



BYLAWS OF THE DIOCESE OF AUSTIN
HISPANIC CATHOLIC CHARISMATIC RENEWAL
Advisory Board
RCCHA

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ARTICLE I – ESTABLISHMENT AND NAME

In consultation with diocesan staff and advisors, the Bishop of Austin (Bishop) establishes the Diocese of Austin Hispanic Catholic Charismatic Renewal Advisory Board (Board).

ARTICLE II – PURPOSE

Section 1. The Board is a consultative and advisory board to the Bishop and his staff. It advises and makes recommendations to the Bishop and to the Director of Hispanic Ministry of the Diocese of Austin (Director) on matters and initiatives to promote Catholic Charismatic Renewal, as defined in Section 2 of this article, in the Diocese of Austin by:

- (a) offering support to various prayer groups interested in the Charismatic Renewal;
- (b) promoting knowledge of the Catholic faith and formation in prayer groups and other groups interested in the Charismatic Renewal;
- (c) educating the faithful through various means and media about the Charismatic Renewal;
- (d) offering or encouraging events, courses, retreats, workshops, meetings or conferences related to Charismatic Renewal in the Diocese and its parishes;
- (e) to provide initial and continuing formation for individuals in ministries affiliated with the Charismatic Renewal.

Section 2. Catholic Charismatic Renewal calls the fai-

thful:

- (a) to live a new life in the Holy Spirit, who continues to favor the Church with the richness of the Spirit's gifts and charisms;
- (b) to collaborate in the Church's evangelizing mission;
- (c) to become living witnesses by proclaiming the life, death, and resurrection of Jesus Christ through spontaneous praise and prayer;
- (d) to serve others, with total obedience to the Magisterium of the Catholic Church, under the guidance of the Holy Spirit and Mary, the first disciple;
- (e) to proclaim and acknowledge Jesus present in the Eucharist, the source and summit of the Catholic faith;
- (f) to live in permanent renewal under the power of the Holy Spirit in order to grow in unity, love, spirituality, and gifts; and
- (g) to walk firmly toward holiness.

ARTICLE III – BOARD MEMBERS

Section 1. The Board is comprised of:

- (a) the Director;
- (b) 13 members of the laity who are appointed by the Bishop and satisfy the requirements under Section 4 of this article;
- (c) members of the clergy who are appointed by the Bishop; and
- (d) members who are members of a religious or-

der and are appointed by the Bishop.

Section 2. The Bishop shall appoint one of the Board members who are clergy or religious to serve as the spiritual director for the Board.

Section 3. The Bishop, Vicar General, and other diocesan staff are not members of the Board but may attend meetings of the Board at any time for the purposes of giving or receiving consultation, advice or recommendations

Section 4. To be eligible to be appointed to serve as a member of the Board, one must:

- (a) attest that he or she has experienced a personal encounter with our Lord, Jesus Christ and that he or she lives a life that bears fruits of the encounter with Jesus Christ;
- (b) be knowledgeable of the vision and goals of the Catholic Charismatic Renewal;
- (c) be a Catholic in good standing registered at a parish in the Diocese
- (d) live an active Sacramental life;
- (e) have received the Sacraments of Baptism, Confirmation, and Eucharist;
- (f) if married, have received the Sacrament of Holy Matrimony in the Catholic Church and not be in an irregular state of marriage;
- (g) be in compliance with all Ethics in Ministry (EIM) requirements of the Diocese;
- (h) be a person recognized as having provided Christian testimony in his or her community;
- (i) have received catechetical formation in Church teachings and Charismatic Spirituali-



ty;

- (j) have prior experience in leadership with Catholic Charismatic Renewal efforts;
- (k) be an active member of a prayer group in the Diocese and has in the past served in the steering committee of a prayer group.

Section 5. Once appointed and serving on the Board, a member must continue to satisfy the requirements under Section 4 of this article and, in addition, must:

- (a) foster prayer in his or her personal life;
- (b) be committed to serve on the Board with fidelity and responsibility;
- (c) maintain skills to work as part of a team and to express himself or herself in public;
- (d) actively participate in a prayer group in good standing with the Diocese without holding a leadership role;
- (e) attend and actively participate in all Board meetings, permitting absences only for reasonably legitimate reasons;
- (f) support Charismatic Renewal groups in the Diocese by visiting the groups and sharing information with the groups;
- (g) report to the appropriate pastor and to the Director information that indicates that a group is not following authentic Catholic doctrine, tradition, or teachings; and
- (h) encourage Charismatic Renewal groups with whom the member has contact to remain faithful to the integrity of the Charismatic Renewal and to host meetings and events that are focused on evangelization and not fundraising.

Section 6. The Bishop and the Director shall strive to appoint members to the Board so that the Board's membership reflects the geographic and ethnic diversity in the Diocese. The Board shall provide recommendations to the Bishop as necessary for the appointment and re-appointment of members to the Board.

Section 7.

- (a) Each member of the Board shall serve a term of 3 years.
- (b) Terms shall be staggered with approximately one-third of the Board members being appointed each year. To provide for staggered terms, the Board may, at any time, call for the assignment of or drawing of 1, 2, or 3 year terms, by any reasonable means, and shorten the length of a Board member's term for this purpose.
- (c) A Board member who serves two consecutive terms is not eligible to serve another consecutive term, but may, after one year from the date the member last served, be eligible to serve as a Board member.

Section 8. A vacancy is created when a Board member:

- (a) resigns, which should be submitted in writing;
- (b) is not capable of continuing to serve for any reason; or
- (c) is removed under Section 9 of this article.

Section 9. A member of the Board may be removed if the Bishop, in his sole discretion, determines that re-



removal of the members is for the good of the Diocese or the Board. The Board may recommend removal of a member to the Bishop for matters such as (but not limited to): **(i)** consistent absences from the Board's meetings; or **(ii)** consistent failure to satisfy the member's responsibilities under these bylaws.

Section 10. Neither the Board nor any member of the Board has the power to hire or fire staff, to purchase, or obligate the Board or the Diocese in any way.

Section 11. Board members serve without pay or compensation, except to the extent that diocesan or parish staff serve on the Board as part of that person's responsibilities in his or her employment.

Section 12. A Board member, individually, has no authority to make recommendations on behalf of the Board. Only when the Board or one of its committees meets as a group, does the person function as a Board member. All members of the Board may vote in ballots the board uses to determine its recommendations.

ARTICLE IV – OFFICERS

Section 1. Officers. The officers of the Board consist of a Board Coordinator, Sub-Coordinator, Coordinator-Elect, Secretary, and Treasurer.

Section 2. Duties of Board Coordinator. The Board Coordinator:

- (a)** presides at all meetings of the Board;
- (b)** develops the agenda for each meeting of the

- Board in consultation with the Director;
- (c) submits reports to the Bishop through the Director;
 - (d) attends, as budgeted and planned, international, national, and local meetings of the Catholic Charismatic movement;
 - (e) makes proposals for appointments to committees;
 - (f) receives reports from committees;
 - (g) ensures that the Board follows these bylaws; and
 - (h) communicates on behalf of the Board, together with the Director, with prayer groups throughout the diocese, and assigns additional duties to Board members.

Section 3. Duties of Sub-Coordinator. The Sub-Coordinator performs the duties of the Board Coordinator in the Board Coordinator's absence.

Section 4. Duties of Coordinator-Elect. The Coordinator-Elect:

- (a) performs the duties of the Board Coordinator in the absence of both the Board-Coordinator and the Sub-Coordinator; and
- (b) collaborates with the Board Coordinator in order to learn and understand the role and responsibilities of the Board Coordinator for the purposes of assuming the office of Board Coordinator.

