from his own life’s horizon.” Does this mean that you and I are going to die martyrs? I don’t know. Will some of us in the Renewal shed our blood for Christ? Possibly. But whether we shed our blood or not, every one of us will be called to be a martyr, a witness.

Years ago I wrote an article entitled. “Of Motherhood and Martyrdom” when I was bearing a child just before my 40th birthday. I encountered much hostility during that pregnancy from those who do not value human life. Today, to choose to be a mother is to choose to be a witness. Today, to choose to be married: one man and one woman for life: is to be a witness. You who are celibate, priests, religious: to choose to be faithful

to your life’s commitment is to be a witness.

We need to settle it now. Today would have been my mother’s 90th birthday. She was living with us at the end of her life and she died in my arms. After they took her body away I knelt in our bedroom where she expired and kissed the floor. I knew that Jesus himself had been there. I knew that the Mother of Jesus had been there. Don’t we ask her in every Hail Mary, “Pray for us now and at the hour of our death?” I remember it was a very solemn moment as I said to the Lord, “I don’t know how much time I have left on this earth. It may be days, weeks, months, years, decades. But however long it may be, I want to live it all for you. Use me for your Kingdom.”

Tremble!

“Tremble before him all the earth” (Ps. 96:9). In this Garden of Gethsemane Jesus asked the guards, “Whom do you seek?” They replied, “Jesus of Nazareth.” When he said, “I am he,” they fell to the ground like dead men. Tremble before him all the earth. On the Duquesne Weekend when I entered the chapel on February 18, 1967, as I knelt before Jesus in the Blessed Sacrament, I trembled before his majesty. During this prophetic consultation when we lost power and Mary Healy called us to pray like we did on the Duquesne Weekend when we ran out of water, I trembled. Brothers and sisters, the Lord says, “This is the man to whom I will look, he that is humble and contrite in spirit, and trembles at my word” (Is.66:2). Trembling before the Lord refers to much more than a physical response; it’s a spiritual response that acknowledges his holiness. “It is a fearful thing to fall into the hands of the living God” (Heb. 10:30).

Jesus is saying to us today, “My friends, watch and pray. Get ready by purifying yourselves in my blood. Settle it now. Alive or dead, you belong to me. Be in awe of me. Tremble before me. Be afraid of touching my glory and spoiling the beauty of my work. Keep your head to the ground just like I did when I knelt in this Garden and said, ‘Not my will, but yours be done.’”

St. Philip Neri (who knew what it was to tremble) used to teach his followers to pray this way, “Lord, keep your hand on my head this day or surely this Judas will betray you.” Let us go forward with no illusions about ourselves. We are nothing, proud nothings and less than nothing. If the Lord, in his great mercy, has accomplished anything through us, our prayer groups, communities, ministries, publications, through ICCRS, through the many expressions of the Charismatic Renewal around the world, to him and to him alone belong all the glory, all the honor and all the praise. Amen. 🏠



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The ICCRS Leadership Bulletin is published along with the ICCRS Newsletter. Its purpose is to publicise formation on decisive topics in CCR.

Prophetic words at the Consultation

Along the Prophetic Consultation in Bethlehem in November 2013, the key charismatic leaders around the world experienced in prayer various manifestations of the Holy Spirit. We are glad to present here some the prophetic words and visions received during some of the main sessions, as recorded by Chuck Hornsby (USA), for your reflection and discernment:

1. 1st adoration session

- a. 'I make all things new. Set your eyes on me.'
- b. A vision of a king's chess piece was described. *This piece was also like a signet. It had each of our names with an invitation to move forward in what the King had for us. The word indicated that there would be consequences just like in the scriptures whether or not we accepted the invitation.*
- c. A general call to holiness was given.
- d. 'I have called you here first of all because I love you. You are first of all my beloved. Before I call you to be a disciple; before I call you to holiness; before I ask you to repent I call you to receive my love. Before I call you to mission; before I call you to speak my word or even to hear it I pour out my love upon you. Many of you, my leaders, have followed me for a long time but you still have trouble believing my love for you. I want to pour out my love on you powerfully, to go beyond your fears, your brokenness, your barriers and love you in this place, in this time. Receive a mighty outpouring of my love. You ARE my beloved. Receive freely then you can give freely. Receive fully my love for you.'
- e. 'I offer you something new. Don't hold on to your preconceived notions and ideas. Put aside these things. Be docile to the Holy Spirit.'
- f. 1 Cor 6. *The Holy Spirit is deeply grieved. Some among us are sinning against the body. Repent of sin. New fervor will come from pure temples.*
- g. 'I am preparing a people of fire, hearing the word and responding.' Jn 4: fields are white with harvest. The harvest is all around us in our homes, our families, our jobs, our churches.'

