

Council and Charism



Archbishop Emeritus of Southwark, Kevin McDonald considers the importance of the Catholic Charismatic Renewal in the light of the Second Vatican Council.

Part one

The power and promise of anniversaries never seems to diminish. Every year there are famous people or famous events that are brought to our attention. This year it is the turn of Charles Dickens to step forward and be hailed by new biographies, new serializations of his novels and all kinds of conferences and commemorative events. We have the Queen's Diamond Jubilee and in the Church this year we mark the 50th anniversary of the beginning of the Second Vatican Council. Looking ahead to 2017 we will have the 50th anniversary of the modern Catholic Charismatic Renewal.

I want to focus on the last two of these anniversaries because I want to say that the Catholic Charismatic Renewal (CCR) can very fruitfully and appropriately be considered in relation to the Second Vatican Council. Pope John XXIII prayed that the Council would be a new Pentecost for the Church and many of the key developments in the Council bore fruit also in the CCR. The most obvious of these was, of course, the rediscovery of the charismatic dimension of the Church. Linked to this is the greater role and the stronger voice of the laity in the Church and because of the great Dei Verbum document we could add the emphasis on Scripture and the encouragement to read the scriptures. In the time after the Council we have seen the growth of new lay movements in the Church which Pope John Paul saw very much as a fruit of the Council and although the CCR is not a movement in the same sense as other movements, it began to flower shortly after the Council in 1967 and is part of the story of what came to be called the renewal of Vatican II.

There is a temptation to think if we just try a bit harder we can revive the spirit of early days

CCR also has its own place in other perspectives and other narratives, not least the Pentecostal movement of the 20th Century. In what follows what I want to do is to situate the CCR (which I will also refer to simply as The Renewal) in various contexts so as to demonstrate its place and its importance for us today as we continue to receive and explore the renewal of Vatican II. I do this because we can sometimes feel that the Renewal has lost its impetus and even its significance in the life of the Church. Things are not as they were in the 1970s. There is a temptation to think if we just try a bit harder we can revive the spirit of the early days. I think we need perhaps to stand back, to see what is being given at this time and to take a longer and a broader view.

It is often said that we live in a secular age. That is not quite accurate however, because, when we say that, we are usually

talking about Europe and North America. In those countries the process referred to as secularization is well advanced and has been with us for several centuries, But the cultural and religious story of Africa, India and many other places does not fit that label at all. Secularization is, in a sense, a Christian heresy since it is the God of the Judaeo-Christian tradition that some people have stopped believing in. Better still, it is some peoples' perception of that God that is at issue since the account of God that some of the new atheists put forward is not necessarily one that Christians would recognize. And even in the Western world this situation is complicated with the USA still being a strongly religious culture and one that is markedly different from Europe.

In the last few hundred years there has been much writing on Christianity that has tried to develop an account of Christianity that the modern mind can accept. Much of this writing can be that is entirely human. There always will be that dimension of Christianity which cannot be illuminating and challenging but there is clearly a problem when we end up with a view of religion contained or expressed in terms of the assumptions and habits of mind of the day. Hearing the Word will always involve an element of letting go of our presuppositions, going out of oneself and embracing something new. In America we see a very stark contrast between the secular culture and what the media calls the "Religious Right". But I suggest that that particular clash is just one situation in a bigger and more complex landscape.

People more likely to be open..... if it is seen more clearly in the context of the renewal which is Vatican II

How does the Renewal fit into this landscape? Perhaps the first thing to observe is that although the CCR has its own particular culture and style it does not exist in isolation from Catholicism as a whole. Not at all. The International Catholic Charismatic Renewal Service is based in Rome and works very closely with the Holy See. In Catholic parishes people involved in Renewal are very likely to be playing an active role in parish liturgy or Catechetics. But the Renewal is certainly perceived by some as strange or marginal, and it is a movement that identifies and expresses itself in terms that not everyone can immediately relate to. The gifts of tongues and of prophecy have something of strangeness about them and yet they are integral to the reality of the Renewal which we see as the working of grace in individuals and in communities, bringing new life, new hope, healing, forgiveness and praise. These are things which the CCR is there to witness and promote. That is also

what the Second Vatican Council was all about What I would like to suggest is that more people are likely to be open to that particular witness if its profile is seen more clearly in the context of the renewal which is Vatican II.

Ecumenism and CCR

Now when relating the Renewal to Vatican II I would like first to consider ecumenism. This, I think, is crucial. I worked for eight years at the Pontifical Council for Christian Unity in Rome. My main area of responsibility was relations with Anglicans and Methodists. But our office also had a dialogue with Pentecostal Christianity and I have always felt that this dialogue has a very particular importance both for the Ecumenical movement and the Charismatic movement. The CCR also has roots in the Pentecostal Revival of the early 20th century and friendship and dialogue are, I would say, the natural and necessary relationship between the CCR and the Pentecostal Churches.

Many of the Catholic Church's ecumenical relations are with Churches or Ecclesial Communities with which there has been a historic breach, like the Eastern Orthodox, the Anglicans or the Lutherans. The task of these dialogues has been to seek to express together today our faith on matters about which we were divided in the past. This is not easy because when divisions occur, differences become compounded and we can find ourselves occupying very different positions today on issues that never arose at the time of the great divisions'

Receptive Ecumenism... "sharing of gifts"

There is however another approach to ecumenism called Receptive Ecumenism, which is more about asking what we can learn and receive from our ecumenical partners today and this I think is the natural way to approach Catholic-Pentecostal relations although doctrinal issues will and must find their place within it. I would say that this approach is akin to what has been referred to in the ecumenical movement as the "sharing of gifts". This takes a particular and very obvious form in Catholic-Pentecostal dialogue. It is a dialogue between partners who see Christian life very much in terms of the receiving of gifts and putting them at the service of the whole Body. This can happen within one's own Church or Community as well as across the divides, thus creating a dynamic towards Christian Unity which is a gift of the Renewal to the Ecumenical movement. I feel this is less appreciated than it should be. This is partly because of the element of scepticism about the Renewal in general but also because some Catholic ecumenists will simply tend to see the ecumenical process in rather different terms. There is also the fact that Pentecostals (and Protestants generally) will not understand the priority of Christian Unity in the way that Catholic ecclesiology does. Nonetheless there is an agenda here which is already being explored on the ground and there is an opportunity here which is clearly a work of grace.