Section 5. Duties of Secretary. The Secretary:

- (a) ensures that minutes of all meetings of the

- Board are recorded;
- (b) ensures that the Board Coordinator notifies Board members of meetings and distributes the agenda and meeting minutes to Board members;
 - (c) works and collaborates with the Board Coordinator in maintaining an archive of the Boards meetings and other pertinent documents; and
 - (d) works and collaborates with the Board Coordinator in maintaining and updating:
 - (1) a roster of the Board members;
 - (2) a roster of the communities or groups associated with Catholic Charismatic Renewal in the Diocese
 - (3) files containing information about the communities or groups associated with Catholic Charismatic Renewal in the Diocese;
 - (4) a calendar of events related to the Catholic Charismatic Renewal; and
 - (5) a website and all other social media related to Catholic Charismatic Renewal.

Section 6. Duties of Treasurer. The Treasurer:

- (a) gives a financial report about the Board's budget and monetary activity as appropriate; and
- (b) works and collaborates with the Director and Board Coordinator in following diocesan procedures and protocols for the budgeting, generation of revenue, and expenditure of funds recommended by the Board for matters related to the Board's activities.

Section 7. Terms of Officers. The term for each office is three years beginning on September 1 of the elected year. An officer may not serve more than two consecutive terms in any one office. The officer may serve in the same office a second term from the date the officer last served if re-elected by the Board.

Section 8. Selection of Officers. The officers will be chosen from members of the Board by a process of discernment to be held each year at a meeting occurring in June, July, or August. If the sitting Board Coordinator is not re-elected or is not eligible for re-election, the sitting Coordinator-Elect shall be automatically elected as Board Coordinator.

Section 9. Vacancies. If a vacancy of an office occurs for reasons under Article III, Section 8, the Board, by a process of discernment, at a duly called meeting, shall fill the vacancy except if there is a Coordinator-Elect on the board, under that circumstance the Coordinator-Elect will automatically assume the office of Board Coordinator in event of a vacancy of the office of Board Coordinator.

Section 10. Removal Officers. The Bishop may remove an officer if he determines that removal is in the best interest of the Diocese or the Board.

ARTICLE V – MEETINGS

Section 1. Number of Meetings. The Board shall meet at least once a month.

Section 2. Meeting Dates. The Board Coordinator, in



collaboration with the Director, will set the first meeting of each calendar year. At the first meeting of each year, all other meetings for the remainder of the year will be set, except for any special meetings.

Section 3. Location and Time of Meetings. The Board Coordinator will set the time and location of each Board meeting.

Section 4. Quorum. A quorum means a majority of all members of the Board. Even though the Board's function is only consultative, a quorum must be present for consultation to be considered or given. If a quorum is not present at a meeting, those present may engage in discussion and record the discussion provided that the record reflects that a quorum was not present.

Section 5. Board Action. Action by the Board is taken through a vote of a majority of those present and voting at any duly called meeting at which a quorum exists. The Board may not take any action outside the presence of the Board Coordinator and or Spiritual Director.

Section 6. Executive Session. Meetings of the Board are open meetings except the designated Executive Sessions. Executive sessions must be restricted to discussions involving legal, financial, or other matters that may significantly affect the good of the Diocese, parish, or other agency of the diocese. Executive sessions are confidential and minutes are not recorded.

Section 7. Notice of a Meeting. The Board Coordinator shall notify Board members of a meeting in writing or by e-mail no less than one week in advance of the meeting. The Board Coordinator will include the agenda in

the meeting notice. When possible, the notice is to include a copy of the minutes from Board's prior meeting and committee reports to be presented to the Board.

Section 8. Emergency Meetings. The Board Coordinator, in consultation with the Director or Bishop, may call an emergency meeting without the notice requirements under Section 7 of this article. The Board Coordinator shall use reasonable and practical methods to give notice of any emergency meeting.

ARTICLE VI – COMMITTEES

Section 1. Standing Committees. The Board maintains the following standing committees for the stated purposes.

- (a) A Communication Committee collaborates with diocesan staff to design and maintain a public presence in various relevant media, including but not limited to print, electronic newsletters, Internet presence (website, social media, and others), and radio for matters related to the Board and its functions and purposes, as well as the promotion of Charismatic Renewal events in the Diocese.
- (b) A Leadership Training Committee collaborates with diocesan staff to call forth and form leaders in the Charismatic Renewal in the Diocese. The Leadership Training Committee's activities may include, but are not limited to: (i) planning and holding formation meetings; (ii) determining topics for formation; (iii) maintaining a formation calendar;



- (iv) selecting times and locations for formation meetings; (v) inviting teachers, preachers, and others to lead formation sessions in accordance with diocesan requirements; and (vi) training and organizing teams to offer "Life in Spirit" seminars throughout the diocese.
- (c)** A Formation Committee collaborates with diocesan staff to plan, organize, and facilitate catechesis and evangelization education programs among those involved in Charismatic Renewal, and to promote and encourage those involved in Charismatic Renewal to complete diocesan certification programs for catechesis and evangelization. The Formation Committee may form teams to plan and develop formation classes and to promote the formation programs.
- (d)** matters related to the finances of the Board.
- (e)** A Youth Committee collaborates with diocesan staff to develop young charismatics in unity with other youth in the Diocese and to promote regular meetings of young charismatics as well as the formation of young charismatic groups. The Youth Committee's activities may include, but are not limited to:
 - (i) organizing events or workshops for young persons; (ii) arrange for one or more parishes to be sites for young persons to regularly meet with a prayer leader; and (iii) develop opportunities for young persons to engage in youth formation.
- (f)** An Events Organization Committee collaborates with diocesan staff to organize events, to work as and recruit volunteers at events,

and assist in the planning of Charismatic Renewal events in the Diocese.

- (g) "Vocales" which is a committee of persons who commit to:
- (1) visit charismatic and prayer communities within the deaneries in which they reside or are assigned;
 - (2) support the Board and the Catholic Charismatic Renewal (CCR) within their respective deaneries;
 - (3) carry out the work the Board assigns to the "Vocales" including, but not limited to: (i) promoting diocesan events; (ii) maintaining a list of active members in the respective deanery; (iii) attend meetings and formation events as the Board recommends; and (iv) function as a resource and liaison to prayer groups in the respective deanery to the CCR.

Section 2. Formation of Committees. In consultation with the Director, the Board Coordinator will appoint members to each standing committee and provide direction or charges to each standing committee. The Board Coordinator, in consultation with the Director, may establish additional committees to accomplish the purposes and objectives of the Board.

Section 3. Committee Membership. Each committee must have at two members who are Board members. In consultation with the Director, the Board Coordinator may name other persons to serve on a committee. All committee members serve without pay. The Bishop may remove a committee member if he determines

that removal is in the best interest of the Diocese or the Board.

Section 4. Vacancies. The Board Coordinator, in consultation with the Director, may fill vacancies on a committee.

Section 5. Committee Action. Committees do not possess any authority to act independently from the Board. Committees make only recommendations to the Board for action or carry out functions assigned to the respective committees. Committees are to form their recommendations by consensus.

Section 6. Committee Chairs. The Board Coordinator appoints a Chair of each committee. The committee Chair must be a member of the Board.

Section 7. Subcommittees. A committee may divide its work into subcommittees or working groups. A subcommittee may not act outside the authority of a committee.

