



No.223

GOOD NEWS

Catholic Charismatic Renewal Serving The Church



**To Be Catholic Is
To Be Ecumenical**

Charles Whitehead

**Vatican II And The
Charismatic Gifts**

Pat Collins CM

Life In The Spirit Seminars And Silence

Derek Williams



January/February 2013

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Front cover: Black Madonna & Child

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GOODNEWS is a bimonthly Catholic magazine drawing from the insights of the Catholic Charismatic Renewal, but seeking to serve the whole Church. Through its teaching articles and testimonies of what God is doing in our countries at this present time, Goodnews seeks to help the general reader experience and understand the importance of the charismatic dimension of the Christian life, which the Pope in 1998 underlined as co-essential to the Church's hierarchical dimension. Through its coming events section, it enables readers to find out about good retreats, conferences, events and seminars that will help them grow in their spiritual life.

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by Kristina Cooper

It's a new year and a new time for the Catholic Charismatic Renewal in the UK with the opening of the new centre in London and all that will be birthed from it. All this would seem to be God's Divine Providence with the Year of Faith getting into its stride and the new interest in the New Evangelisation following last year's Synod. The Lay Movements and New Ecclesial Communities played a big part in the Synod as auditors and experts and we have some of their interventions including those from Salvatore Martinez from Italy, Pepe Prado from Mexico and Bishop Dominique Rey from France among others. One of the very well received inputs was that of the former Archbishop of Canterbury, Rowan Williams, who shared about the importance of silence and contemplation, so that we would be evangelising in the right spirit and not presenting a consumerist version of the gospel.

This theme of silence interestingly has flowed into the rest of the magazine. Derek Williams, tells how he has been using prayer and silence instead of prayer and praise as a way to open people to God, when he has been running Life in the Spirit seminars, and how effective this has been for people who find the charismatic worship style off putting. Fr Chris Thomas writes about the Contemplative Stance and the way it influences the way we look at life and the world. Jo Gilbert, the leader of the Wellsprings Community in Brighton, in her turn, writes about the growing interest by many evangelicals in contemplation and silence and how her community has become involved ecumenically in putting on events to foster this.

Charles Whitehead, who has been involved in Ecumenism and the work for Christian Unity for many years, says that he, too, has noticed this growing interest in silence and contemplation by those in other Christian traditions. He has become concerned, however, that in more recent times those involved in the CCR seem to be losing their zeal for ecumenism and the sharing of spiritual gifts. Quoting from Church teaching and papal documents, he underlines the importance of ecumenism in our witness as Catholics and Christians. James Parker, who was involved in the More than Gold ecumenical outreach at the Olympics, writes about his experiences and the fruit of what happened at the Games both culturally and spiritually. Michelle Moran reports on another ecumenical initiative, "Together for Europe", which has been meeting over the last few years.

In this Year of Faith evangelisation is being brought to the fore in the life of the Church. To mark this we are introducing a new

series by Rosemary Swords, from the Elijah Community in Ireland, who will be writing in each issue a short article on the theme of Putting Evangelisation into Practice. We also have some useful resources to help people with this. As well as Life in the Spirit seminars, some years ago the English NSC produced a wonderful DVD series called "This Promise is for You", an evangelistic course with talks by Michelle Moran and Charles Whitehead to bring people into the Baptism of the Holy Spirit. This would be a fantastic course to put on in the parish, to be followed up perhaps by Pass it On, the evangelisation course, also on DVD presented by Michelle Moran. Although the course was filmed a few years ago, such is its prophetic nature that it is only now that the Church has caught up with Michelle's teaching. Interestingly in her talks, Michelle mentions "Oikos" evangelisation and reaching out to those we know to share with them the Good News. This is at the heart of the Parish Evangelisation Cells, which I mentioned in the last issue and which I think are going to be very important for the future of the Church. In this issue Fr Michael Hurley, from the Dublin Archdiocese, explains what a blessing the parish cells system has been over the last couple of decades in the parishes he has served in.

Another series that we will be running in Goodnews this year is looking at the fruits of Vatican II, 50 years after the Council. We begin with an article by Fr Pat Collins CM, from Dublin, who gives an overview of Vatican II and how it changed the way the Church saw itself, and particularly the importance of the role of the laity and the use of the charismatic gifts, which were reaffirmed. The CCR began among young people in the United States and it is amazing what young people inspired by God can do. This coming summer World Youth Day will be in Brazil where there are many CCR communities. One of them, Shalom, is taking a group from England with them. This would be an ideal way of exposing a young person to a totally different vision of life. It's very expensive, however, because of the distance, so the young people will often need sponsorship. If you get an opportunity please be generous.