(part two to be continued next issue)

The Other Half



Sue Whitehead

This arrived on my computer recently and it really spoke to me:

A professor stood before his philosophy class and had some items in front of him. When the class began, wordlessly, he picked up a very large and empty mayonnaise jar and proceeded to fill it with golf balls. He then asked the students if the jar was full. They agreed that it was. The professor then picked up box of gravel and poured it into the jar. He shook the jar lightly. The gravel spread into the open areas between the golf balls. He then asked the students again if the jar was full. They agreed it was. The professor next picked up a box of sand and poured it into the jar. Of course, the sand filled up everything else. He asked once more if the jar was full. The students responded with a unanimous "yes". The professor then produced two glasses of wine from under the table and poured the entire contents into the jar, effectively filling the empty space between the sand. The students laughed. "Now," said the professor, as the laughter subsided, "I want you to recognise that this jar represents your life. The golf balls are the important things that matter; your family, your children, your health, your friends and your favourite passions; things that if everything was lost and only they remained, your life would be full. The gravel is the other things that matter like your job, your house and your car. The sand is everything else; the small stuff.

If you put the sand into the jar first," he continued, "there is no room for the gravel or the golf balls. The same goes for life: If you spend all your time and energy on the small stuff. Pay attention to the things that are critical to your happiness. Play with your children. Take time to get medical checkups. Take your partner out to dinner. Play another 18 holes. There will always be time to clean the house and do the ironing. Take care of the golf balls first; the Things that really matter. Set your priorities. The rest is just sand." One of the students raised her hand and inquired what the wine represented. The professor smiled. "I'm glad you asked. It goes to show you that no matter how full your life may seem, there is always room for a couple of glasses of wine with a friend."

I stopped drinking alcohol about 25 years ago – God just asked me to stop and I did! So for me it would be glasses of water which soaked everything – and that would be the presence of the Holy Spirit. Our lives are never too full to receive Him – and when He comes He affects everything! Now I'm examining what in my life I call golf balls!

© Sue Whitehead

Charismatic



Sr Marianne Lucchesi who is part of the Franciscan Sisters Minoress, shares how her order has always been greatly influenced by the CCR over the last 40 years and the fruit this has borne.

No one could doubt that Saint Francis of Assisi was a charismatic figure. What started with one man's earnest search for a deeper personal relationship with God, led to the number of brothers, sisters and lay people reaching huge numbers within a very few years, and to Francis himself being widely regarded as a saint in his lifetime. Always acutely aware that God was initiating and sustaining the movement, Francis was at pains to let others know, naming "the Holy Spirit the minister general." (The Life of Francis by Thomas of Celano n. 193).

It is not surprising then that the many branches of the Franciscan family have had a special connection with all things 'charismatic' and when I started to consider the role of the Holy Spirit in our own Congregation, this dimension shone through very strongly. We are the 'Franciscan Sisters Minoress', founded in 1888 by Mother Francis Murphy who came to London in response to a request to serve the poor during the times of the worst excesses of slum life. She must have been open to the prompting of the Holy Spirit to leave her home in Ireland and begin a new life in a strange land with few resources but a good deal of faith.

Fruit of Charismatic Renewal in our community life

This openness to the Holy Spirit has been very evident in the past 40 years, from the beginning of the present era of charismatic renewal. We have participated in many events, which will be familiar

to Good News readers. The charismatic retreats at Hopwood Hall and Sacred Heart College, London were sources of great inspiration and growth for our Sisters in the 1970s. This continued into the '80s with attendance at retreats given by Fr. Bob Faricy SJ and Fr Frank Sullivan. The growth of smaller charismatic prayer groups in the local areas around our convents bore much fruit for our Sisters in the parishes and within the community as practices like spontaneous prayer and sharing became more common. Although I did not join the Franciscan Sisters until 1990, I myself was brought up with this type of prayer – my parents attending the Life in the Spirit Seminars, the Marriage Encounter movement and the Fully Alive Experience – so spontaneous prayer and an environment of sharing and listening was very familiar to me. Perhaps this is one of the reasons I felt so at home when, at 16 years old, I visited the Sisters here at St Clare's Convent. Over the years as a Minoress I have heard the Sisters talking about what an important part the charismatic movement played in their faith development. Sisters continue to benefit through involvement in Charismatic days, Healing Masses and Life in the Spirit seminars locally, as well as nationally – the Conference at Ratcliffe led by Fr. Raniero Cantalamessa Ofm Cap; the New Dawn Conference; the Healing of Memories weekend run by Fr Lawrence Brassill OSA and Mrs Pauline Edwards - to list a few.

Allowing the Holy Spirit to guide us during times of change always important

Like any vocation, Religious Life is always growing and developing, and the way we encourage this is through 'ongoing formation' whereby we pray, reflect and discuss how the Lord is moving us as a group and as individuals. Allowing the Holy Spirit to lead us is vital in the ongoing formation of the congregation, and we have often made this the focus during times of reflection and change.

Franciscans



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email: info@franciscansm.org

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email: srlisetteprele@hotmail.com

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email: info@franciscansm.org

ST THERESA'S CONVENT

PO Box 3044, Newcastle,
2940, Natal, South Africa
email: franciscan.sisters@inafrica.co.za

During a time when we wished to deepen our understanding of healing, Fr. Jim McManus CSSR gave four retreats to different groups of Sisters. At the election of a new General Council, we asked Fr Ian Petit OSB (who died in 1996) to lead the group in a retreat. Our annual retreats have been led by many gifted speakers including Fr Pat Collins CM and and Fr Sean Conaty, who died last summer.

Life in the Spirit seminars for new novices

A new ministry for us - the Portiuncula House of Prayer and Solitude – was prepared for by a seven week Life in the Spirit Seminars for the Team members with Fr G. May in our own convent here and a healing weekend led by Fr Lawrence and Pauline Edwards. Recently our noviciate community attended a series of Life in the Spirit seminars in preparation for our novices making their First Profession. Looking to the future we are planning our 125th anniversary and Chapter of Mats, and Charles and Sue Whitehead will be part of a team for that special occasion.

Praying with the sick

Having gained so much from CCR, we have always felt inspired to share something of the message for others around us. As well as participating in local groups we have initiated events in our own parishes and convents. The Life in the Spirit Seminars formed part of a whole year of formation in our parish and culminated in a healing weekend. We have offered experiences in our convents, like the Pentecost Novena (as advertised in Good News) open to the parish and beyond. One of our Sisters was given permission to be a founding member of the Sion Community which continues to bear such wonderful fruit today, and she has gone on to be involved in parish missions and growth in various places. More

recently we have been led to support the movements of the Holy Spirit with involvement in Youth 2000 and similar groups for our young people. In our prayer and in our day-to-day lives we often find the Lord presenting us with opportunities to pray in the Spirit. So many times people we meet say 'pray for me Sister', and of course we take that seriously, but there is a growing tendency amongst us to act immediately, praying with the person then and there. When people speak about feeling ill or down, I find myself offering to lay hands on them and pray, with beautiful results. Taking this journey with the Spirit through some aspects of our Congregational life has been very confirming for me, and our Sisters here in community, as we have talked about it.