ARTICLE VII – FUNCTIONS OF THE DIRECTOR

The Director serves as the Bishop’s representative and liaison to the Board and is to:

- (a) communicate the Board’s recommendations to the Bishop;
- (b) insure that authentic doctrine is taught and preached in and by the Catholic Charismatic Renewal (CCR);
- (c) guide the CCR into harmonious relationships with pastors, diocesan officials, and prayer

- groups in the Diocese;
- (d)** help resolve conflicts that may arise related to the actions of the CCR;
 - (e)** guide and consult with the Board and any committees of the Board;
 - (f)** represent the CCR as the Diocesan representative to and for the Board; and
 - (g)** insure that the Board and the CCR act in compliance with all diocesan policies including, but not limited to, financial policies.

ARTICLE VIII – FUNCTIONS OF THE SPIRITUAL DIRECTOR

The spiritual director appointed pursuant to Article III, Section 2:

- (a)** serves as a spiritual advisor, teacher, and consultant to the Board, Director, and the Catholic Charismatic Renewal in the Diocese (CCR);
- (b)** serves at the will of the Bishop;
- (c)** serves for a period of three years and can be reassigned for another term.
- (d)** should have a basic knowledge of the CCR; and
- (e)** assists the board in advising, communicating with, and shepherding unity among prayer groups in relation to the CCR.

ARTICLE IX – POLICIES

The Board may develop and adopt policies regarding the implementation of these by-laws or the functions of the Board and the Catholic Charismatic Renewal (CCR). Such policies are not binding and shall serve as

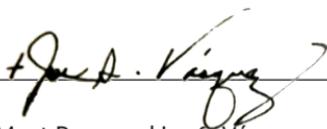


a guide to assist the Board and the CCR. The Board may not adopt a policy that is contrary to these by-laws or exceeds any authority granted to the Board under these by-laws. The Board shall immediately amend or withdraw a policy to which the Director or the Bishop objects.

ARTICLE X – AMENDMENTS

The Bishop has sole authority to amend or repeal these bylaws at any time. The Bishop shall first seek consultation of the Board before amending or repealing these bylaws.

Approved and effective August 29, 2018.



Most Reverend Joe S. Vásquez
Bishop of Austin

8-29-2018

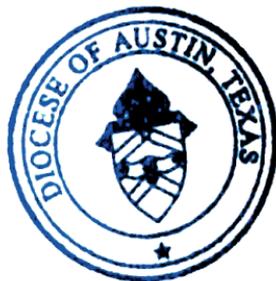
Date Signed



Chancellor

8-29-2018

Date Signed



Diocese of Austin



ADDENDUM TO THE BYLAWS
THE HISPANIC CATHOLIC CHARISMATIC RENEWAL

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PREAMBLE

The Hispanic Catholic Charismatic Renewal of the Diocese of Austin is governed for its internal affairs by the laws of its own annex to the statutes, which, in turn, lays its foundation on the doctrinal principles emanating from the Gospel and the laws promulgated by the Church for all the baptized who are under their care and authority.

The Catholic Charismatic Renewal does not work alone but is a portion of the people of God who enlightened and guided by the Holy Spirit and under the action of specific charisms acts in communion with the whole universal church. Obedience to the authority of the shepherds is a visible sign of the presence of the Holy Spirit in it.

The Hispanic Catholic Charismatic Catholic Renewal of the Diocese of Austin is a movement that in organized mode serves the various ages and has no particular rules for each ministry or age. All members of the charismatic renewal are pastorally guided and governed by the rules of the statutes and the annexes without any meaning or exception of persons, ages, groups, movements or charisms.

The Hispanic charismatic Catholic Renewal of the Diocese of Austin must be a visible sign of union between its own members, among them and the church hierarchy, and among all the members of the Catholic Church. It is by the nature the Holy Spirit its members should always be governed, by Unity, Compassion and Love. Any signs contrary to the previous ones are not of the Holy Spirit and therefore exclude from the mem-

bership of the renewal.

The Catholic Charismatic Renewal bases its action on the strength of the Holy Spirit, which in constant action embodies its mission in two fundamental principles: **a)** A constant spirit of renewal in each member and in the entire movement, and **b)** a Constant Renewal in the spirit of God.

THE ORGANIZATION OF THE PRAYER GROUPS OF THE RCCHA

Prayer assemblies must be in the parish to which they belong to, in its facilities previously assigned by the pastor except as authorized by the same pastor.

The prayer groups of the RCCHA are those communities whose purpose is to bring a personal Pentecost to the lives of the participants with all of the transforming effects of the Christian life, leading them to transform their communities, families and society.

The prayer group is a meeting of several brothers / sisters united by our Lord Jesus. It is He who takes the initiative to gather his Church in these meetings. At this meeting a new way of praying is revealed with specific characteristics and elements where the person participates spontaneously: raising hands, closing eyes and joining the community's prayer making it his/her own. There, he/she finds brothers and sisters; builds the Church; it is at this meeting where the soul, thirsty for Christ and His peace finds the Spring of Living Water, and praises Him.

Man himself is praise to God, *“the glory of God is man fully alive”* said St. Irenaeus, and this is basically the purpose of a prayer meeting: *“For us to be praise of His Glory, so, we, who were the first ones to put our hope in Christ, might be for the praise of His Glory.”* Eph 1,12.

BIBLICAL FUNDAMENTS OF THE PRAYER GROUPS

Prayer meetings are a reflection and projection of the first meetings of our brothers in the faith. The Church itself was born in a prayer meeting on the day of Pentecost. At the first meeting when the Holy Spirit descended, we noted two important points:

- *“They devoted themselves to prayer, in one Spirit with Mary the Mother of Jesus.”* (Acts 1:14)
- In the same spirit, the prayer meeting is the union of brothers in faith and charity, with one goal and one mind identified by Christ.

In the Company of Mary: Mary is not absent in any prayer meeting. Prayer groups, reflecting Pentecost, are imbued with the presence of the Mother of the Lord.

Another text that clearly shows what a prayer meeting is, is found immediately after the conversion of 3000 souls on Pentecost. Saint Luke, having diligently researched it, tells us in detail that the new converts:

“They devoted themselves to the community (Koinonia), to the teachings of the Apostles Hispoan (Didache), to the breaking of the bread (Klasistou ‘artou), and prayer (Proseujai).” (Acts 2: 42)

Paul also informs us of some elements of the prayer meetings:

- Remain full of the Spirit. Recite psalms, hymns, and spiritual songs. Sing psalms in your heart to the Lord, giving thanks always and for everything to God the Father, in the Name of Our Lord Jesus Christ “(Ephesians 5: 18-21).

Also in the First Letter to the Corinthians we find another description of how prayer meetings took place:

“When you come together, everyone can have a psalm, an instruction, an exhortation, a revelation, a speech in tongues, but let all things be done for building up.” (1 Corinthians 14:26

PRAYER GROUP CHARACTERISTICS

The Prayer group is:

- A community of faith and love that praises and loves God, animated by the Spirit of Christ.
- A gathering of believers who profess to be children of God.
- An assembly of believers who want to be filled with the Holy Spirit, being docile to His inspirations, enriched by His charismas and fertilized by His love.
- A fellowship of believers proclaiming the wonders of God with songs of praise; a community that prays for the needs of others and for its own needs with fervent intercession.
- An opportunity to each person to have an ex-

perience and encounter with the living God through spontaneous and communal prayer led by the Holy Spirit, to understand and live the profound experience of the personal and unconditional love that God has for each one of his children, because he is our Father.