Works of God often begin small and we hear about a small community in Slovakia who recently put on a New Dawn conference there for the first time, inspired by what they experienced at the New Dawn conference at Walsingham. Once again, interestingly, adoration of the Blessed Sacrament was the high point for many of the participants. We also have our usual news pages, readers' feedback, coming events and resources page, as well as Sue Whitehead's amusing take on life in "The Other Half".

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Michelle Moran reports on the recent Ecumenical European leaders' meeting of lay movements and communities

At the annual 'Together for Europe' leaders meeting in Munich in Nov 2012 around 100 leaders came together from various communities and movements across all the denominations. This network flows out of the historic meeting in 1998 when Pope John Paul II called all the ecclesial movements together in Rome at Pentecost. Following this there was a move of the Holy Spirit in 1999 when after the signing of the joint declaration on Justification between the Catholic and the Lutheran Churches the Lord seemed to be bringing European movements and communities together across many denominations. The relationships have continued to grow and deepen as we have tried to live a pact of mutual love (JN 13:34) and act 'together' promoting key Christian themes known as the 7 'yes's' within our Continent. (For more info see www.together4europe.org)

For me this gathering seemed to have more of a prophetic edge. Certainly Europe is in crisis in so many ways. However, at this particular time, when all European countries are under pressure and austerity measures are biting deep there is a tendency to break the unity and solidarity which has been so important for us in recent years and for each nation to fight for its own agenda. This is especially true for us British where there is a temptation to want to raise the draw-bridge and to speak of Europe as some distant place with which we have little connection.

Reclaiming the Christian heritage of Europe

We know that part of Pope Benedict's manifesto for the New Evangelisation is that we should all work together to re-claim the Christian heritage of Europe. This has to happen at every level; socially, economically, politically and ecclesially. There is a challenge to each of us, in whatever ways we can, to get involved and to play our part. We must do all that we can to reflect upon and embrace Catholic Social Teaching to pray for our continent and build upon the work and legacy of the founding fathers and mothers of Europe.

During our meeting we reflected upon our gathering in May 2012 in the heart of the European parliament in Brussels. We also heard moving testimonies from the events that happened simultaneously in 151 cities in Europe. We heard about an event in Breslavia where there was a powerful moment of reconciliation between German and Polish people. There were similar testimonies of healing and reconciliation from other places such as Belgium where they had experienced a 'time of mercy' as God worked healing the wounds of history. So it is re-assuring to know that when in some areas European solidarity seems to be becoming more fractured, God is still at work reconciling the nations. We heard a powerful testimony from Slovenia where Christians uniting together had been able to instigate a civil initiative and turn around anti-family legislation which was about to be passed by their parliament. They shared that despite many struggles and much opposition 'nothing is impossible for God'.

The actual date of our meeting 8th-10th Nov was very significant. The 9th November marked the end of the First World War also; we were in Munich where in November 1923 Hitler had tried to seize power. Then in Nov 1938 there was the 'crystal night' one of the most notorious anti-Jewish pogroms. This contrasts sharply with the events of Nov 1989 when we saw the Berlin Wall being demolished.

Fostering fraternity and solidarity in Europe

Undoubtedly there was a particular poignancy as we leaders gathered together from across the denominations for our prayer time on 9th November, at the Lutheran Church, in the centre of Munich. The pastor announced that on this night it is customary for us to sing; 'now thank we all our God'. As we all joined in singing with gusto I suddenly became aware of my two German evangelical friends standing on either side of me. Together we could sing in praise of our God. In one sense it was a simple common act of thanksgiving but in another sense a moment that my parents' generation would have never deemed possible. For me this was a confirmation to carry on doing what I can do to help foster and build fraternity and solidarity in Europe.

EVANGELISATION

PUTTING IT INTO PRACTICE



Rosemary Swords, a full time evangelist and a member of the Elijah Community in Dublin, begins a new series on Evangelisation and gives some practical advice on how to be effective.

WHO ME, AN EVANGELIST?

People sometimes talk of how they have 'found God' but I think it's more accurate to say that God finds us, no matter where we hide. Although I was raised as a Catholic, as soon as I entered my teens I began to jettison my faith and its practices, taking as my creed a very self-centred sort of atheism. Although I thought I was finished with God, God hadn't finished with me. Through an encounter with a man who was willing and able to talk simply about being a follower of Jesus, I began again, finding forgiveness, joy and meaning in life by trying to live as a disciple of Jesus in his Catholic Church.

WHAT STOPS US FROM SHARING THE GOSPEL?