One of the traditions of Religious Life is the taking of a new name when a young woman becomes a novice. There is a choice to take a completely new name, keep one's own Baptismal name, or add a name. This is often linked to a particular devotion to a Saint or aspect of spiritual life, and perhaps to the Feast Day that a young Sister will choose. When it came my turn to choose I was drawn to a number of Saints – St Francis of course, St Maximilian (my confirmation saint), St Therese (who played an important part in my vocation journey). On reflection, I became increasingly drawn to the Holy Spirit, the dynamic heart of the Trinity. And so I became Sr Marianne of the Holy Spirit, and celebrate my Feast day on Pentecost Sunday each year.

As it says in our Constitutions, 'The Holy Spirit, in the mystery of God's plan for us, has drawn us together into this Franciscan religious family in the Church – the Franciscan Sisters Minor.' Let us continue to pray that the same Spirit who inspired Saint Francis to make God his 'all' and place his whole self at His disposal, will inflame us to respond in the same way for our times.

Rooted in Vatican II

Recently, Pope Benedict XVI has “institutionalized” the major emphasis that Blessed John Paul II put on the need for a “new evangelization” by establishing a new Pontifical Council for the New Evangelization and choosing New Evangelization as the theme of the upcoming World Synod of Bishops to be held in October of this year. The roots though of the current magisterial emphasis on a “new evangelization” are located in the rationale and documents of Vatican II. The Council was called out of a sense that an authentic renewal of the Church’s life was necessary in order to communicate more effectively to the modern world the saving message of Christ.

As Cardinal Avery Dulles has pointed out, there was a significant shift in emphasis from Vatican I to Vatican II: “A simple word count indicates the profound shift in focus. Vatican I, which met from 1869-1870, used the term gospel (evangelium) only once and never used the terms evangelize and evangelization. Less than a century later, Vatican II mentioned the gospel 157 times and used the verb evangelize eighteen times and the noun evangelization thirty-one times. When it spoke of evangelization, Vatican II generally meant the proclamation of the basic Christian message of salvation through Jesus Christ.”¹

Initial Confusion

For the first decade after Vatican II the main focus of many leaders seemed to be on issues such as the sharing of power within the Church, the setting up of consultative bodies such as parish and diocesan councils, the implementation of a vernacular liturgy, the turn towards Christian unity, dialogue with non-Christian religions, and dialogue with the modern world.

It wasn’t until 1975 and the publication of Paul VI’s *Evangelii Nuntiandi* (On Evangelization in the Modern World) that some of the most foundational themes of Vatican II came to the fore. Both Paul VI and John Paul II often summarized the deepest purpose of the Council as renewal for the sake of evangelization. As Paul VI stated it, the purposes of the Council “are definitively summed up in this single one: to make the Church of the twentieth century ever better fitted for proclaiming the gospel to the people of the twentieth century” (EN, 2). They identified renewal in holiness as the primary renewal that the Council called for, and the primary outward fruit of such holiness, a “new evangelization.”

As John Paul put it: “The call to mission derives, of its nature, from the call to holiness . . . The universal call to holiness (in original) is closely linked to the universal call to mission (in original). Every member of the faithful is called to holiness and to mission.” (RM, 90)

What is the new evangelization?

Starting in 1983 Pope John Paul II began frequently to refer to a “new evangelization.” He made it clear that he wasn’t calling for a new gospel, but a new effort, characterized by new “ardor, methods, and expression,”² and directed in a new way, not only to those who have never heard the gospel before, the traditional

What is The New

by Ralph

“mission territories” but now also to the lukewarm and de-Christianized traditionally Christian Western nations.

The new evangelization does not consist of a ‘new gospel’ Neither does it involve removing from the Gospel whatever seems difficult for the modern mentality to accept The new evangelization has, as its point of departure, the certitude that in Christ there are *‘inexhaustible riches’* (Eph. 3:8) which no culture nor era can exhaust These riches are, first of all, Christ himself, His person, because He himself is our salvation.³

He distinguished “primary evangelization” directed towards those who have never heard the gospel before, “pastoral care” directed towards those who were living as believers, and “new evangelization or re-evangelization” directed towards those from traditionally Christian culture or backgrounds “where entire groups of the baptized have lost a living sense of the faith, or even no longer consider themselves members of the Church, and live a life far removed from Christ and his Gospel.” (Rm, 33)

The Urgency of a New Evangelization

As John Paul II published his “vision or mission statement” for the Catholic Church as it entered the new millennium, *Novo Millennio Ineunte* (At the Beginning of a New Millennium), he cited the collapse of Christian society as a primary reason for the need for a new evangelization.

To nourish ourselves with the Word in order to be ‘servants of the Word’ in the work of evangelization: this is surely a priority for the Church at the dawn of the new millennium. Even in countries evangelized many centuries ago, the reality of a ‘Christian society’ which, amid all the frailties which have always marked human life, measured itself explicitly on Gospel values, is now gone. Today we must courageously face a situation which is becoming increasingly diversified and demanding, in the context of ‘globalization’ and of the consequent new and uncertain mingling of peoples and cultures. Over the years, I have often repeated the summons to the new evangelization. I do so again now, especially in order to insist that we must rekindle in ourselves the impetus of the beginnings and allow ourselves to be filled with the ardour of the apostolic preaching which followed Pentecost. We must revive in ourselves the burning conviction of Paul, who cried out: “*Woe to me if I do not preach the Gospel*” (1 Cor 9:16) (NMI, 40)

The collapse of Christian society is being experienced in the Catholic Church as a “wake-up call” to the need for a renewal of fervor, both for holiness and for evangelization, rooted in the continuing reality of Pentecost.

Evangelization?

