



NEW WINE AND NEW WINESKINS

Issue No.: Vol. 4 Winter 2021

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**Newsletter of the North American Network of Charismatic Covenant
Communities (NAN)**



From the Editor

By Mary Ann West

An email from David Peterman Sr., Community of God's Delight, set the direction for this edition of New Wine and New Wineskins. David shares that there is a “big picture environment that we face in building Charismatic Covenant Communities into a network of ‘Monasteries’ that can preserve the critical values of faith, family and paternity for our future generations....I believe the Charismatic Renewal is a “current of grace” from the Holy Spirit directing a reiteration of past monastic movements to save the Church of today from the decadent social environment in which we now live.”

Peter Poppleton, Our NAN Moderator, encourages us to live our distinct Christian Culture that the Holy Spirit has inspired. In covenant communities, we create and build cultural memory as foundational for our shared lives and for our witness. David Peterman Sr. expounds on the idea of Charismatic Covenant Communities being a New Monasticism, drawing parallels between the early monastics and our communities, in formation, life, and purpose.

Wil Kuo, Love One Another Community, communicates his family experience of the ancient prayer practice of Lectio Divina that comes to us through the Monastic influence. Yes, we can bring this forward into our families in a fresh and meaningful way as Wil honestly shares.

We introduce two communities. Community of God's Love in Steubenville, Ohio and Love One Another Community, in Alberta, Canada. Shawn Scott testifies to God's faithfulness to Community of God's Love as they, as a people, have desired to be faithful to Him. Their witness is testimony to us all in the power of forgiveness and reconciliation.

The founding of Love One Another Community reminds me of Acts 16:9, where Paul has a vision of a man from Macedonia inviting him, “Come over to Macedonia and help us.” Our Canadian brothers and sisters have planted community in Calgary, Alberta with the continuing help of Alleluia Community. Where else may we hear that plea from Acts? “Come and help us plant covenant community.”

Two books which may be of interest: *The Benedict Option* by Rod Dreher, and *School(s) of Conversion: 12 Marks of New Monasticism*, edited by Rutba House. Rod Dreher proposes for Christians today a path forward, looking to the monastic orders of the past, to build a counterculture based on Truth. Rutba House is an intentional community where the formerly homeless share community with the formerly housed. The book edited by Rutba House is an introduction to communities different from our own and characteristics that they have in common.

What does it look like when a subset of Christian people, touched by the Holy Spirit, affect culture and transform it? Monastics did this. We can look to them as models.



From the Desk of the NAN Moderator

By Peter Poppleton, NAN Moderator

Culture is Foundational in Community Life



In the Autumn issue of *New Wine and New Wineskins* I shared about an experience Sharon and I had at the Jemez Pueblo and connected that experience to the meaning of people, place and purpose. Now let's look at the same story through the lens of **culture**.

The Story: During a dinner with a Pueblo family the father had an inciteful comment. He had become a nurse while in military service and now worked in a hospital in Albuquerque four days a week. In my American efficiency, I asked him why he did not rent an apartment for those four days. He said, "No, every night I need to be *home with my people!*" – This says it all about the distinct necessity of **culture**.

For us, living a distinct culture is essential to answering to our call to Christian Covenant

Community. Many references in Scripture site this idea of culture. During the Exodus the Lord gave the Ten Commandments, ways of prayer and ritual. In other words, He started to form in them distinct patterns of culture. These distinct patterns of culture are also seen in Acts 2:42-47: "They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer." We in covenant communities are called to live a distinct **culture** that is given to us through the inspiration of the Holy Spirit.

Living this distinct culture creates in us a living memory. Understanding this sense of memory is critical in

today's world. Social scientists draw a distinction between **communicative memory** and **cultural memory**. Understanding this difference is important for our being a people and living a vibrant community life. **Communicative memory** is knowledge or just simple information passed along that may go back a few generations. And, as we know today, "cancel culture" can erase and fabricate the memory of this information. Communicative memory is stored in our minds. On the other hand, **cultural memory** answers the question: What must we never under any circumstances forget? It is the foundation of identity, the consciousness of being a people that remembers. Our communities create **cultural memory** by teaching and living a common world of meaning. We tell stories, fix symbols, go on mission together and celebrate feasts with one another to constantly renew our cultural memory. **Cultural memory is stored in the heart.**

In the Pueblo story above, the father of the family knew who he was. He was solid in his identity. In today's uncertain world, identity gets lost in a virtual space that changes all the time. Secular education indoctrinates and big tech can undermine our cultural memory. Christian covenant communities have a historical responsibility to not only live as witnesses to the authentic teaching and memory of Christianity but to find ways to influence the secular life around us.