We might think that others know the bible better than we do. We might feel that we have nothing special to say, or that we will not be able to give a clear account of our faith. We often dread the hard questions, afraid we will get stuck on some theological conundrum, or embarrassed about dealing with questions of the moral failings of high profile Christians past and present. Some of us are persuaded that as long as we live good lives, this is a sufficient witness to fulfil our duty and we worry about people thinking we are 'preachy'.

But against all this we must put the clear commandment of Jesus. 'Go and make disciples of all nations' (Matt 28:19). Pope Paul VI and the Synod of Bishops reflecting on this scripture affirmed that the Church 'exists in order to evangelise'. This mission is received by the whole Church, 'and the work of each individual member is important for the whole' (Evangelii Nuntiandi 14, 15). So we cannot put the responsibility on someone else, someone who might have more training or opportunity as we see it. I hope this series will help you find some simple steps to move you into action.

SO WHERE DO WE BEGIN? FIRST STEPS.

We take our first cue from the same document, where the Pope says that 'techniques of evangelisation are good, but even the most advanced ones could not replace the gentle action of the Spirit...the principal agent of evangelisation (EN 75). The first step is to prepare the foundation with prayer and fasting.

- **No special prayer technique is needed** – pray as you can, not as you can't. Pray for the spiritual gifts and virtues you need to evangelise – courage, prudence, persistence and so on. You might clear out some space in your heart to receive those gifts by availing yourself

of the Sacrament of Reconciliation. Remember at Mass we repent of the things we have done and those we have failed to do.

- **Fasting is effective even when it is not heroically burdensome.** One could abstain from meat for example, or from sweets or other favourite foods for a day. Copy the fast before communion and offer an hour or two of fasting here and there. God blesses the efforts of our heart more than the magnitude of our stamina.
- **Start to be specific in your prayer.** Notice who around you is in need of hearing the gospel, and start to pray for them specifically by name. Novenas can be a great way to do this, committing to pray for that person each day for nine days. There are numerous novenas to be found on the internet, not to mention all those leaflets lurking in the corners of most catholic homes that we never quite know what to do with! Enlist the aid of specific saints as 'patrons' to the people you are praying for, it could be their name-saints for example.
- **Ask for angelic help.** Pray to their guardian angels, who are definitely eager to make a contribution to your work. And don't forget the Holy Souls in purgatory, who will also pray for us.

One immediate effect of this prayer should be to help us realise that when we set out to evangelise, we are not alone; rather we have a great spiritual army at our back, carrying far more of the spiritual battle than we can, even though in terms of words or actions we may for the moment be the 'point man'.

ACTION PLAN

1. Make a decision right now to do something to evangelise every day.
2. Follow this decision up by beginning a prayer campaign for someone you know who needs to hear the gospel. Scriptures to ponder: Matthew 28:18-20, Acts 1:8;

Further reading: Evangelii Nuntiandi available on the Vatican website www.vatican.va

Rosemary website www.rosemaryswords.com

VATICAN II

and the

CHARISMATIC GIFTS



Fr Pat Collins CM reflects on what he sees as the key insights of Vatican II

It is hard to believe that fifty years have passed since the opening of Vatican II in 1962. As you may know Cardinal Suenens was influential throughout. Some years later he said that if he were asked what was the most important teaching of the Council, "I would answer without any hesitation: it is the rediscovery of the people of God as a whole, as a single reality; and then by way of consequence, the fact implied in this that every member of the Church shares in the responsibility for the development of the Church's life."

The people of God and the gifts of the Spirit

It is arguable that this significant change was reflected and strengthened in an important debate on lay ministry and the charisms of the Holy Spirit. There were two schools of thought. The traditionalists, led by Cardinal Rufini, adopted the cessationist point of view. They argued that the charisms were granted to the early Church in order to get it firmly established. When Christianity took root in the Greco-Roman world the charisms mentioned in 1 Cor 12:8-10 were withdrawn. The progressives, led by Cardinal Suenens argued that there was a spectrum of charisms ranging from the commonplace to the more remarkable. Many of these, especially the more ordinary gifts, such as leadership, administration, and teaching, were already widely dispersed among the faithful for the edification of the Church. In the event the second point of view was supported by the majority of the bishops. Their teaching was expressed in part two of paragraph twelve of the Dogmatic Constitution on the Church. It was reiterated in paragraph three of the Constitution on the Laity. The Council's teaching can be summarized in the following points:

- 1] Grace comes to us primarily through sacraments and clerical ministry.
- 2] Grace also comes through the charisms mentioned in 1 Cor 12:8-10.
- 3] The Holy Spirit distributes simple and exceptional gifts, among lay people.

4] These gifts are given to build up the Church in holiness and to develop people.

5] The charisms are a wonderful means of apostolic vitality.

6] These gifts are to be received with gratitude and consolation .