Martin

The birth of a new Catholicism

As Cardinal Avery Dulles evaluated this development: "In my judgment the evangelical turn in the ecclesial vision of Popes Paul VI and John Paul II is one of the most surprising and important developments in the Catholic Church since Vatican II All of this constitutes a remarkable shift in the Catholic tradition Today we seem to be witnessing the birth of a new Catholicism that, without loss of its institutional, sacramental, and social dimensions, is authentically evangelical Catholic spirituality at its best has always promoted a deep personal relationship with Christ. In evangelizing we are required to raise our eyes to him and to transcend all ecclesiocentrism. The Church is of crucial importance but is not self-enclosed. It is a means of drawing the whole world into union with God through Jesus Christ Too many Catholics of our day seem never to have encountered Christ. They know a certain amount about him from the teaching of the Church, but they lack direct personal familiarity The first and highest priority is for the Church to proclaim the good news concerning Jesus Christ as a joyful message to all the world. Only if the Church is faithful to its evangelical mission can it hope to make its distinctive contribution in the social, political, and cultural spheres."⁴

As John Paul II put it in his 1990 Encyclical on evangelization, *Mission of the Redeemer*: "I sense that the moment has come to commit all of the Church's energies to a new evangelization and to the mission *ad gentes*. No believer in Christ, no institution of the Church can avoid this supreme duty: to proclaim Christ to all peoples." (RM, 3)

Can't be delegated to specialists or committees

The message here is that the call to evangelization is addressed to each Christian and can't be delegated to "specialists" or

committees. Nor is it adequate to occasionally have special evangelization events, as useful as they may be. What is being called for, and what is necessary, is evangelization becoming part of the baptized Catholic's fundamental identity and part of our everyday way of life.

It is clear that for many who bear the name of Catholic a more "genuine contact with Christ" is needed for such a call to evangelization to even begin to make sense. Paul VI makes clear that evangelization needs to start with the Church itself. Even for those who are considered "devout" Catholics, a real conversion is needed: to seeing ourselves not just as concerned with our own holiness and works of Christian service but consumed with a passion to share Christ with others. For this, of course, a "new Pentecost" is needed, appropriated on a personal level. The important work of the renewal, fostering, as it does, the personal appropriation of a "new Pentecost" must go on.

(Footnotes)

¹ Avery Dulles "John Paul II and the New Evangelization: What does it Mean?" in ed. Ralph Martin and Peter Williamson, *John Paul II and the New Evangelization* (Cincinnati: Servant/St. Anthony, 2006), 4.

² John Paul II, "The Task of the Latin American Bishop," *Origins* 12 (March 24, 1983): 659-62.

³ John Paul II, "Address to Bishops of Latin America," *L'Osservatore Romano*, English Language Edition, October 21, 1992.

⁴ Avery Dulles, "John Paul II and the New Evangelization" in Avery Dulles, *Church and Society* (New York: Fordham University Press, 2008), 96-100.



Ralph Martin was recently appointed as a Consultor to the Pontifical council for the New Evangelization. He is the Director of Graduate Theology Programs in the New Evangelization at Sacred Heart Major Seminary in the Archdiocese of Detroit. He is also the President of Renewal Ministries.

www.renewalministries.net

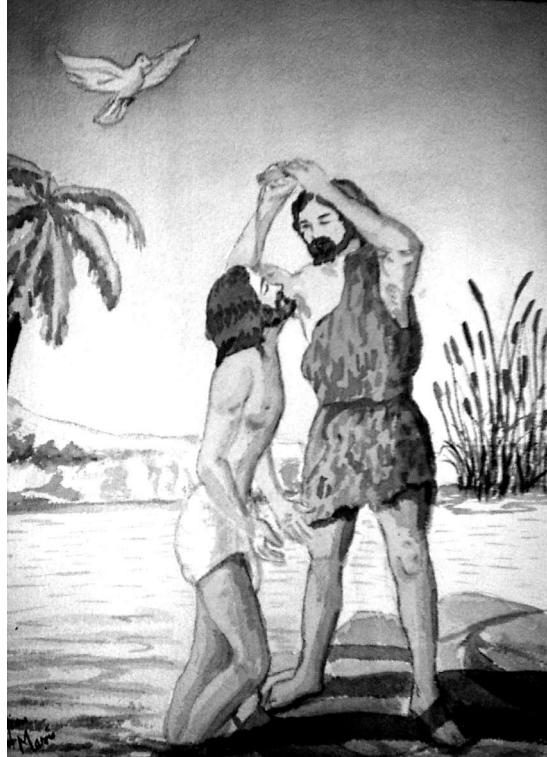
Pope Benedict XVI speech to lay Catholics in Freiburg, Germany, in 2011

"....let us return to the people who lack experience of God's goodness. They need places where they can give voice to their inner longing. Here we are called to seek new paths of evangelization. Small communities could be one such path, where friendships are lived and deepened in regular communal adoration before God. There we find people who speak of these small faith experiences at their workplace and within their circle of family and friends, and in so doing bear witness to a new closeness between Church and society. They come to see more and more clearly that everyone stands in need of this nourishment of love, this concrete friendship with others and with the Lord. Of continuing importance is the link with the vital life-source that is the Eucharist, since cut off from Christ we can do nothing (cf. Jn 15:5)."



Baptised into Christ.

by Fr Chris Thomas



Many years ago a friend of mine was baptising a baby. When he began the celebration he talked of being baptised into Christ Jesus. The baby's mother looked up with real horror on her face and said to him 'We don't want any of that nonsense – he's becoming a Catholic and that's the end of it.'

It shows you just how far removed from the understanding of the early Church we have come. For many of us Baptism has become a cultural event with entry into a tribal gathering. For others of us it's about getting the baby 'done so that it comes on' whatever that means. It's almost like magic. For others again it's about the panic of what might happen to someone who isn't baptised. What if they die? Is the God we believe in so arbitrary that we have to jump through hoops to earn favours? Sadly, for many of us, that's exactly who God is.

The early Church knew the truth of Baptism, a truth that we find in the story of the Baptism of Jesus that the synoptic Gospels tell us. When Jesus came out of the Jordan He knew in a deeper and more profound way that God was His Father, that God loved Him, that He was special, unique and filled with the power of that love. Once Jesus knew that truth somewhere deep within Himself, once that became the bedrock of His humanity, then He could begin to tell others about God. He could tell them that the God they tried to appease with their sacrificial offerings, and of whom they seemed to be so afraid, was their Father and therefore their fear has been vanquished. This is the heart of the "Good News" – that this God is "Father" and is "Love".

Our security lies in the truth that we're loved

Our Baptism is about knowing this truth. It's about hearing somewhere deep within us that we are loved by God without exception - whether we are black or white, whether we have mental health problems or not, whether we're physically disadvantaged or not - We are loved by God! When we really hear that truth deep within, it means that we're no longer constrained by what people think about us or the games that people play. We don't have to buy into the systems and structures that control the world

because we don't need them in the same way as everyone else does. Our security lies in the truth that we're loved. It is that love that filled Jesus and was the power with which He healed the sick and raised the dead and gave sight to the blind. When we know we're loved we have power. We have power to be healers and reconcilers in the world because we no longer need to hold on to unforgiveness and bitterness. We have power to bring sight to the blind as we share the truth of the love of God with the world. We have the power to raise the dead as we fill people with hope and life by simply loving them.