We hope that we, our children, and our children's children will find the cultural memory of Christianity in our hearts and spontaneously say: I need to be at home with my people and I need to bring that home into the world so that the world will know that Jesus is the Lord of our memories, the Lord of this world and of eternity!



Charismatic Covenant Communities (CCCs) – A New Monasticism

By David Peterman, Sr.

Recent popes have referred to the new communities as the “new monasticism”. In a sense, to be “in the world, but not of it”. With this understanding, Pope St. John-Paul II called the new movements and ecclesial communities to communion with the Church and commitment to her missionary vision to take the Gospel to the ends of the earth.

Pope Emeritus Benedict described monasticism as “a flight from the world to islands of holiness.” In his classic 1998 treatise on “The Theological Locus of Ecclesial Movements” he describes the early monastic impulse:

“At the beginning of monasticism, the dominant impulse was the desire to live the vita evangelica—the desire to live the gospel radically and in its totality.”

Monastic Christians fully live the life of a disciple of Jesus. Benedict describes this impulse as being “within” the Church as a leaven:

“So much is clear: the monastic movement creates a new center of life that does not abolish the local ecclesial structure of the post-apostolic Church, yet does not completely coincide with it, but is active



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within it as a vitalizing force. This center also functions as a reservoir from which the local church can draw....”

God raises up these ‘zealous believers’ who hear the Word of the Gospel, turn towards God, and embrace Jesus as Lord.

Early monastics sought a common way of life, in a common place (monastery), and according to a common rule. The Church was served by their efforts: copying manuscripts, making works of art, educating, evangelizing, mentoring and the guarding and enhancing of Christian culture. Lay people began to settle around these centers and the monks’ way of life “slipped out” to them.

Our experience is not unlike the early founders of monasteries. We, too, had conversions to the Lord and an “an impulse...to live the Gospel radically and in its totality.” They made vows to a rule, which gave them a common way of life in a common place (a monastery) and according to a common rule. We are covenanted, we have agreements and ways of life under guidance of the Holy Spirit. And some communities have “clustered” with various members living in close proximity.

The early monks faced Roman persecution, and the Dark Ages



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Charismatic Covenant Communities (CCCs) – A New Monasticism (Cont'd)



brought the challenges of wars, religious struggles, and plagues. Today we are confronted by difficult challenges: secularized government oppression, a culture of autonomy, gender confusion, vicious attacks on faith and family, pandemics, etc.

Haven't we so often heard how the monasteries, especially in the Dark Ages, preserved a Christian Western Civilization? God

has raised up our CCCs at this time to be a part of the restoration and renewal of the whole Body of Christ, by returning it to the fullness of the Gospel way of life under the inspiration and manifestations of the Holy Spirit. Let us be about this work, following in the footsteps of our monastic predecessors. Therefore



“...let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance



the race that is set before us, (Heb 12:1).

Note: Reference to the “New Monasticism” in no way ignores the presence of “older monasticism” that, of course, is still serving the Church in its more traditional form.

As the world of the early Middle Ages became dark and threatening from wars and structures crumbling, people moved close to monasteries for safety and basic human needs. Eventually, a pope noticed that the monks were evangelizing and discipling those who lived near them by both their lifestyle and their preaching. That pope was Gregory I. He told the monks to come from behind their monastery walls to found new monasteries, evangelizing and discipling the people there. They did what the pope asked of them. If we respond to our recent popes' exhortations as the early monastics did, we will be part of saving what is good in our culture and providing a foundation for future generations.

By Mary Ann West





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Our Family Lectio Divina - Love One Another Community

By William Kuo

The one thing that has made the longest lasting impact on the spiritual formation of our family so far has been our nightly Lectio Divina time. It has now been roughly a year and a half since we, as a family, began to follow the weekly Sunday Gospel reading.