7] In virtue of baptism, lay people have a right to exercise their charisms.

8] Lay people have a duty to use their charisms for the good of the Church and the world.

9] Clergy should test the charisms to see that they are used for the common good.

10] The clergy should be careful not to quench the Spirit by an arbitrary use of authority.

11] Extraordinary gifts are not to be rashly sought after.

Two years after the ending of Vatican II in 1965, the Catholic Charismatic Renewal came into existence. From that time onwards, the Spirit and the charisms were poured out in abundance on Catholics, firstly, in the U.S., and later around the world. The advent of the more extraordinary gifts of the Spirit has had a number of beneficial effects.

A] THE INSTITUTIONAL AND CHARISMATIC DIMENSIONS IN THE CHURCH. The flowering of the charisms has helped to offset an overly institutional understanding of the Church. Before Vatican II the Church was seen as an organization, a hierarchical pyramid with the Pope at the top, the cardinals, bishops and priests lower down, and the laity at the base. For instance, a 1950's textbook stated, "The position of leadership extends a pre-eminence to the clergy which is not given to the laity . . . a pre-requisite to the use of this power as shepherd is submission of those who are inferior."

As a result of the Council the Church is seen now as an organism, a circular community, so to speak, where the clergy are on an equal footing with the laity in virtue of their common baptism. Before Vatican II the laity were the passive recipients of clerical ministry. Now they are seen as gifted and co-responsible, with the

Open yourselves docilely to the gifts of the Spirit!

.....Do not forget that every charism is given for the common good, that is, for the benefit of the whole Church."

Blessed John Paul II

clergy in bringing the good news into every dimension of life.

In par. 21 of *The Lay Members of Christ's Faithful*, John Paul II wrote, "The Second Vatican Council speaks of the ministries and charisms as the gifts of the Holy Spirit which are given for the building up of the Body of Christ and for its mission of salvation in the world. Indeed, the Church is directed and guided by the Holy Spirit, who lavishes diverse hierarchical and charismatic gifts on all the baptized, calling them to be, each in an individual way, active and co-responsible."

[B] LAY MINISTRY/APOSTOLATE. Par 12 of the Constitution on the Church says, "For the exercise of the apostolate the Holy Spirit who sanctifies the People of God through the ministry (of clergy) and the sacraments gives the faithful special gifts as well (cf. 1 Cor 12:7), 'allotting them to each one as he wills' (cf. 1 Cor 12:11), so that each might place 'at the service of others the grace received' and become 'good stewards of God's varied grace' (1 Pt 4:10), and build up thereby the whole body in charity (cf. Eph 4:16)."

We all know lay men and women, some of them highly qualified in theology, who are doing great work for the Church. I think, in particular, of some remarkable married couples in different countries, who are not only united in love for one another, they put that love at the service of the Church by running retreat centres, publishing books and magazines, organizing conferences, founding new ecclesial communities, preaching, teaching, healing etc.

[C] MANIFESTATIONS OF THE SUPERNATURAL. Sadly, we are living at a time when we have witnessed the silent apostasy of millions who live as if God does not exist. Many of them have little or no sense of a supernatural realm beyond sense experience. When Christians can demonstrate the truth of the good news message by means of deeds of power, such as healings and miracles, they manifest the power and presence of the Risen Lord.

In 1974 when Pope Paul VI was launching Cardinal Suenen's book, *A New Pentecost?*, he said in the course of impromptu remarks, "How wonderful it would be if the Lord would again pour out the charisms in increased abundance, in order to make the Church fruitful, beautiful and marvellous, and to enable it to win

the attention and astonishment of the profane and secularized world."

In an article entitled, "The Charisms and the New Evangelisation" which was published in *Goodnews* (Jan/Feb 2007), Cardinal Danneels echoed those sentiments when he wrote, "In times of crisis like today, the Spirit multiplies its gifts." A little later he added, "The more the life of the people of God is harsh, the more God grants his gifts. What would be the particular gifts today which the Lord gives us? Would it not be faith which moves mountains, which brings about miracles and which thus gives weight to the proclamation of the gospel?"

"Open yourselves docilely to the gifts of the Spirit!"

Mention of the charismatic gifts in the documents of Vatican II has proven to be truly prophetic. From 1967 onwards the Lord has poured them out on the clergy and laity alike. Fifty years after the beginning of the Council, well over 100 million Catholics have been baptized in the Spirit, and received the gifts mentioned in 1 Cor 12:8-10. Commenting on this phenomenon, Pope Benedict XVI has said, "In the heart of a world adversely affected by rationalistic scepticism, a new experience of the Holy Spirit has come about, amounting to a worldwide renewal movement. What the New Testament describes with reference to the charisms as visible signs of the coming of the Spirit is no longer merely ancient, past history: this history is becoming a burning reality today."