We are to become other Christs in the world

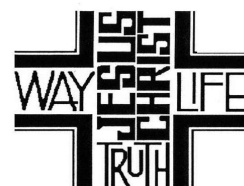
Our ministry is to share in the ministry of Christ. At our Baptism we are anointed priest, prophet and king. We are to become other Christs in the world. To be Catholic is far more than just going to Church on a Sunday. It's a way of living. It invites us to take on responsibility. It invites us to live out our vocation in the Church and in the world. It's the source of our giftedness. Each one of us is special even if we don't feel it. We have value and dignity and are called for a purpose, called to use our gifts for the up-building of the Church. Our ministry is not about helping the parish priest to fulfil his ministry. We have to discover how God wants to use us and live out our vocation, our ministry, which has its source in our Baptism. It is the duty of all of us to minister to God's people.

At your Baptism God looked at you and said "this is my son or daughter, the beloved, my favour rests on you." When are we going to allow that truth of the love of God fill our hearts and minds and spill over into the world? When are we going to allow the power of love to be so strong that it transforms and sets free those who are bowed down and broken hearted? Baptism is love and baptism is power. Please God we'll listen for the voice that tells us we are loved so that love can change the world.



Fr Chris Thomas challenges us about our commitment to each other as part of the body of Christ

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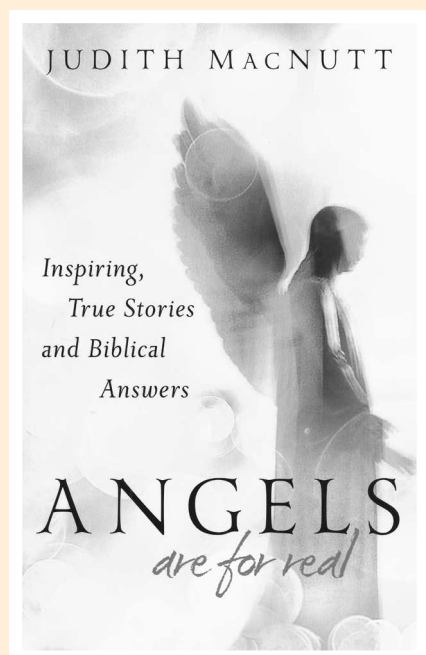
Roy Godwin has seen the amazing effects of God working in sovereign power. His story will be an inspiration to all those who are looking for a new trust in God's willingness to bless the needy with repentance and the Holy Spirit. Roy's story begins, promisingly, with the statement: "I was desperate!"

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God bless, Archie



Angels are for Real

by *Judith MacNutt*



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Transformed in a weekend!

John McKenna came to the Harvesters' men's weekend with an "arm's length" faith. He left on fire with the Holy Spirit.

Damascene moments, blinding lights; they just didn't happen to a bloke like me. A cradle Catholic, my faith was Mass on Sundays and a vague moral compass the rest of the week. If there was a God – I wasn't entirely certain – then He was this mysterious and far-off helper, only to be called on as a last resort. He certainly wasn't a Being that I could talk to on a daily basis, that I could depend upon for my every need. However, there was always a yearning deep inside me for the spiritual certainty of my childhood, a God-shaped hole that I longed to fill. For several years my post-Communion prayer had been one asking God to show me He existed.

Last year, having seen a poster on the parish noticeboard, I signed up for a Harvesters men's weekend in Surrey. If I'm honest, my motives for going were less spiritual and more convalescent: with a (then) 10-month old daughter and two and a half year-old son, the weekend represented a golden opportunity to catch up on some much needed zzzs. God had other plans. The Friday of the weekend came and the omens were not good. That morning, carrying my daughter Lucy upstairs I pulled a muscle in my back that was to keep me in pain for the next few days. At the start of weekend one of the organisers, Mike Goldsmith, warned us that there might be some "charismatics" – whatever they were - waving their arms about to the music. I was very much against happy-clappy Christianity, but found I couldn't resist joining the 150-odd male voices in a fraternal joy that I had only ever previously experienced at football matches.

This was followed by a talk by Barry Mizen, father of murdered south London teenager Jimmy Mizen. God used Barry's words of loss and forgiveness, suffering and acceptance to break my hardened heart. After Barry's talk, we broke out into prayer groups numbering five men each, who at intervals throughout the weekend would come together and share their reflections on the various speakers. Fast-forward to Saturday morning. Following a talk by the weekend's main speaker, Swedish pastor Ulf Ekman, our group sat in a circle and discussed both Ulf's talk and each of our spiritual journeys. Our group leader Chris, then offered to pray for any one of us in need of healing. One of the guys, Patrick, asked us to pray for his arm. We did this with the laying of hands and everyone bar me praying in tongues - something I had heard about but never witnessed first-hand.

**DO YOU HAVE ANY NEWS TO SHARE?
LET US KNOW.**

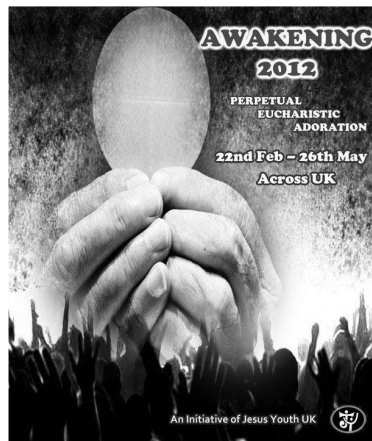
**Write to: Goodnews (CCR Centre)
PO Box 67138
London SW11 9FD**

When we had finished we sat down and Patrick said that he had felt warm waves of energy rushing through his arm. I thought, "Well, why not? If it makes my back better it's worth a shot". And so, just as they stood up to go to lunch, I told them about my bad back. I sat down in the same chair Patrick had, shut my eyes, bowed my head and they laid their hands on me and prayed. I felt my neck go slack and my head droop down. I started sliding down my chair, so the guys grabbed hold of me and gently lowered me on to the floor. As soon as I hit the ground I felt masses of energy and waves of euphoria rush through me, and began chanting loudly in tongues. This went on for roughly five minutes, after which the guys helped me to my feet.