PRAYER GROUP OBJECTIVES

The Prayer group is called to:

- Promote a personal, mature and ongoing conversion to Jesus Christ, Our Savior, Lord and Messiah.
- Provide a decisive openness towards the person of the Holy Spirit, His presence and power.
- Promote the reception and use of the gifts and charismas of the Holy Spirit.
- Encourage the work of evangelization about the power of the Holy Spirit.
- Promote the progressive growth in holiness and virtues with the fruits of the Holy Spirit.
- Encourage members to a continuous participation in the sacramental life of the Church with a firm knowledge of the Catholic faith and the tradition and charismatic spirituality within it.
- Meet weekly in the context of parish life.
- Welcome the non-Catholic brothers and sisters who want to know our Catholic faith and Catholic charismatic spirituality.
- Openness to any Catholic who feels this call, especially new believers and those who have fallen away from the Catholic faith, taking

special care of briefly introducing the new members to the Renewal, its praying style and its spirituality.

- Welcome Catholics who are looking to grow in their faith, spirituality and prayer life.

FEATURES OF THE CHARISMATIC PRAYER MEETING

The most common characteristics appearing in different prayer meetings are described since they are manifestations of the presence and action of the Holy Spirit:

- Prayer meetings in the Charismatic Renewal must be explicitly charismatic from starting. That is to say, they must be open to the power of the Spirit, being his gifts their prevalent elements.
- Each member must humbly put at the service of the community the gift that the Lord has entrusted to him for the benefit and edification of the community itself. The Lord promised to send the Holy Spirit to perfect his work and renew the face of the earth. It is the Spirit and only the Spirit who makes this work.
- The gifts of the Spirit are the manifestations of the renewing work in the Church and of the building of the community of God's children.
- Charisma born of the Spirit is Spirit and fear of false charisma often prevents the true charismas from blossoming.
- Every prayer meeting, its direction, and participation must be expressly charismatic, that is to say, according to the momentum of the

-
- power of the Spirit
 - The teaching, singing, readings, silence, testimonials, etc., everything must be motivated predominantly by the power of the Spirit rather than human making.

BASIC ELEMENTS OF A PRAYER GROUP

A. LOVE

The area in which all prayer meetings revolve around is the love between brothers and sisters. Love should be the first criterion for sharing and participating in every Christian assembly. Having experienced the love of our Father God, we become instruments of His love and His peace, to all of our brothers.

“Love, profound communion of souls, must be the fruit for which the tree of the Renewal is known.” (Paul VI) Therefore, the love for each other must be the most distinctive feature in an assembly of prayer, for it distinguishes the presence and action of the Holy Spirit in each of us.

B. PEACE

Another fruit of the Spirit that is manifested in the prayer meeting is *“The Peace of the Lord.”* The certainty of the love and power of God give a secure environment that is felt in the community. Peace is a tangible sign of Christ’s presence; He does not only give us peace, but He is our peace: Ephesians 2:14.

C. JOY

The prayer meeting is a festive and lively atmosphere. Certainly there are moments of solemnity, serenity, and meditation. The songs, praise and the silence are wrapped up in an atmosphere of praise.

This joy must be stressed, it is the contagious manifestation of the excited ones and not a mere external and fleeting joy. It is *"the joy of the Lord"*, the result of the presence of the Holy Spirit at work among the people of God.

"My brethren, rejoice in the Lord, Rejoice always in the Lord, I repeat, be happy." (Philippians 3:1- 4,4)

D. SPONTANEOUS PARTICIPATION

Prayer is the spontaneity in which all participate.

The prayer meeting is a community where each one of the participants, express themselves freely, and sustains and nourishes the prayer of others.

With the awareness of God who loves us just as we are, we come before Him without masks or makeup. We pray with words that spring from the heart, without preparing the phrases or thinking too much of what is going to be said. Rather, moved by the Spirit, we open our inner self before God and before our brethren. From the abundance of the heart the mouth speaks.

E. ORDER AND HARMONY

Because of the freedom in which the prayer meeting takes place, the meeting is always in order, balance and harmony. The order does not extinguish the Spirit's work, on the contrary, when God began to create all

things the first thing He did was to establish order and set limits to each of the elements; everything in its place, separating light from darkness, land from the sea, the upper waters from the lower waters. God is not a God of confusion, but a God of peace, order and harmony.

The prayer meeting, when carried by the breath of the Spirit, breathes this atmosphere of calm and order. This gift means accepting a leader in the group to establish the order.

F. LIFE'S COMMITMENT

The fruit of prayer should be projected on a total life commitment. This is a very specific sign by which it is judged whether the Charismatic Renewal is God's work. Lack of commitment to a life of prayer will lead the prayer group to its death or stagnation.

G. THE EXTERNAL MANIFESTATIONS

The most striking aspect of a prayer meeting is the number of sense manifestations that appear along with it. A group should not be negatively judged by these manifestations, as it is not the substance of the meeting, but simply a reflection of something deeper.

It is important to bear in mind that there are many ways to pray. Therefore, raising hands, clapping, dancing and even just moving, are various manifestations of a man's prayer, when its purpose is to praise and glorify God. They are manifestations that correspond to a deep spirit of faith. Feet, hands, and the whole being exist to praise the Lord. If we pray with the Psalms we

realize that the believer blesses the Lord from the depths of his being to the most external of his body.

Saint Paul told us it was not enough to believe within the depths of the heart, but it was necessary at the same time to proclaim with the mouth the Lordship of Jesus: Romans 10:9-10.

The gospel is full of these simple, sincere expressions to the Lord:

- The healed paralyzed men who jumps and praises God: Acts 3.8
- The Blind of Jericho who calls out to Jesus: Mc. 10.47
- The bleeding woman touching Jesus' robe: 5.7 Mk
- The sinner who cries, kisses and anoints Jesus' feet: Luke 7.38

Moreover, these gestures and movements are backed by the Liturgy of the Church and the oldest religious traditions of humanity.

Raising of the hands: Characteristic Gesture of a man addressing God in heaven. Moses prayed this way: Ex, 11, 71, Solomon, 1 Kings 8:22, and the people in general: Ne 8.6, 2 Mk 3.20; Sal 28.2, Isaiah 1.15. In the New Testament, Jesus: Luke 24.50, Paul to encourage people to pray: 1 Tim 2.8

Laying on of hands for prayer: Gesture of great significance in the Scripture. In the Old Testament blessing (Gen. 48: 15-16), consecration for ministry (No. 8, 10-18). In the New Testament: Blessing (Mt 19, 13-15),

Healing (Mk 6.5, 7.32, 8, 23-25, Asking for the Holy Spirit (Acts 8.17 to 19, 9.17 - 18; 19:5-6), consecration for a mission (Acts 6.6, 14.23) It is important to mention that this ministry requires formation and supervision of the pastor and/or spiritual director of the community where it is practiced. "Lay hands lightly on no man, neither be partaker of other men's sins. Keep thyself pure" (1 Timothy 5:22).

Clapping: The classic celebration of the people before their king and leader. This attitude is often found in the royal psalms: Ps 47.1, 98.8, Is 55.12

Singing: It's the most spontaneous way to express the different feelings of man. Moses (Ex 15:1), David (2 Sam 23.1). In the Bible there are two books that essentially are songs: Psalms and Song of Songs. The New Testament constantly invited to sing: 1Cor 1.26, Col 3:16, Eph 5:19.

Dancing: David danced before the Ark and while traveling to Jerusalem: 2 Sam 6,5.21. In the New Testament, the Merciful Father celebrates the return of his son with music and dance: Luke 15, 25.