2. 1st morning session

- a. 'Love being tested and tried. Be submitted to one another. Test words. Be disciplined. Test all things. Hear a pure word. Have a unity of vision and purpose. Let love be primary.'
- b. 'Speak from listening. Act in obedience to God's plan. We are God's workmanship, people of action in obedience. Speak the truth in love.'
- c. 'Not by might not by power but by my Spirit says the Lord. Trust me and not yourselves. When you reach out to the poor or weak success is not dependent on you but on my Spirit. I will stand behind my prophets. It is me not you. TRUST.'
- d. Is 43:18. 'Don't look at the past. I am doing something new. Focus on the future.'
- e. 'I desire to strike hearts of stone. I give you the rod of Moses. Speak my word. I am the word. Strike and I will heal stony hearts.'
- f. Person felt a pain in the heart. 'I want to break the clay pot. I

want to make you a new pot. When you go home you take clean water, new life for your country and your family.'


3. Afternoon meeting

- a. 'YOU HAVE NO MORE POWER. COME TO ME.' In that moment the power came back on. When we bow down before Him we will see His power, peace, and love.
- b. 'My grace is enough for you. I am the light. I gave power back to you because you bowed down to me and the power came back on. Be a humble a servant renewal.'
- c. 'As you have bowed down in humility two shoes have been removed. The first shoe is the shoe of pride, the responsibility, the success does not depend on you. The second shoe is the shoe of insecurity and fear. Since the results do not depend on you, you can step out in boldness and go forward without fear.'
- d. Is 44:1-8. 'I am the First and the Last. There is no God but me. Do not be afraid. I will pour out my Spirit on your descendants.'
- e. 'My friends my beloved. This is the hour of mercy, the hour of love. Only mercy saves. Come to the foot of My cross' (given on Friday at 3.00).
- f. 'I call you not servants but friends, my beloved.'
- g. 'I am the Lord your God. I lift you and give you a new faith, a faith that is deep. Today I break bondages. Today I break chains. Today I free you. Today I build a new city. Today dark powers end. Dawn opens! Dawn opens! Huge crowds will come. Things will not be the same. Let go of your selves. Hold on to Jesus. Now He rises up with victory.'
- h. Vision of globe in darkness. *Dark doves black and grey flying around enjoying the darkness. A bright cross appeared glowing in the darkness. The doves tried to remove the cross with their beaks but instead the black and grey doves became white.*

4. Time of Empowerment

- a. The Lord is passing among us with staff in hand to strike the rock again. *Our hearts are the rock. As we are struck again portions of the rock will pass away and more water will flow. Sins, weakness, and weariness are being removed.* 'I have struck you before and water has flown out. Yet again will I strike you that you will be more broken open and more and deeper reserves of water will be poured out. It is necessary that your heart must be broken for deeper water to flow and that water can be brought to my people.'
- b. 'Today you have drunk from my cup. No matter how big the challenge I will be with you so you can face what is around you. They are so much weaker than my power. Don't be afraid.'
- c. Is 31. *Joyful people coming back to the Lord.*

5. In the Cenacle of Jerusalem

- a. I will pour out my Spirit, and pour out my Spirit and pour out my Spirit. I will pour out My Spirit continually, generously, liberally and in abundance. Receive more of my Spirit. Receive it fully.
- b. 'Ask Mary to pray to enhance your relationship and availability to the Holy Spirit. Ask the Holy Spirit to increase and bless your relationship with Mary.'
- c. The tide is coming in. The time is short. Get out into the streets and bring in the lost. 