I just couldn't face doing something as mundane as eating after what I had just experienced. So I went to the chapel to thank God. By the time I returned to the dining room I was euphoric, feeling a huge rush of love for every single person I came into contact with.. My back wasn't better yet, but I didn't care – my long term prayer for revelation had been answered. Later that day I went to confession, and it was the greatest I have ever had. It was truly an act of reconciliation. With a (I would guess) higher-than-average number of charismatics in our parish, plus a neighbour who grew up in the Pentecostal tradition, there was no shortage of people with whom I could share my experience. I also now attend the Upper Room charismatic prayer group in St. Albans, which is back after a 20 year hiatus. Mass has become alive in a new way and I have an incredible thirst for scripture, having previously regarded the Bible as dry and irrelevant.



This year's Harvesters' Men's Weekend takes place the 13th-15th July. I will be there, and cannot wait to see what wonders the Holy Spirit will perform. For more details go to www.harvesters.org.uk



AWAKENING 2012: COME AND JOIN JESUS YOUTH'S PERPETUAL ADORATION CAMPAIGN of 100 DAYS OF PRAYER TO PENTECOST

Jesus Youth, the charismatic youth movement from India, once again have arranged a

prayer campaign round the clock from Lent to Pentecost for their movement and the needs of the UK. Jesus Youth groups all round the UK have undertaken between two days and one week of constant adoration of the Blessed Sacrament in their local parishes, so there would be a continuous stream of prayer from 22nd February until Pentecost Sunday, 26th May 2012, when Jesus Youth have their commitment day in Northampton. This was a huge success last year and the aim this year is to encourage more people to join them in prayer.

Some members of the community even have taken holiday leave so they can participate. A daily blog has been set up on their website for people to log onto to find out how things are going www.jesuyouthuk.blogspot.com

Each parish has a contact person.

Berwick on Trent 1st-3rd May (Josemon 077369 00940)

Sunderland 3rd-5th May (Sibby 07988 996412)

Swansea 5th-7th May (Roy 0791549 8150)

Cambridge 7th-8th May (Justin 0788921 7443)

Chester 8th-9th May (Treasure 07909 463891)

Brighton 9th-10th May (Biju Thomas 07825 571331)

Hull 10th-11th May (Christy 07828 102386)

Peterborough 11th May (Steffi 0792 887 3654)

Preston 13th-14th May (Manjush 0780 4043243)

Chesterfield 14th-15th May (Bosco 07828 138082)

Scotland 16th-17th May (Fr Rogy 07772 540180)

Cardiff 17th-20th May (Anju 07949 153959)

Northampton 20th-26th May (Anto 07412 542068)

NEW PRAYER GROUP IN CATHEDRAL PARISH CELEBRATES 1ST ANNIVERSARY

A new CCR prayer group established in the Cathedral parish in Leeds, is marking its first anniversary with a big celebration evening on Sunday, 1st July 2012 from 4pm -7pm (Holy Rosary Church, Chapelton Road, Leeds LS7 4BZ) with praise and worship, a talk by Catholic bible teacher and lay evangelist Derek William, and refreshments.

The majority of the group come from Africa, but there are English faces and some from India. The leader is Jones Bediako, from Ghana, who has been a welcome addition to the Leeds Diocesan Service team. He was the impetus behind the afternoon of renewal that took place at the end of January at Holy Rosary Church. Dolores Ormand from the Leeds DST says, "The afternoon was amazing. You could really feel the power of the Holy Spirit in the praise and worship and afterwards there was a beautiful spread provided by Jones' group instead of the usual cup of tea we have at our diocesan events." The music was led by Nicola Coultie a youth leader for the Leeds diocese, who is now on the team and the talk was given by one of the Franciscan Sisters of the Renewal from Bradford. About 80 people attended.

For the last year and half, the Leeds DST instead of running Days of Renewal in one place, have offered to run afternoons of renewal round the diocese wherever they are asked. So far they have done two in Leeds, and Harrogate, one in Bradford, one in Cottingly, one in Wakefield and one in Huddersfield. Dolores commented, "We are such a big diocese that it is sometimes difficult for people to all get to one location. This way we spread it around a bit and new people from the hosting parish are invited to come." She adds, "Jones' group have been very supportive of our afternoons and it is very encouraging to have their presence as they aren't

restrained in their worship, so it helps us to be freer too." The next afternoon is going to be in Burnley in Wharfedale on Sunday, 20th May.

Jones said he came to know the CCR in Ghana when he was in his twenties and went to live with the Abrefa Boaeeng family, who were amazing Catholics who really lived their Christian faith. He comments, "Everything you can look for in the Christian life was there. They were totally selfless and never considered their own life but only what was good for others." The family were very involved in the CCR and through their influence Jones came to experience a new level in his faith. Afterwards, he went to Gambia to study business studies and here, eager to continue his involvement in the CCR, he joined a charismatic group started by a group of young Nigerians. Eventually he became leader of this group and was involved in both the praise and worship and teaching ministry.

He commented, "When I came to the UK 5 years ago I didn't see anything going on. I had a word with the deacon in the parish and asked if there was anything we could do." But no doors seemed to open. Eventually his desire grew so much that he contacted the parish priest of the Cathedral parish, Fr Philip Morger, to ask if he could start a charismatic renewal group in the parish. Fr Morger agreed on the condition that the group wasn't independent but linked in with the Leeds DST. On 25th June last year several members of the Leeds team came to the parish to help Jones launch the group, which has been meeting every Sunday ever since. Numbers are usually about 20 people, although in the winter because of the cold weather, they were less than this. **From Easter to Pentecost the group are doing the Life in the Spirit seminars during their meetings (15th April - 10th June) on Sundays at 5pm at Holy Rosary (see above). All are welcome to join. Further details 07983 776337**



CYMFED Flame

NATIONAL YOUTH CONGRESS 2012

CATHOLIC YOUTH GEAR UP FOR OLYMPIC COUNTDOWN AT WEMBLEY

Kristina Cooper reports on Flame, the National Youth Congress, organized by the Catholic Youth Ministry Federation (CYMFED) at Wembley Arena on 24th March 2012. The atmosphere was electric with over 8000 young people arriving from all corners of the UK at the iconic Wembley Arena, location of many pop concerts and high profile sporting events. It was a kind of mini World Youth Day with the young people wearing brightly coloured diocesan sweat shirts or in the case of the Scottish group, tartan hats. The Hexham and Newcastle diocese had even hired a train to bring 450 of their young people to the day. Many had left at 5 in the morning to be there.