Standing: The most common form of prayer in the Old Testament. It is also characteristic of a free man who is willing to fulfill a mission: 1Ki 8:22, Mk 11.25, Lk 18.11 to 13.

Kneeling: Is the typical Christian form of prayer. Stephen (Acts 7.60), Peter (Acts 9.40), Paul (Acts 21:5) prayed on his knees. We also find the same attitude in Jesus (Luke 22.41), Daniel (Dan 6:10) and Ezra (Ezra 9:5).

THE CENTRAL ELEMENTS OF THE PRAYER MEETING

Although prayer meetings and prayer groups do not necessarily have a fixed structure, there are certain elements that are central and prevalent in a Catholic Charismatic Prayer Meeting. There are certain constant elements that are usually repeated in all groups throughout the world. However, the freedom of the Spirit that blows whichever way it wants ultimately directs and develops the meeting.

Elements that ordinarily are highlighted in prayer meetings are listed below:

Worship

It focuses on God himself, acknowledging His absolute superiority. It is a form of contemplation. God is worshipped because He is holy; because He is God.

Praise

The glorification from the creatures to God is born out of wonder for God's work in the history of salvation. In prayer meeting songs of glory, the cheers, the shouts, and applause are common. Everything, absolutely everything, is for God's glory and praise of our God.

There is an intimate connection between the prayer of praise and the THANKSGIVING, hence the latter is also typical and characteristic of prayer meetings. To give thanks (eucharistein) is the classic prayer of the New Covenant. (This verb appears 54 times in the New Testament). This is the supreme act of Christ, and therefore also of Christians.

Silence

The fundamental attitude of Christian men is not to talk to God, much less talk about Him but to LISTEN to Him. Certainly He likes it when we talk to Him and when we manifest to Him all that exists in the depths of our lives, but He knows beforehand everything we are (Ps. 139.4, Isaiah 65, 24).

In every prayer meeting there must be moments of fruitful silence, full of the presence of the Lord. Not empty, shy, tense silence, but the silence that encourages the communication from God to us.

The ability to listen to God is not something we achieved by ourselves nor does it depend on our effort. It is a grace of the Lord. "Give me a heart that hears" the Lord asked Solomon. (1 Kings 3:9).

Reading of the Word

The word of God, as the Body of Christ, is food that nourishes the Church to live and grow.

If the purpose of prayer meetings is to build and train the people of God, the Word of God and the Sunday Eucharist are the two pillars of the Christian community.

"The word of God is living and active" Hebrews 4:12

"The words I have spoken to you are spirit and life": Jn 6, 63

Any reading of the Word of God in prayer is an immeasurable blessing to the community. This is an essential element in personal and community prayer. Who proclaims the word in a prayer meeting should do it standing, loudly and with strength. All those attending

the prayer meeting should be encouraged to bring with them a copy of the Holy Scriptures.

Teaching

Our first fellow believers regularly attended community meetings (Koinonia), and within them, formation was an essential part, and the teaching of the Apostles (Didache): Acts 2:42. It is assumed that the participants of a prayer group are instructed especially through courses or retreats scheduled for a strong doctrinal formation. So when we speak of education in prayer meetings, we are not referring to this instruction, but to the teaching within the prayer meeting that is freer, more charismatic, and that exists according to the present and specific needs of the community, in order to integrate it, ripen it and engage it.

Testimonies

All prayer meetings are a manifestation of the love and power of God that builds up the community. Therefore, there should always be witnesses to proclaim what God has done in their lives or around them.

To proclaim the greatness of the Lord among his people is essential to every prayer meeting, it assumes that those involved in the meeting have already experienced the love and power of God. The testimony, as everything done in a prayer meeting, is for the glory of God. Not to show off, but for community building. It is recommended to follow the following guidelines: (A success story ABC)

- (A)** Current, personal and authentic, a recent manifestation of God in the life of the person who is giving the testimony.

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- (B)** Briefly, specifically testify to the power of God. Avoid minor details that, apart from tiring the listeners, distract them from the work of God. (It is recommended to tell in advance to those who will testify that they only have 3-5 minutes.
 - (C)** Christ-centered: Centered in the power and love of God, giving Glory to Him alone.

The testimony, which is for the glory of the Lord, is also to bloom or increase the faith of those who hear it. A good testimony builds up the community, promotes and nourishes faith, trust and love of the brethren. It is important to have a moderator of the testimonies so they follow an order.

Singing

Singing is a way to pray and is a very important aspect of the prayer meetings. The Second Vatican Council says that singing is true prayer, it fosters unity and enriches prayer. On the other hand, community singing has been praised both by the Sacred Scripture and by the Church's Tradition.

St. Augustine said that who sings prays twice because when singing the whole man is exposed, his internal being, his exterior and his fellowship with other brothers is at stake. By chanting the community comes together in one Spirit, one faith, and even in those external gestures that are also prayer for God's glory.

James, in his Epistle, recommends to those who rejoice to "*sing praises to the Lord*": 5.13. Paul and Silas were imprisoned in Philippi, and sang *praises unto God*: Acts 16.2

The prayer meeting usually begins and ends with very cheerful and rhythmic chants. They are a very important part of it. Every meeting is full of joy from the songs. Of course you have to avoid the excesses, avoiding to turn prayer into a concert or musical festival. To sing, as a prayer, is a real ministry, a gift of the Spirit for the edification of the whole community.

The Prayer of the Participants

The active participation of those attending the prayer meeting is very important. These interventions, both communal and individual ones, are characterized by spontaneity, freedom and simplicity. We know that the Holy Spirit who dwells in the heart of every one of the believers, and at the same time encourages the body of Christ, is The One who leads the prayer meeting. Pope Paul VI said that the spontaneous and free prayer of each person “helps, supports and nourishes the prayer of others.” God always hears us. When we talk to Him in the depths of our hearts, within a community or as a community. Therefore, the living and active participation of each one of the members is essential to the meetings, joined by the participation of all the other members.

Prayer Intentions

Certainly, our needs take second place in the prayer meetings. However, the New Testament tells us: *“when we have made our concerns in God, He cares for us”*: 1 Peter 5,7

Jesus never rejected anyone who approached him with any needs or illness. Instead, he took pity on them. He knew to seize their needs to proclaim that the Kingdom of Heaven had come. “Anointed with the Holy Spirit

and with power I go doing good and healing all those oppressed”: Acts, 10: 38

Christ is the same yesterday, today and forever. Therefore we should not be shocked if the Lord hears the prayer. Healing, inner healing, miracles, should be part of the normal Christian life.

Although God knows what we need (Mt. 6,32) before we ask (Is 65,24). Still He likes it when we approach Him trustfully to achieve timely help. “Ask and you shall receive”: Luke 11,9, Jesus told us, with the assurance that the good Father takes care of us.

Again, it is important to emphasize that the prayer groups are gatherings to proclaim the greatness and power of God, where the predominant prayer is the prayer of praise and thanksgiving. The Holy Spirit tells us through St. Paul that *we were chosen before the creation to be praise of the glory of God*: Eph 1.12. God created us so that our lives were a proclamation of praise to his name. In other words, we were made to worship and praise the Lord.

MODEL OF AN ASSEMBLY OF PRAYER

As we strive to always maintain openness to the inspirations of the Holy Spirit, it is not possible to outline a charismatic meeting. Nonetheless, we give here an example of how the prayer group meeting is usually held. Not to necessarily establish rigid models, but to guide, evaluate and reflect on how we conduct a prayer group meeting.



It is recommended that if and when possible, in the place where the prayer meeting will be held, the group pray the Holy Rosary to the Virgin Mary with all servers before the prayer group begins.