We end with some words spoken by Blessed John Paul II at Pentecost 1998, at an historical gathering of new ecclesial movements and communities in Rome. "Today, I would like to cry out to all of you gathered here in St. Peter's Square and to all Christians: Open yourselves docilely to the gifts of the Spirit! Accept gracefully and obediently the charisms which the Spirit never ceases to bestow on us! Do not forget that every charism is given for the common good, that is, for the benefit of the whole Church."

SYNOD ON THE NEW EVANGELISATION

Rome, 7th -28th October 2012

As many of our readers will be aware last autumn 264 bishops and cardinals, assisted by 45 experts and 49 observers met in Rome for the 13th Ordinary General Assembly of the Synod of Bishops to reflect on the theme of “The New Evangelisation for the Transmission of the Christian Faith”. From the interventions by the bishops and observers, and the resulting discussions, propositions were drafted with the help of the “experts” and given to the Pope to help him when he writes the Post Synodal Apostolic Exhortation on the New Evangelisation, sometime this year.

One of fruits of the Baptism of the Holy Spirit that we have experienced in the CCR, has always been a desire to evangelise and share the gospel with others, so it is very encouraging to see how evangelisation is now getting a higher profile in the Catholic Church generally and is no longer seen as a fringe activity. Much of what was said at the Synod will not be new to those in the CCR but is a welcome confirmation of what has been our priority for many years. The fact that a Synod on the New Evangelisation should take place together with the setting up of the new Pontifical Council for the New Evangelisation are both significant signs of the growing emphasis being given to the importance of the New Evangelisation by the leadership of the Church.



MANOJ SUNNY – JESUS YOUTH underlined four areas which needed attention in the context of the New Evangelisation. These were:

A - The centrality of the role of the laity

B - The significance of reaching out to Asia, (in the light of the growth of China and India and large number of migrants from these countries round the world.)

C - The urgency of forming young missionaries

D - The emergence of the new ecclesial movements and lay missionaries.

He commented, “The Church needs to recognize and encourage lay missionaries and support their formation for the New Evangelisation to be truly effective.”

What was also encouraging was the good number of lay people assisting, both as experts and observers. These included 29 women and many representatives from the lay movements and ecclesial communities who are seen as having a key role to play in the New Evangelisation. Among the “experts”, who were mainly theologians, helping to draft the documents and advise the bishops, was Ralph Martin, one of the early leaders of the CCR from the United States. He commented, “The great good that will come from the Synod I believe, is that the whole Church will commit herself to an emphasis on a New Evangelisation, which will hopefully bring many people back to the Church and many souls to Christ. It was a privilege to be here and to be able to talk to Church leaders from all over the world.”

Among the observers were Kiko Aguello (Neo Catechumenal Way), Maria Voce (Focolare) and Chiara Amirante (founder of the New Horizons lay movement). Others who made short interventions from a CCR perspective were Salvatore Martinez (President of RnS Italy), Pepe Prado (founder and international director of the St Andrew’s School of Evangelisation, Mexico) and Manoj Sunny (one of the founders of the Jesus Youth Movement, India).

MARC & FLORENCE DE LEYRITZ: CATHOLIC ALPHA. Marc



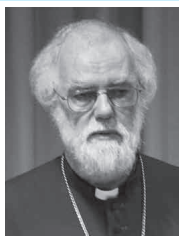
and Florence, a married couple from France, spoke about the effectiveness of the Alpha course, which an estimated 20 million people worldwide have done over the last twenty five years. They also

posed the challenging question of whether the Church was ready for the New Evangelisation. They said “To reflect on this question we need to distinguish three major processes which structure evangelisation (Directory on Catechesis no 49).

1. Evangelisation is first lived as a time of initial conversion. We cannot emphasize enough this decision of faith.

2. The second process is the formation of disciples. Faith becomes concrete by offering different courses that favour learning Christian life (Act 2.42-47)

3. Thirdly, the development of leaders in order to develop the missionary potential of the lay people and to allow their deployment within the Church and society.