Network, the youth leadership team for CCR is part of the CYMFED network, which organized the day. CYMFED, which draws together those working with youth through Dioceses, movements and religious orders, have had two very successful annual gatherings over the last two years for youth leaders in London. This year, however, they decided that with the Olympics coming up, that they would step out in faith and organize something really big and hire Wembley Arena and enthuse

Catholic youth with the Olympic ideals of Friendship, Respect and Excellence and show how these related to their Catholic faith. Various parishes, religious orders and trusts, including CREW Trust had helped to sponsor the day so it wasn't too expensive for the young people to attend.

It has been shown that young people are particularly receptive to large scale events, which help them to realize that they are not alone in their faith and that it can be "cool" to be a Catholic. The day began at 11am and finished at 6pm with short sharp inputs from a huge range of people from high profile clerics like Dom Christopher Jamieson and Fr Timothy Radcliffe OP to the Mizen family, whose son Jimmy was murdered a couple of years ago, and who called on young people to make a difference with their lives. There were also witnesses by young English volunteers from CAFOD and Abdi Dima, who is a 19 year old member of the Kenyan national Karate team, shared how a CAFOD project where he lives had helped to bring hope to their lives through a sports club.

Olympic gold medalists like British sprinter Jason Gardiner, who is a Catholic, talked about the importance of perseverance and Stef Reid, a committed Christian from Canada, told how she had lost her leg when she was 16 in a horrific boating accident but with God's help had gone on to be a professional athlete and will be competing in the Paralympics this summer. As well personal witnesses there was also lots of loud music and stunning multi media visuals, drama and dance and a special Flame anthem written by Catholic composer Edwin Fawcett. One of the most striking inputs was from the RISE Theatre group, who in a short sketch voiced the various fears young people often have about their appearance and image but showed through the recital of Psalm 139, that the way to overcome this was to remember how God sees us.

The day ended with adoration of the Blessed Sacrament, with the monstrance blown up on the big screen like at Hyde Park during the papal visit, and a short liturgy and homily by Archbishop Vincent Nichols. Addressing the young people he said, "You are God-given, precious, loved and loveable. You do not need to conform to someone else's image of perfection; instead, look deeply within, pray, discover and recognize your gifts and talents, and then live them. A wonderful saint, Francis de Sales, said, "Be who you are. Be it well. And all for the Glory of God."

the
Joshua
camp
2012

**COME AND SERVE THE
GAMES AT THE JOSHUA
CAMP FOR YOUNG
PEOPLE**

Young people were invited, among other things, to be part of the Joshua Camp, hosted by the Sion Community during the Olympic Games (1st-13th August 2012). This is both a training and an evangelistic outreach event for young people (18+). It is expected that up to 600 young Catholics from the UK and all over the world will be attending the camp, and will be part of the More than Gold Christian outreach to the Games.

The camp will be based at a Catholic school in Forest Gate, within walking distance of the Olympic village. There be teaching and praise & worship in the mornings and then 8 days of outreach, engaging with visitors and looking for opportunities to share faith. This will involve things such as handing out free water and information to visitors, serving at hospitality centres and prayer walking and intercession. **For further details contact Joshua Camp, Sion Community, Sawyers Hall Lane, Brentwood, Essex, CM15 9BX - Tel 01277 215011 or see www.thejoshuacamp.com**



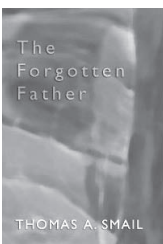
AN APPRECIATION OF THE LIFE AND MINISTRY OF CANON TOM SMAIL, TEACHER, PREACHER, COUNSELLOR, AUTHOR, ECUMENIST, LEADER AND MAN OF THE SPIRIT.

by Charles Whitehead

Canon Tom Smail, one of the great ecumenical figures in the Charismatic Renewal, died in February this year aged 84. Born in Glasgow, he became a Presbyterian minister, and following his experience of Baptism in the Holy Spirit, took over in 1975 from Rev. Michael Harper as Director of The Fountain Trust, the foremost agency promoting Charismatic Renewal in all the churches during the 1970s and 80s. His later years were spent as Vice-Principal of St. John's Anglican Theological College in Nottingham, and then as Team Rector at Sanderstead and a Canon of Southwark Cathedral.

I first met Tom Smail in the late 1970s and immediately warmed to his no-nonsense approach to things charismatic and his commitment to speaking the truth as he saw it; even when he knew this would not endear him to his listeners. He once told me that as a Presbyterian minister in Scotland, he would cross the road to avoid speaking to the local Catholic priest. But after his experience of the life-transforming work of the Spirit they became friends, recognising each other as brothers in Christ. Ecumenism became very important to him.

I invited him to speak at a number of Catholic Charismatic Conferences, particularly in Southampton and at a big Catholic Leaders' Conference at Newman College in the mid 1980s. He always gave us excellent teaching - Scripture based, theologically sound and inspired by the Holy Spirit. He was never afraid to tackle sensitive issues, and I well remember him delivering one of the best talks on Mary, the Mother of Jesus, that I have ever heard. Speaking to us on another occasion on the subject of healing, I'll never forget his immortal words: "Better to lie sick in your bed than to be healed in any other name than the name of Jesus Christ!"



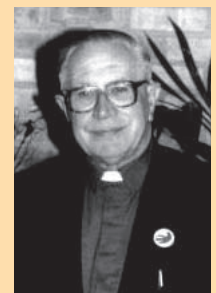
A visit to the USA in the early 1980s caused him to become very concerned about the direction the Charismatic Renewal there was taking, and what he saw as an unhealthy fascination with the supernatural at the expense of solid teaching on the fundamental truths of Christian faith and life. I know that these concerns played a considerable part in his decision to write "The Forgotten Father", a remarkable book in which he challenged the emphasis on Jesus and the Spirit which was causing the

Father to be neglected. Some felt he turned away from the Charismatic Renewal after he left the Directorship of The Fountain Trust, but I never believed that. What he turned away from was what he saw as the Charismatic Renewal's excesses and the lack of a rounded and healthy approach to the renewing work of the Holy Spirit. He asked the hard, challenging questions and there were those who did not like that, taking it as criticism from someone who was no longer a friend of the Charismatic Renewal.

But for me, he was always a great man of God who remained open to the renewing work of the Spirit in his own life and in the life of the wider body of Christ. He had a greater influence on my formation as a young leader than I realised at the time, and I learned some important lessons from him which have often helped me over the years. I will always thank God for Tom Smail and his faithful ministry and service, grateful for the privilege of knowing him and for the times we were together in the late 1970s and the 1980s.