Greeting the people as they arrive is very important. A team of servers could be by the doors to offer them a warm welcome.

The Welcoming is the time where people are encouraged to open their hearts, to stand up to praise the Lord. It is recommended to ask if there is someone new and if there is, to welcome him warmly.

Atmosphere: To begin with lively songs and then to prepare people for prayer with 1-2 meditation songs and from there flow together towards a moment of community prayer.

Opening Prayer followed by spontaneous prayers where we get together as a praying community. You can also raise prayers of repentance, praise, thanksgiving, intercession, offering and dedication to God, or in the more mature groups, allow prayers rise without special order.

This time of prayer could get started through a Bible reading (previously selected and proclaimed with power to encourage prayer). The Reading should be according to the theme of the night or to focus on the type of prayer with which we'll start the meeting (for example if we want to inspire in people a prayer of thanksgiving, we could proclaim a reading on the topic of thanksgiving, as the song of Mary, a psalm, etc.).

Also, the order could alternate between time of prayer and songs of reflection (If there is fluency in worshipping, since, if they are not directly connected to each other at the time of prayer and to the focus of the prayer at that particular time, it can become a distraction at the time of prayer.)

Silence is a time to reflect on the reading, to pray at a personal level, to enable the manifestation of charismas, gifts, tongues, messages, contemplation.

After the songs of praise and prayer, comes the main meal of spiritual food, with which we will nourish the people of God. So the message has to be based on the blessed Word of God. The preacher must be properly prepared beforehand, with fasting and prayer and discernment together with the coordinators of the group. Beforehand they have to have already chosen a theme of focus for that night. Teaching should be centered on a spiritual theme of evangelization or catechesis to facilitate the growth of the community, shared by a priest or persons correctly prepared for the development of this service. (We recommend about 30 minutes of preaching or teaching.)

Healing prayer; personal response, commitment, etc. Here is the community response to the call that has been done through the message received. Usually it is a time of HEALING PRAYER under the anointing of the Holy Spirit. If it is a healing prayer or asking for a stronger presence of the Holy Spirit, the laying on of hands team should be alert to pray for the people if the need arises.

If a talk was shared that invited to service, to make a

commitment and dedication to the Lord, it would be appropriate to make a call to the people to freely accept the call of the Lord.

Healing and prayers for healing are part of a prayer group that flow from praise, adoration, thanksgiving, testimony and evangelization. Diligent care must be taken that healing and prayer for healing become the main emphasis of the prayer group. If necessary, every meeting is to have prayer for healing but this is best done in small groups. It can also be done after the meeting by small groups more carefully trained.

The testimonies of the people about what the Lord has done are very important as they help the community to see the wonders that God has done among His people (follow the recommendations in regard to the testimonies, previously mentioned). Encourage people to give their testimony even if a short one. If they do not dare to come forward, some of the servers should be ready to offer one of the many great testimonies they have to share, for the Lord is great and wonderful.

Prayer Intentions and the laying of hands for certain intentions or needs is also part of a prayer meeting.

Announcements must be given with enthusiasm and encouragement, in an orderly manner, mentioning only the most important details to avoid confusion among the people.

In some communities it is accustomed to pray the Our Father, the Hail Mary or the Glory or other prayers or songs as *final prayers or closing songs*.

Other recommendations for the community/prayer assembly:

The Charismatic Prayer meeting is “a Celebration of Faith,” therefore its dynamic is basically that of a “celebration.” It is the “family of God” gathered to celebrate their Easter joy.

Prayer meetings should be prepared but the meeting must be open to the inclinations of the Holy Spirit. It must have a “theme” and “purpose” (themes such as reconciliation, healing, growth, etc. can be developed.) It is necessary for the board of the group or the formation team to meet once a month or every two months to work on the prayer group’s calendar so they can discern the themes, and if a preacher is to be invited, to have him down on the calendar together with his subject, etc.

THE ORGANIZATION OF THE STEERING COMMITTEE OR OFFICERS OF A PRAYER GROUP

The steering committee of communities of prayer and prayer groups at the parish level serve as a tool to better coordinate the prayer life of the community and develop its leadership. These committees are generally formed by a Coordinator, an Assistant Coordinator, a Secretary and a Treasurer. The committee directs and coordinates the team of servers.

RESPONSIBILITY OF THE STEERING COMMITTEE

Responsibility of the Steering Committee is to:

- Ensure that all the teaching and group prayer activities are according to the Catholic doctrine and according to the rules adopted by the Bishop in the pastoral plan and based on these guidelines for the RCCHA.
- Ensure that the life of the community revolves around the parish life to which it belongs and always under the close supervision of the pastor, ultimate authority in the assembly.
- Promote and nurture the spiritual development and the formation of the members of their community.
- Coordinate and plan all their activities through an annual calendar.
- Plan at least once a year the Life in the Spirit retreat. This encounter with the Lord is the platform of the Charismatic Renewal to lead the baptized and unbaptized to be baptized in the Holy Spirit. Here are some suggestions for this calendar:

The calendar should contain:

- a. All the prayer meetings for the year.
- b. The dates for the Life in the Spirit formation events, retreats, and conferences given by the community.
- c. Dates of the "deepening" events and extraordinary events of the RCCHA at diocesan level.
- d. Dates for the "growth" of servers and the dates for the coordinators meetings of the RCCHA at a diocesan level.
- e. Dates of events and formation events at a

parish level in which the community must participate and contribute their gifts.

- f. The calendar must be approved by the pastor and shared with the Diocesan Committee.

REQUIREMENTS FOR ALL THE MEMBERS OF A BOARD OR STEERING COMMITTEE OF A PRAYER GROUP

Requirements for the members of the prayer group steering committee:

- To have had an experience of a personal encounter with the Lord Jesus Christ, verifiable by the manifested fruits (cf. Gal. 5:22,23) and to have a testimony of conversion.
- To have an active sacramental life; to have received the sacraments of initiation and to live in a conjugal relationship that has been consecrated by the sacrament of matrimony.
- He/she has to love and know the vision and goal of the Catholic Charismatic Renewal in Austin.
- He/she should be a person with an experience of faith and who belongs to the Church. Obedient to the promptings of the Holy Spirit, (not enlightened nor dictatorial); able to make decisions together with his/her community and the organizations that coordinate it.
- He/she has to be open and available to the fraternal advice and correction.
- He/she must have a minimum of 2 years of experience in serving the renewal community with generosity and faithfulness (cf. 1 Tim.

- 3.6).
- He/she should express a willingness to serve and towards the responsibility of the charge, as well as acceptance of diocesan statutes and collaboration with his/her parish.
 - He/she must give personal and familiar Christian testimony (cf. 1 Tim. 3.5), and promote the edification and unity of the body of Christ (cf. Jn.10).
 - He/she should have the desire and the spirit to know and grow in his/her faith, actively participating in the formation events offered by the Diocese.
 - He/she must commit to serve the minimum time required by the organization, and to participate actively.
 - He/she has to have met the formation requirements of the Diocese and has to have participated (and have it registered) in the program of Ethics and Integrity in Ministry (EIM).

COORDINATOR

The functions of the coordinator are to:

- Lead the general community meetings or assign the steering committee to this ministry.
- Represent the community of prayer that he/she coordinates in the monthly meetings of coordinators of the RCCHA and at diocesan events promoted by the Diocese;
- Develop and care for the leadership among his/her brothers and sisters;
- Prepare a written agenda for meetings and to

coordinate with the steering committee the calendar of trainings and community activities;

- Serve as the liaison between the pastor and the prayer community;
- Convene and chair the team formed by the group servers, encouraging and coordinating its various ministries and promoting a spirit of community among these ministries;
- Seek growth opportunities for the community so that the community does not fall in a superficial routine, but aspires to deeper union and communion with the Lord and with their brothers and sisters;
- Create a spirit of cooperation, work and community involvement in their community and the Steering Committee, all these following a style of open, compassionate, loving Christ-like leadership, not an authoritarian and perpetual leadership.