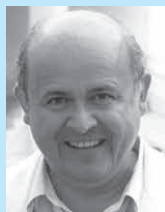
One of the most moving, challenging, yet inspiring talks at the Synod was that given by Rowan Williams, the then Archbishop of Canterbury, where he stressed the importance of the personal transformation of the evangeliser through prayer and contemplation, so that those being evangelised would be brought into true freedom and a relationship with Christ, and not a consumerist version of the gospel that is “me” centred rather than “God centred”. **The talk can be downloaded from the Vatican web site www.vatican.va**



SALVATORE MARTINEZ

“Article 39 of the Instrumentum Laboris (the preparation document for the Synod) tells us: “More than one particular Church asks the synod to verify whether the fruitlessness of evangelisation today might be first of all an ecclesiological and spiritual problem.” The Servant of God, Paul VI put it this way forty years ago, “*What are the needs of our blessed Church, first and last, which we must be aware of? The Church needs a Perennial Pentecost, fire in the heart, the Word on its lips and prophesy in its expression*” (General Audience 1972). A new evangelisation needs new men. Where there is the Spirit of God, there is the future. Wherever He come, He is invoked and His charisma are harvested and used, the Church flowers anew, prayers are lifted up, joy knows no limits and the charity of God is revealed in the service of humanity.

Blessed John Paul II and Pope Benedict XVI have foretold the coming of a new evangelical energy from the laity placed at the disposition of the Church, thanks to a new teaching of faith by means of the various charisms in the ecclesial movements and new communities. The mother of all the crises we suffer is spiritual. I urge you to return to the Holy Spirit, to more praying than theorizing, ensuring that dogmatic faith is always accompanied by charismatic faith. The new evangelization arises from community life and faithful brotherhood more than from planning and review.”



PEPE PRADO

“As Joseph and Mary mislaid Jesus in Jerusalem, has something similar happened today in the wandering journey of our Church? Five hundred years ago we left behind the first joyful annunciation and took refuge in the Sacraments, in dogma and in catechesis. This is no bad thing provided that it comes after the first announcement – not before and above all, not instead of it. Some of us seem to have lost the Word and prefer designs filled with human wisdom...The teaching of faith is like a game of football played in two halves: the first half, the First Annunciation; the second, catechesis and theology. So the evangelisers play the first half; the catechists and the teachers, the second. As Joseph and Mary went back to find Jesus in the place where he was lost (Lk 2.45), so we must also go back to Jerusalem and the empty tomb.”



NEW EVANGELISATION NOT A STRATEGY OR A PROGRAMME BUT A PERSON

Archbishop Bernard Longley from Birmingham was among those who reported back from the groups. In his presentation he stressed that the new Evangelisation was not a strategy or a programme but “an invitation to an encounter and life-long relationship with Jesus Christ and his Church. It involves falling in love with the person of Jesus Christ and his bride, the Catholic Church.” He then went on to underline certain suggestions that would help to make this happen. These were:

- PRESENTING THE SACRAMENTS IN A NEW LIGHT aimed at reaching contemporary society. The preparation for individual sacraments should model the catechumenate and allow for personal encounters with Christ and the proclamation

of the kerygma. Small Christian communities can help connect people to one another, allowing for prayer and reflection on the Scriptures.

A - pray for a new Pentecost for the whole Church and to better understand the ways in which the Holy Spirit is working in the Church and lives of Catholics and other Christians.

B - formation of the clergy in liturgy, homiletics and the New Evangelisation since they are the formators for the new evangelizers.

C - Better preparation for the laity. In order to be effective evangelists, the laity need better preparation for evangelisation. This should include doctrine, helping evangelists to share the faith, perhaps through a wider use of images, suitable for the people they serve, some of whom may be illiterate; humility, helping people to articulate their story of faith and testimony of Christ.

ALL THE INTERVENTIONS AT THE SYNOD CAN BE FOUND ON THE VATICAN WEB SITE

WWW.VATICAN.VA



Jo Gilbert, a member of “The Wellspring”, a Benedictine lay community in Brighton, shares how the Catholic tradition of Silence and Contemplation is being taken up by fellow Christians of other denominations.

We are living in an increasingly pressured society. The pace of life is fast. Urban living is busy, noisy and full of countless possibilities all competing for our attention. In this atmosphere many find it incredibly hard to give themselves permission to slow down, to ‘stop’, and simply to ‘be’. And yet our Catholic tradition, with its rich experience of contemplative living, affirms that God is continually awaiting us within our hearts, if only we can find a way to enter into this interior space. In Brighton, our emerging Benedictine Community – The Wellspring – has been developing an ecumenical outreach project over the last two years. “Into Silence” was born through a providential meeting with Michaela, a recent convert to Christianity, who had become a Christian through an Evangelical Church. After her conversion Michaela had subsequently gone on retreat to the Benedictine Abbey of Minster in Kent. There she fell in love with a wholly new experience of Christian life: a God she encountered in silence and stillness, and the beauty of liturgy and symbol. Through this she was put in touch with our Community, Wellsprings, and thus began a great friendship and a grace-filled collaboration!