Goodbye

FR MICHAEL KILLEN, one of the great pioneers of the Catholic Charismatic Renewal in England died in February this year, aged 89 years old. His training in Rome was interrupted by the outbreak of the Second World War and the whole English college was evacuated to Stonyhurst in Lancashire. He was ordained on 10th February 1946 and was a priest - first for the Leeds diocese, and later when the diocese was split, he served in the Hallam diocese - for over 66 years.



Always interested in new movements in the Church, he went to America when Catholic Charismatic Renewal first began to break out there and he was very involved with the early CCR conferences for priests at Hopwood Hall. He was a great pastor with a very endearing personality who loved to serve and the love people had for him was shown by the huge turn-out at his funeral at St Francis of Assisi, Sheffield, where he had been parish priest for many years. A regular at the Birmingham Catholic Charismatic conference he would often be seen sitting in a corridor listening while someone poured out their troubles to him.

In 2009 he wrote a book entitled "A Tender Love", which recounted the story of his priestly life and the changes he had lived through. Bishop Rawsthorne of Hallam described it as the story of Fr Michael's relationship with God. **Copies of this book are available from the Hallam Pastoral Centre on 0114 256 6401.**

PRAYER GROUPS LAST CHANCE!!!

As we don't have space in the regular coming events section to include all the prayer groups that would like to be mentioned, we decided that once a year we would produce an insert in the July August issue of GOODNEWS with the details of the prayer groups of all those that write to us and let us know they would like to be included. This must be done each year so that we can be sure to have up to date details.

DEADLINE FOR INCLUSION - ALL PRAYER GROUP DETAILS MUST BE RECEIVED BY 20TH MAY 2012.

Either write to: Goodnews, CCR Office, PO Box 67138, London SW11 9FD or email ccruk@onetel.com

Please include the following details : **Name and address of Group; Time and day of meeting and contact details**



'Called to be prophets'

23rd - 26th July 2012

A retreat led by **Fr Chris Thomas** in Ashurst, near Southampton, exploring the lives of the biblical prophets and their relevance to our lives today. Good teaching and reflections from a well-known retreat leader in beautiful relaxing surroundings with tasty food. Price for the 4 days full board £220.

To book call **023 8029 2337**
email: reception@geohouse.org.uk

To see the full list of events in Geo House
www.geohouse.org.uk

KNOCK PENTECOST VIGIL

"The Spirit Comes To Help Us In Our Weakness". ROM 8:26

Saturday 26 May, 2012

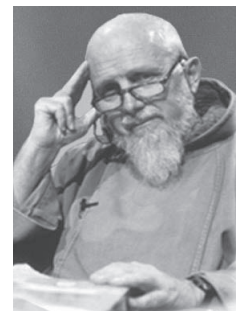
9 p.m. - 1.00 a.m. Holy Mass at 12 midnight
Celebrant: Fr. John Harris O.P.



VIGIL LED BY:
Fr. John Harris O.P. National Spiritual Director Youth 2000
Irish School of Evangelisation - Dublin
Youth 2000 - Dublin

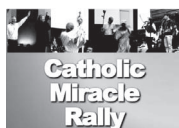
IRISH SCHOOL OF EVANGELISATION (ISOE).
Contact: Jean O'Callaghan 01 282 7658
website: www.esatclear.ie/~isoe

CONGRATULATIONS TO THE FRANCISCAN FRIARS OF THE RENEWAL!



On 28th April 2012 the Franciscan Friars of the Renewal celebrated the 25th Anniversary of their founding as a new religious community. This was begun in New York by Fr Benedict Groeschal and seven other friars, who felt called to leave their order and refound a new one which had more of an emphasis on poverty, evangelisation and the Eucharist. The order has flourished and there are now four friaries in the UK and Ireland, and one convent of sisters in Leeds, as well as in America and elsewhere. See their website www.franciscanfriars.com/

SPECIAL LONDON EVENTS NOT TO MISS



CATHOLIC MIRACLE RALLY 12th-13th MAY 2012 at Friends Meeting House (opposite Euston Station, London) with Damian Stayne, Fr Daniel Ange and Estelatus Mtemanyenja. Be encouraged in your faith and see what God is able to do. Donation only. See www.coretlumenchristi.org or tel **01932 565747**

HOLY TRINITY LEADERSHIP CONFERENCE 14th -15th MAY 2012 at the Royal Albert Hall, London – Inspirational main talks and seminars in four tracks covering culture, commerce, community and Church, with innovative movers and shakers in society organized by Nicky Gumbel and the Holy Trinity Brompton team. Main speakers Christine Caine from Hillsong and Judah Smith. Among the 70 seminar speakers are Catholics Christopher West on marriage and Matt Maher, the worship leader from the United States. A bit pricey but quality product. See www.htb.org.uk or tel **020 7052 0440**



SPIRIT IN THE CITY 7th-9th JUNE 2012 – Annual Catholic festival of prayer, witness and music based in the four West End RC Churches in London culminating in day of celebration in Leicester Square. Free to attend. See www.spiritinthecity.org or tel **020 7025 1596**

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Mike Towey (0121) 426 1936

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WESTMINSTER

Vincent Turner (07703) 443 110

INTERNATIONAL CONTACT

Goodnews (020) 7352 5298

Please call the diocesan contacts for local information on events and prayer groups.

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Webmaster: Mike Oliver

Email: online@ccr.org.uk

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NSC Office, PO Box 2434, Dublin 4, Ireland.

Tel: (003531) 667 0570

WEB: www.charismaticrenewal.ie/

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NSC Contact: Steve Lavery, 10 Summerville Place East, Dundee, DD3 6JL.

Tel: 01382 203 269 Mob: 07743 741 425

Email: sglavery@blueyonder.co.uk

WEB: www.catholiccr-scotland.org.uk/

WALES

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NSC Contact: Fran Graham 01792 535 987

Goodnews Magazine Co-ordinator:

Spiro Sueref Tel: 0781 516 5104

WEB: www.ccrw.org.uk

INTERNATIONAL CATHOLIC CHARISMATIC RENEWAL SERVICES

Postal Address: ICCRS, Palazzo San Calisto, 00120 Vatican City, Rome, Europe.

Location: Piazza San Calisto, 16, 00153 Rome, Italy. Tel: + 39 06 698 87126/27

Fax 00 39 06 698 87224

Fax Prayer Line: 0039 06 69887230

Website: <http://www.iccrs.org>

CCR IN EUROPE

Website covered by the European subcommittee of ICCRS.

www.isidor.se/ ccreurope/

LINKS TO OTHER CHARISMATIC SITES

www.ccr.org.uk/links.htm

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