It first started as a part of our agreement with our Community to pray daily with our family. We knew it was important to pray daily as a family before we joined Community, but it was not until we entered into agreement that we felt we were accountable for this daily family prayer. As we started doing Lectio Divina at our community meetings, my wife Alina and I felt the intimacy with God gained through the meditation and contemplation of his Word. We wanted to introduce this intimacy to our children, who were at the time 11 and 9 years old, so we started to incorporate Lectio Divina before our family prayers.

Our family Lectio is usually based on the Gospel reading of the next Sunday Mass. This gives us an opportunity to read and discuss the same verses as a family up to 6 times before we hear the priest expound on it at church. Usually, by the time we hear the gospel at church, we are rather familiar with it. As the kids have shorter attention spans, we try to keep our Lectio discussion to under 15 minutes before anyone melts down. Even then, the melt downs happen occasionally. On some days, we simply take turns reading aloud the verses. On other days, we have had fantastic deep discussions about life, faith and God. And yet on some days, the hours in the day are just not long enough.

Alina and I have realized over time that even though we may sometimes fall out of routine, the important thing is to return to being consistent. Alina and I have had to make a conscious decision to be persistent with family Lectio, because often, it seems like a spiritual battle unfolds

as soon as we gather. Out of nowhere emotions get suddenly revved up. What were once energetic kids are suddenly lethargic and apathetic. When this happens, we pause and shed light on it by pointing out the distraction and dispelling the evil spirit in the name of Jesus.

On a typical day, after we have familiarized ourselves with the reading, we will go around asking each child what words jumped out at them and why. This is where our family Lectio time takes a turn from our own personal Lectio time, the usual contemplative and meditative times, and are turned into discussion—sharing what's on our minds as related to the reading. This is where my past experience leading ALPHA discussions becomes very handy. It takes practice to know in which direction the Holy Spirit is leading the discussion. From our family Lectio times, we have had many ALPHA-like discussions about the writings of the Gospel and how they apply in our lives. Often the Spirit leads us onto tangents we didn't intend, but we end with valuable discussions nevertheless. Our family Lectio has also served as a motivation for me to do my personal Lectio Divina time more diligently so that I can share with the family some deeper interpretation of the Bible through my personal contemplations.

Our community, the Love One Another Community, has been an important part of our family ever since we joined 4 years ago. Perhaps the most tangible influence of that is in the discipline of our family prayer and Lectio time with each other. It is an important time for us to connect with one another and have open discussions. Alina and I hope that the children, as they grow-up, see the value and power of Lectio Divina, and carry this discipline forward into their own spiritual journey.



William, Alina, Kaenan and Ezra Kuo



Charismatic Covenant Communities - Worth Fighting For

As J.R.R. Tolkien describes in The Lord of the Rings

The Two Towers

Frodo: I can't do this, Sam.

Sam: I know.

It's all wrong. By rights we shouldn't even be here. But we are.



It's like in the great stories Mr. Frodo. The ones that really mattered. Full of darkness and danger they were, and sometimes you didn't want to know the end. Because how could the end be happy.
How could the world go back to the way it was when so much bad happened.



But in the end, it's only a passing thing, this shadow. Even darkness must pass. A new day will come. And when the sun shines it will shine out the clearer.

Those were the stories that stayed with you. That meant something. Even if you were too small to understand why.

But I think, Mr. Frodo, I do understand. I know now. Folk in those stories had lots of chances of turning back only they didn't. Because they were holding on to something.

Frodo: What are we holding on to, Sam?

Sam: That there's some good in this world, Mr. Frodo. **And it's worth fighting for.**

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Return of the King

Then, in one of the most crucial scenes of the Trilogy :



Sam: I Can't Carry It for You... But I can carry you



Rise in us Holy Spirit!

Give us the Strength to fight for what is worth fighting for and to carry each other.