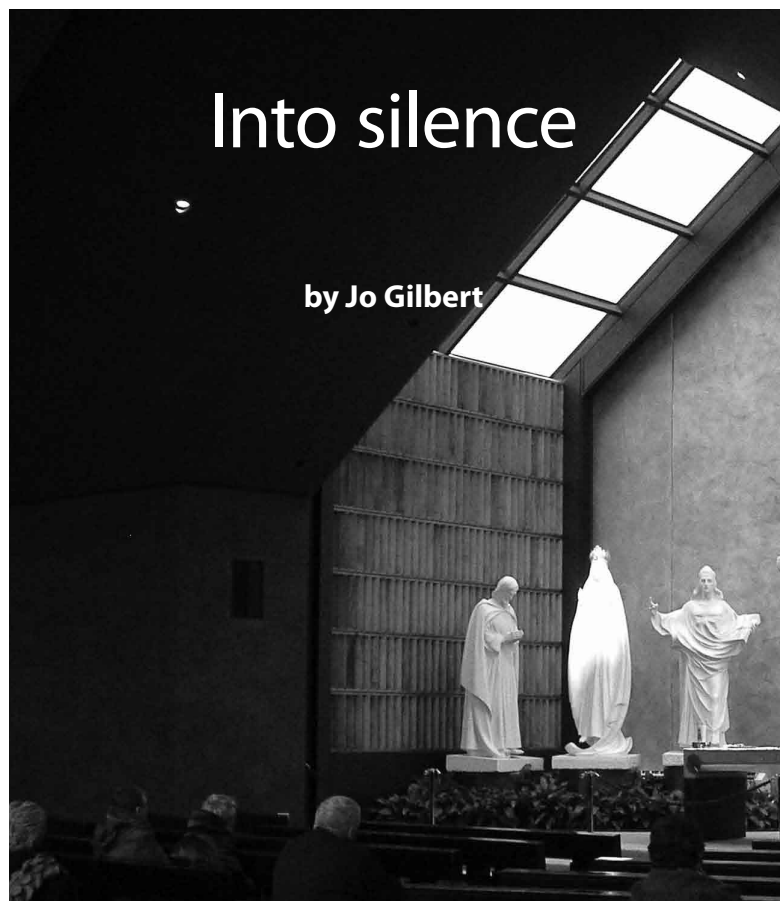
Michaela felt a need for a deeper encounter with Christ and for support to keep going on the spiritual path. At the same time she was conscious that many of her friends had the same thirst and faced similar struggles in living a serious life of prayer amid the pressures of modern urban life. We began to look at how we could work together to meet this need. Thus “Into Silence” was born (though initially known as ‘Silence in the City’ before we realised we had stolen a copyrighted name!). Our first event took place at St Peter’s evangelical church in the autumn of 2011. This is an Evangelical Anglican church which is a recent church-plant from Holy Trinity Brompton (HTB), the famous London church which founded the Alpha course. This was a morning seminar exploring Silence & Listening in the Benedictine monastic tradition, with talks by Fr Bede Hill a monk of Worth Abbey and members of The Wellspring Community.

Offering space for a deeper encounter with God

Our vision for the “Into Silence” Project is to offer space for a deeper encounter with God in the midst of the busyness and distractions of modern city life. Thereby we hope to help people to discover the richness and wisdom of the Christian tradition of prayer, contemplation, and mysticism. While seeking to inspire people about the inner life, at the same time these events offer practical tools for people to sustain their prayer life, drawing on the wisdom of the Benedictine monastic life, and our own community experience of prayer in an urban setting. Since starting, Into Silence events have included seminars and workshops with guest speakers such as Fr Timothy Radcliffe OP, a number of Benedictine monks, and a retreat at Worth Abbey. Themes that have explored

Into silence

by Jo Gilbert



the inner journey included discovering the landscape of the heart and the role of desire; silence and the desert; listening to the Living Word through Lectio Divina; making time holy through the Divine Office; and the Benedictine vision of humility as patterned on Christ. What became clear from early on in the project was how great the need is for spaces of deeper encounter with Christ, and formation in prayer and spiritual living. We quickly discovered that many people like Michaela, across a range of church communities - Evangelical, Anglican, Baptist, Catholic - are searching for a deeper discipleship of Christ, and need practical tools for imbedding prayer and scripture into the day-to-day of pressured lives: they are seeking a ‘way of life’. Through the project, we’ve heard many people express a struggle they’re facing: while their churches are skilled, experienced and dedicated in their mission of evangelism and ‘gatewaying’ people into Christian life, they are not necessarily meeting a deeper need for prayer, silence and the next stage of discipleship.