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

What is the difference between mystical experiences and charismatic manifestations?

There has often been confusion between mystical experiences and charismatic manifestations. Part of the reason is that for a long period of time in Church history, charisms were neglected. Although they never disappeared from Catholic theology, they were no longer part of the life of most ordinary Catholics. Vatican Council II rectified this neglect, especially with its strong affirmation of charisms in *Lumen Gentium* 12. Since then charisms have been manifested among the faithful in an abundance not seen since the early Church. These gifts are part of the equipment God gives us for carrying out the mission of the Church, so it is important to understand charisms and how they differ from mystical graces.

The Catechism provides a good definition: “Whether extraordinary or simple and humble, charisms are graces of the Holy Spirit which directly or indirectly benefit the Church, ordered as they are to her building up, to the good of men, and to the needs of the world” (799).

What is important to notice in this definition is that the purpose of charisms is to serve others and build up the Church. Charisms are not for the personal benefit of the receiver, but for the sake of ministering to others. They are, by definition, gifts to be given away. This accords with the teaching of St. Paul, who wrote, “To each is given the manifestation of the Spirit for the common good” (1 Cor 12:7). Paul then lists a wide diversity of charisms, and explains that it is through their harmonious interaction, when each member of the Church is using his or her charisms to serve others, that the body is built up in love.

Even extraordinary charisms such as healings, miracles, or the reading of hearts are gifts for the sake of others. When people are healed through a charism of healing, for example, they experience the Lord’s power, love, and compassion. They are confronted with the fact that God is real and that the good news of the kingdom is not just a comforting idea, but is *true!* This is why the supernatural charisms are so powerfully effective for evangelization.

Mystical experiences, on the other hand, are private gifts given by God for the benefit of the individual. These experiences might include, for example, raptures, visions, locutions, wounds of love, and inner consolations. In general, they are not gifts that can or should be given away.

A very important principle follows from the distinction between the two. Whereas mystical experiences should not be sought or asked for, charisms *should* be sought and asked for. Spiritual writers such as St. Teresa of Avila and St. John of the Cross

warned of the dangers of seeking after mystical experiences. This can lead us focus on experiences of God instead of God himself, and can expose us to the danger of pride, self-absorption, or even deception by the devil. When mystical experiences occur, they should be discerned with a spiritual director and, if authentic, should be accepted gratefully, but not given excessive attention.

On the other hand, Scripture exhorts us to desire and seek after charisms because of their potential to build up the Church. After listing spiritual gifts in 1 Corinthians 12, Paul says, “Strive eagerly for the greatest spiritual gifts” (1 Cor 12:31). “Strive eagerly for the spiritual gifts, above all that you may prophesy” (1 Cor 14:1).

Although Paul does not make a formal distinction between charisms and mystical experiences, we can glimpse this distinction in his writings. In 2 Corinthians, he obliquely describes a mystical experience he had, but he refrains from sharing the content of this experience: “I know someone in Christ who, fourteen years ago (whether in the body or out of the body I do not know, God knows), was caught up to the third heaven... and heard ineffable things, which no one may utter” (2 Cor 12:2-4). This experience was a special grace for his own personal strengthening. Similarly, his vision of Jesus one night in Corinth (Acts 18:9) was a personal grace to help him persevere in his mission. On the other hand, he exhorts believers to share charisms such as prophecies for the sake of building others up, encouraging, consoling, or convicting of sin (1 Cor 14:3, 24-25).

From the descriptions above it is evident that there can be some overlap between charisms and mystical experiences; there is not always a sharp distinction between them. A vision, for instance, can be a charism (a form of prophecy) to be shared with others in a prayer meeting, or it can be a private mystical experience. To discern the difference, someone who has a vision in a charismatic setting should prayerfully consider whether it seems to be for himself alone or for the sake of building up others; if for others, then he or she should submit it to the discernment of the leadership.

Since charisms are essential to the life of the Church, leaders should not just wait passively for charisms to appear and then decide how they must be properly pastored. Rather, they should actively cultivate charisms, mentor and encourage those who take steps in practicing them, and help people grow in their use. 🙏