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Come and meet:

Community of God's Love Steubenville, Ohio

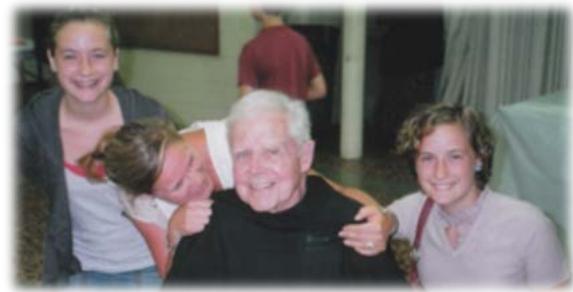
By Shawn Scott

We are excited to share this brief article with you about the Community of God's Love. It is has been a thrilling journey as a people: times of great joy and periods of absolute sorrow and pain, but ultimately a journey of untold wonders, completely surrounded by God's great love for us. Please join me now as I recall some highlights of this remarkable journey.

The Community of God's Love is a Catholic, Charismatic, Covenant community, established as private association of the faithful in the Catholic Church. We are comprised of single persons, married men and women with their families, as well as several consecrated virgins in our Diocese of Steubenville Ohio.

Beginning in January of 1970 some faculty and students at Franciscan University (then College of Steubenville, Steubenville, Ohio) and local residents of the tri-state area, who were influenced by the Catholic Charismatic Renewal and touched by the grace of the Baptism of the Holy Spirit, began meeting weekly for a prayer meeting at Christ the King chapel on campus. Over a seven-year period, a longing for a deeper experience of community life developed among some members of the prayer meeting.

Led by the Holy Spirit, forty members of the prayer meeting formed The Servants of God's Love Community, a charismatic, covenant community, on August 15, 1977. The community was led by Fr. Michael Scanlan, then president of



Franciscan University. Joining their lives and their resources, as did the early Christians in Acts 2:42-47, these 40 pioneers were becoming a part of the growing phenomenon across the country and around the world.

After our initial foundation, the community continued to grow, attracting more members from the local area and students from Franciscan University. Additionally, members from other communities (such as the Incarnate Word Community, Dayton, Ohio) sent groups of families to join the community. As part of our early growth the community related with other communities, (primarily the Word of God in Ann Arbor Michigan), to learn from others who were also living covenant life. We



Community of
God's Love
•John 15:15-17

A Catholic Charismatic Covenant Community
Proclaiming the Lordship of Jesus Christ and the outpouring
of the Holy Spirit.

www.CoGLove.org



Community of God's Love (Cont'd)

then became part of the Sword of the Spirit, as a Catholic Branch of that network. As a reflection of this phase, the community changed its name to the Servants of Christ the King, thereby identifying itself more closely with the Catholic university.

However, because of a time of turmoil, the community lost many members, with some members splintered off into other smaller groups.

But, God was not thwarted and His love ultimately ruled the day. During this hard time two groups emerged from the fallout and continued separately and with little contact with each other. Over time as the Lord was healing hearts, He spoke prophetically to both groups. He told them they could both continue separately, but would eventually wither away and die. Or they could agree to come back together, empowered by Him, and become a work of God that would be sustained and be even greater together than either group could be alone.

After much prayer and discernment among the leaders and the members, both groups in fact did come back together in the mid 1990's. As a sign of the renewed commitment to each other, we took the new name of the Community of God's Love. Members renewed a covenant and literally people who had not spoken to each other in years became deeper than friends again.

To this day we try always to live up to the new name God personally gave to us. We



want to always be the Love of God to the Church and the world around us. We have been blessed to have been faithful members of the Catholic Fraternity starting in 2006 until its transformation into CHARIS in 2019. We are now excited to be among the founding members of NANCCC and look forward to continuing the work of sharing the Holy Spirit with the world, united with our brother and sister communities throughout North America.

We invite you to contact us and arrange a visit so you can see for yourself how we love one another.





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Come and meet:
Love One Another Community
Calgary, Alberta, Canada



By Angela Swenson

We are an Ecumenical, Charismatic, Christian Community born in Calgary, Alberta, Canada in 2015 with



the objectives to worship God, to live guided by the Holy Spirit, and find holiness in His word.

Currently we have twelve members, of whom seven have signed a life-time covenant commitment: to pray daily (individually and as a family), to study daily and weekly the Word of God through a ritual called *Lectio Divina* and spiritual reading, to attend weekly community gatherings; to engage in serving others. We also assent to believe in the name of Jesus (I John 3:23), to keep the commandments of God (I John 3:22), to have faith that we are anointed by the Holy Spirit (I John 2:19), to live out the baptism of the Holy Spirit, and to love one another (I John 3:11).