In the case of the coordinator not fulfilling his/her responsibilities they are to be fraternally corrected by the board and pastor. The fraternal correction may include dismissal from his position as coordinator.

SUB-COORDINATOR

- Assist the coordinator in fulfilling his/her duties.

TREASURER

The responsibilities of the treasurer are to:

- Gather all the collections made in the group in the presence of the secretary as a witness or someone on the committee;
- Keep the funds of the community safe and in an account in the parish to which they belong;
- Maintain financial reports to give to the board and its pastor, and the group of servers when needed, this report to the pastor and the board should be given at least quarterly;
- Manage the financial resources of the community;
- Support the ministry and to carry out its mission.

SECRETARY

The responsibilities of the secretary are to:

- Keep lists and assistance records;
- Maintain the continuous distribution of the team's correspondence;
- Keep a calendar and the team's schedule;
- Make a summary of the minutes of team meetings;
- Assist the treasurer in counting collections;
- Provide correct and current reports with the current address of the crew;
- Update the lists of active servers, with phone numbers and addresses.

PERIOD OF SERVICE FOR MEMBERS OF A BOARD OR STEERING COMMITTEE OF A PRAYER GROUP

The appointment will be for a period of 2 years, after which it can be reconfirmed by the server team for one more year either in the same or different ministry in the steering committee.

After serving 3 years in total he/she will have to take a year off without any responsibility on the steering committee.

After this year off he/she may be chosen again for the same or another service within the steering committee.

It is recommended that people who have served on the steering committee but are no longer eligible for reelection perform some service in a ministry related to their community or serve as counselors.

In the RCCHA the process of electing members of the steering committee from the server group is carried through a process of discernment.

It is recommended to seek advice from the pastor for this process. In the RCCHA there are no popular elections but a discernment enlightened by the Holy Spirit, considering the needs of the prayer assembly and the advice of the pastor.

REQUIREMENTS TO BECOME A SERVER OF A PRAYER COMMUNITY

Any person who undertakes to serve in the server team should take very seriously his/her commitment to God, and should try to fulfill his/her duty as best he/she can for the duration of the service in the community, remembering always that we do not serve the men but God.

The server team always supports the steering committee and its coordinator. The number of members of the server team is at the discretion of the ministerial needs of each assembly.

The server team meets, for formation, with the steering committee at least once a month.

Servers in the group are chosen by the steering committee after consultation with the pastor. The requirements to be names a server are:

- Have received the basic level of training in the prayer group (the seminary of life in the Holy Spirit and the Growth in the community, formation offered by the Diocese, and must have satisfied the requirement of Ethics and Integrity in the ministry -EIM).
- Know and have a desire to know more of the Catholic faith and the charismatic spirituality; and thus participate in formation opportunities or retreats to help him/herself with this purpose.
- Considers serving in a single prayer group as a priority.

It is recommended that a server serve only in one movement as serving simultaneously in several movements

requires a constant level of commitment and because it would lead to fatigue and failure.

Servers are expected to volunteer to serve in parish liturgical ministries or serve according to parish needs.

DIFFERENT MINISTRIES IN A COMMUNITY OF PRAYER

Christ has been our reason to work, yesterday, today and always, and it is for his name and for his power that the communities /prayer groups of the RCCHA fulfill their mission of evangelization. To perform this task, the renewal has different ministries. As a member to one of the following ministries it is necessary that the members of these ministries assist any formation classes, retreats o workshops related to your ministry offered by the RCCHA. It is very important to develop the following ministries in the communities of prayer:

Ministry of the Word: It includes all those who in some way are involved in teaching and proclamations. A comprehensive biblical formation is very important in this ministry.

The core team of prayer group must discern whether this gift is present in the Minister of the word. If a person feels the call to preach, he or she should be allowed to share in the prayer group two or three times in order for the same community to make their own judgment, but fundamentally the pastor and the core team will judge their ability to teach the catholic doctrine and its teachings. To continue in the Ministry of the word, you must enroll in the Catechesis for preachers and you must attend any respective homiletical or seminary training provided by the Dioceses and or the RCCHA.

Integral Biblical Formation is very important in this ministry. All members of this ministry must comply with the requirements of the Diocese of Austin and the requirements of the RCCHA to serve in this ministry.

- If a person in this Ministry is invited to another community to share the word in a retreat, workshop or prayer group, it is necessary to have the written permission of the pastor and to consult the core team of the date, place and time.

Servers and Welcoming Ministry: They are responsible for everything related to the order within the room where the assembly meets. They are in charge of welcoming all of those who are arriving to the prayer meeting.

Ministry of Animation: Includes those special gifts of animation such as being “masters of ceremony” and those who run the Assembly with inspirational prayers. The Coordinator can carry out this ministry, but it should not be confused with the specific tasks of the Coordinator.

Ministry of Intercession: Although the entire assembly is a praying body, there are always members in need of personal prayer, especially new people. The prayer of intercession is a plea in favor of another. It is important for each prayer group to have this ministry as part of their group. Every member of this ministry must meet the requirements of the RCCHA to serve in this ministry.

- Before starting a new Ministry of intercession

in your community or accepting new participants to this ministry, you need to receive the training offered by the RCCHA.

Ministry of Liturgy: It is the ministry responsible for any development of any liturgical character in the liturgical prayer meeting. The prayer group has to participate in the liturgical life of the Church, respecting the times and liturgical celebrations. The prayer of the community must reflect the liturgical life of the Universal Church.

Music Ministry / Worship: It will preside at times of worship, discerning the movement of the Spirit to flow into praise. For this purpose, it is essential that the worship ministries receive the formation required from all servers to ensure that they do not only rely on their human talent, but in a charismatic and spiritual discernment.

- Every ministry of praise or those within the RCCHA, must belong to a prayer group or parish. No ministry can exercise ministry by itself, it should always work under the support and supervision of the coordinator or pastor.
 - Every prayer group should have a praise ministry, but a maximum two ministries per group.
 - If the Ministry of Music You is invited to another community to share their talents in a retreat, workshop or prayer group they must have written permission from your pastor consult the core team of the date, place and time.

Ministry of Evangelization: Is formed by those servers dedicated to the person to person evangelization. The formation of these brothers and sisters is essential to this ministry.

Ministry of Care and Evangelization of the children:

This is a very special ministry, a critical need to be included in the evangelization of the Hispanic family. If children are invited to the community of prayer, they should be evangelized by a group of adults, not teenagers, who have been previously formed.

- The previous formation of a team for this ministry is recommended.
- Every person in this ministry must have complied with the Ethics and Integrity for the Ministry Program. Nobody who has not received this formation may do this ministry.
- No minor could be in charge of this ministry.
- The places where this ministry is carried out should be open places, with quick and direct access for the parents of the children. If it takes place in a classroom, the door should never be completely closed to allow parents or servers to have access to the children when necessary.
- At no time, an adult who is not the parent of a child can be left alone with that child in a confined space.
- It is recommended that each group of children have at least two adults in charge of this ministry.
- It is important to organize childcare groups to avoid having only one single large group with a couple of volunteers.