Commitment only has meaning if Jesus Christ is Lord in all areas of our lives and if each member has personal experiences of God's love for him or her. When we commit to each other, we covenant to love, to care and to serve one another.

The three primary elements of our

community are Covenantal, Ecumenical, and Charismatic. Being covenantal is embedded in the covenants of Israel (of Noah, Abraham, Moses, David, and Isaiah) of the Messiah, and of His return. Even though all of us are of the Catholic tradition currently, our spirit is ecumenical. Our character of being charismatic means we are baptised in the Holy Spirit and practise the gifts of the Holy Spirit.

A special gift we cherish is the use of the ritual of *Lectio Divina*. We each commit ourselves to read, meditate, and to contemplate the

Word of God daily. We then spend about 30 minutes during our weekly meetings in sharing what we believe the Holy Spirit is teaching us personally and corporately.



Currently, we are meeting weekly via Zoom, with music, singing, praise and worship, and waiting on the Lord for words of prophecy.

We acknowledge our indebtedness to the Alleluia Community of Augusta Georgia who gave Don and Angela Swenson, while living among Alleluia members for sixteen months (2013-2015), tools to be instrumental in building a covenant community in Calgary. At this moment, we are given counsel and advice from one of the Elders of Alleluia, Tod Densmore. Lastly, we

acknowledge the encouragement to build community in Calgary from our former Catholic pastor, Fr. Julian Studden who continues to serve us as our Spiritual Advisor.





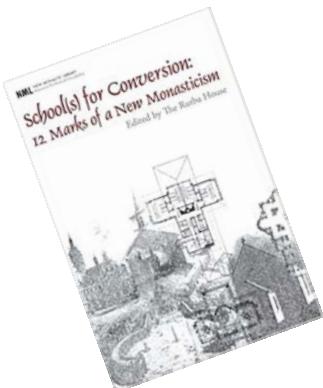
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Some Great Reads that are Circulating in Communities:

School(s) For Conversion: 12 Marks of a New Monasticism

Edited by Rutba House, Wipf and Stock Publishers



Throughout the history of the church, monastic movements have emerged to explore new ways of life in the abandoned places of society. School(s) for Conversion is a communal attempt to discern the marks of a new monasticism in the inner-cities and forgotten landscapes of America.

This book is a collection of 12 essays by people from different traditions who are living community, “new monasticism”, in the margins of America. The members of Rutba House in Durham, North Carolina gathered some of these diverse people from a variety of community experiences, to consider what they had in common and glean insight from their experiences of living community with those who live in the forgotten areas of America. Be introduced to different varieties of communities.

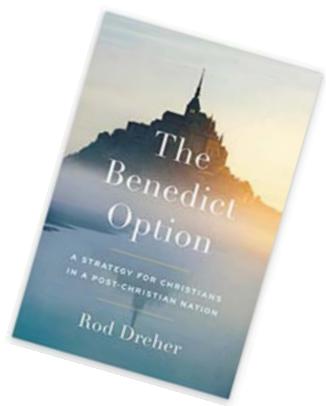
The Benedict Option By Rod Dreher, Sentinel, Penguin Random House

Reviewed by Bill Kohler, COTL

Rod Dreher has written *The Benedict Option*, in his words, “...to wake up the church and to encourage it to act while there is still time.” The West has been in crisis for 600 years. Religious Man has been replaced by “Morally Therapeutic Deism” and “Liquid Modernity”. To overcome this crisis, he proposes a “strategic withdrawal” from mainstream culture, “to exile in place... and form a vibrant counterculture.”

Using the monastic Rule of St. Benedict as his foundation, Dreher proposes building stable Christian communities, churches, villages, and schools. Establishing a counterculture will also require recovering a proper understanding of the importance of work, restoring the significance and goodness of sex, and preserving cultural memory against the onslaught of technology.

Although there may be some deficiencies, this book affirms our call and way of life in covenant community. I highly recommend that you read this book.



Announcement

Attention Amateur Radio Operators:

Bob May (KO4IEG) in New Creation Community, would like to know if there are any other HAM radio operators in NAN Communities. Please contact Bob at robmay124@gmail.com with your call sign and e-mail address so he can arrange possible QSO opportunities among the HAMS.