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- It is important to make the distinction that this ministry is not childcare, but evangelization of children. This then requires planning and organizing activities and programs.

Ministry of Promotion and Advertising: formed by one or more individuals that promote different events, by the appropriate means, keeping the assembly well informed of everything that is relevant to their growth and consolidation.

Ministry of cuisine: It helps in the preparation of food for the different events organized by the movement.

Ministry of Visitation of the Sick, Social or Mercy Works. The fruits of the Spirit in the community, besides transforming its members should also encourage them to transform their families, their parish community and their neighborhoods. It is recommended for the prayer community to participate regularly on a project that will benefit their families, their parish community, their neighborhood or city. Examples of these include visits to orphanages, nursing homes, food banks, civic education campaigns for citizens' rights and obligations, etc.

Ministry of Consultants: Persons who have previously been members of the board of Directors or Core teams in the prayer groups, or spiritual advisors of the RCCHA and are willing and available to collaborate in the fulfillment of the mission of the RCCHA, may be appointed as consultants. The appointment of the consultants shall be at the discretion and discernment of the RCCHA committee or core team of a prayer group, who will through writing receive a formal invitation to the

persons they consider, subject to specific topics and or specific issues related to the pastoral and administrative life of the RCCHA, according to their gifts, wisdom and experience.

- The Term of service will be specified in the letter of invitation sent by the core team of the prayer group or the Diocesan Committee of the RCCHA. The term can be extended or reduced as deemed necessary by the committee in a spirit of prayer and discernment.

REQUIREMENTS TO PREPARE A CHARISMATIC PARISH EVENT

The goal of the RCCHA parish event is to seek a deeper conversion and spiritual growth of the attendees following the mission of the RCCHA.

Other recommendations:

- a. No more than two annual events outside the parish facilities are recommended. It is vital to remember that the prayer community's mission is the evangelization of the members of its parish and its community.
- b. Before promoting an event, a meeting, a vigil, etc. it is of vital importance to meet the mandatory Diocese of Austin guest speaker approval form, or if a priest, the Suitability for Ministry form be completed and submitted for approval before inviting a speaker from within or outside the Diocese. <http://www.austindiocese.org>
- c. For a one-day conference, if the presentation is carried out by outside speakers (from outside the diocese), it is recommended to invite

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- no more than one guest speaker.
- d. The event must be planned and organized by the coordinators of the community along with the steering committee and the team of servers, having a goal, a schedule, planned activities, organizing committees, etc.
 - e. The pastor always has to authorize retreats, conferences, concerts and/or invitations to presenters from outside or within the Diocese of Austin. It is always necessary to seek first the permission of the pastor.
 - f. It is not the goal of the RCCHA to fundraise; it is the evangelization of the brothers and sisters of our communities.

All the finances of the Prayer Communities must be supervised and monitored by a special committee or person (treasurer) and these should be reported and deposited in a parish account, unless a different agreement has been established with the pastor.

STIPENDS FOR PRESENTERS

Considering that the presenters are part of a community and have transportation and travel expenses, it is recommended to offer them an adequate and generous donation.

Some aspects that are recommended to take into account for their donations, are: the distance traveled, the times they are going to preach or present and the time they will spend sharing with the community. Consider also whether the guest will bring materials (for example, CDs, books) to sell.

REQUIREMENTS TO INVITE A PRESENTER/ SPEAKER TO SHARE WITH THE COMMUNITY (FROM OUTSIDE OF THE DIOCESE OF AUSTIN)

REQUIREMENTS: You may find this requirement (in English and Spanish) on the website of the Diocese of Austin. <http://www.austindiocese.org>

It is basic that any guest considered by the Prayer Community to share in a meeting or event is approved by the pastor of the parish and the diocese. This is a measure to protect our RCCHA and to maintain a spirit of organization, participation and harmony with our pastors and the whole mission of the Church to bring the Good News to everyone.

PRACTICAL SUGGESTIONS FOR PRIESTS, PASTORS OF OUR HISPANIC CATHOLIC CHARISMATIC RENEWAL OF THE DIOCESE OF AUSTIN

The Hispanic Catholic Charismatic Renewal of the Diocese of Austin is not the work of men, is not the fruit of their intelligence, of a strategy or pastoral program. It is the work of God, who has revealed His will to renew his people.

The Church is renewed to the extent that, within it, each person has the palpable experience of a community of love, of faith, of testimony and commitment; and this is much more likely to happen in a small community where relationships are more intentional and primaries. So these communities of prayer are renewing wind for the Church of our time, and especially for a

community like the Spanish-speaking immigrants in our diocese.

Here are some recommendations to better shepherd a community of prayer:

- 1) The spiritual director of the prayer community is the pastor or priest/deacon assigned.
- 2) All prayer groups/ prayer communities should establish contact with the RCCHA through the Diocesan Committee.
- 3) The RCCHA, through the Office of Hispanic Ministry and the Diocese, offers catechetical and spiritual formation for the entire renewal, and some of this formation is mandatory for the leaders of the prayer communities.
- 4) The RCCHA through the Office of Hispanic Ministry also provides support for groups/ communities that are looking for growth, that have begun to live a renewal or are in need of living one.
- 5) The RCCHA maintains a data bank of names of servers of the RCCHA, their basic information, their assistance to formation events and spiritual growth retreats of the RCCHA. Access to this information can be requested by speaking with the coordinator of the RCCHA..
- 6) If the priest has any questions, suggestions or comments, he can contact the coordinator, the liaison or the spiritual guide of the RCCHA.

It is important to work with the leadership of the community to organize a prayer community with goals, a schedule, finances and leadership formation through a steering committee; so that the Renewal of their parish continue to be constantly renewed.

LEADERSHIP DEVELOPMENT AND FORMATION IN THE HISPANIC CATHOLIC CHARISMATIC RENEWAL OF THE DIOCESE OF AUSTIN

With the desire to fully form all the members of the RCCHA this training scheme is presented here, for the Renewal to follow and apply within its communities and leaders.

PRE-BASIC LEVEL:

- To attend the course of Initial Evangelization class/Life in the Spirit Seminar
- Pre-Basic Growth (The 6 levels of the community of San Juan Bautista, Mx.)
- Class / Workshop of Prayer: The Different Types of Prayer

BASIC LEVEL:

Required for all servers involved in the RCCHA

- Basic Teachings of the Catholic Faith Level I
- Discipleship
- The dynamics of the gifts, charismas and ministries of the Holy Spirit (Retreat/Formation)
- The Evangelization and Mission in Christ (Re-

treat/Formation)

INTERMEDIATE LEVEL:

Required for all leaders / coordinators RCCHA

- Basic Teachings of the Catholic Faith Level II,: (Old Testament, New Testament, Sacraments)
- Healing, Prayer, Orientations/ clarification in the area of the Liberation. (Retreat/Formation)

ADVANCED LEVEL:

Required to be able to preach within our Diocese in the RCCHA

- Basic Teachings of the Catholic Faith Level III: (Morality, Ecclesiology, Church History, Theological Reflection)
- Documents of the Church: (Vat II, Evangelii Nuntiandi, Catechism of the Catholic Church)
- Formation Seminar for Preachers (seminar and practice)

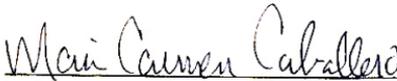


Approved and effective on February 4, 2019.


Padre Jairo Sandoval-Piiego
Guía Espiritual de la RCCHA

2/4/2019

Fecha Firmada


Mari Carmen Caballero
Coordinadora de la Mesa Directiva de la RCCHA

2/4/2019

Fecha Firmada