Language of mysticism and contemplation holds strong appeal to un-churched too

Brighton is an interesting place in terms of its church-scene. There are some very active and dynamic ‘pockets’, including a number of excellent initiatives which draw different communities together in a common mission: a winter night-shelter coordinated across 8 churches, an Easter weekend Passion Play on the beach, an ‘Advent Calendar’ of art installations in beach huts, to name a few. Much of what takes place here is spearheaded by the dynamism, energy and professionalism of the evangelical communities. As the Catholic community, it’s easy for us to lack confidence that we have something valuable and distinctive to contribute. I think the experience of “Into Silence” helps remind us of the very real value



© Kathleen Carroll

our tradition of prayer and liturgy holds, and also of the potential this wisdom has for reaching out to an unchurched audience. While the more dogmatic language of Christianity can be a turn-off for some contemporary people, the language of mysticism and contemplation holds a strong appeal.

Great experience of Christian unity

It's also wonderful to know that some of what we hold in the Catholic Church is being discovered and valued by people of other denominations. One Baptist youth worker has invited our Community to lead sessions with his teenagers off the back of his experience of "Into Silence". A worker for an evangelical church has been introducing Lectio Divina into staff meetings, and reflecting on how to build silence, greater reverence, and the use of ritual and symbol into their worship. A couple with young children have begun exploring praying Night Prayer (Compline) from the Divine Office together as a means to build prayer into the day and make time holy, after experiencing the beauty of liturgy at Worth Abbey on retreat.

It's also been a great experience of Christian unity to bring people together from such diverse Christian confessions. It has been wonderful to celebrate together what we hold most precious: our love for Christ, our desire to follow him and to know him more intimately. Our hope is to draw others more fully into the experience of his merciful and transformative presence. It's been a privilege for us to be able to offer people this precious gift of space for meeting with Christ, and seeing the incredible impact God has upon them. When we give Him a small space, His grace breaks in, bringing people to life in their faith in a wholly new way.

Extracts from a talk given by Rowan Williams former Archbishop of Canterbury, at the Synod in Rome last autumn.

"Contemplation is the key to prayer, liturgy, art, ethics and ... a renewed humanity that is capable of seeing the world with freedom - Contemplation is very far from being just one kind of thing that Christians do: it is the key to prayer, liturgy, art and ethics, the key to the essence of a renewed humanity that is capable of seeing the world and other subjects in the world with freedom - freedom from self-oriented, acquisitive habits and the distorted understanding that comes from them. To put it boldly, contemplation is the only ultimate answer to the unreal and insane world that our financial systems and our advertising culture and our chaotic and unexamined emotions encourage us to inhabit. To learn contemplative practice is to learn what we need so as to live truthfully and honestly and lovingly. It is a deeply revolutionary matter....What the Gospel requires of us means a transforming of our whole self, our feelings and thoughts and imaginings. To be converted to the faith does not mean simply acquiring a new set of beliefs, but becoming a new person, a person in communion with God and others through Jesus Christ."

"The contemplative habit strips away an unthinking superiority towards other baptised believers and the assumption that I have nothing to learn from them - In so far as the habit of contemplation helps us to approach all experience as gift, we shall always be asking what is it that the brother or sister has to share with us - even the brother or sister who is in one way or another separated from us or from what we suppose to be the fullness of communion. Wherever initiatives are being taken to reach out in new ways to a lapsed Christian or post-Christian public there should be serious work done on how such outreach can be grounded in some ecumenically shared contemplative practice."

"What people of all ages recognize is the possibility, quite simply of living more humanly - living with less frantic acquisitiveness, living with space for stillness, living in the expectation of learning, and most of all, living with an awareness that there is a solid and durable joy to be discovered in the disciplines of self forgetfulness that is quite different from the gratification of this or that impulse of the moment. Unless our evangelisation can open the door to all this, it will run the risk of trying to sustain faith on the basis of an un-transformed set of human habits - with the all too familiar result that the Church comes to look unhappily like so many purely human institutions, anxious, busy, competitive and controlling. In a very important sense, a true enterprise of evangelisation will always be a re-evangelisation of ourselves as Christians; also, a rediscovery of why our faith is different, transfiguring - a recovery of our own new humanity."



TO BE CATHOLIC IS TO BE ECUMENICAL



Charles Whitehead examines Church teaching on the importance of the work of Ecumenism.

The particular way I am called to work for the Lord means that I travel a lot, and this gives me the opportunity to see what is happening in the Church and in the Charismatic Renewal in countries all over the world. In the last few years I have become increasingly aware of something which causes me concern. In contrast with the years immediately following Vatican II and the early years of the Catholic Charismatic Renewal, the general interest in ecumenism seems to have waned, and Catholics in countries like the UK and the USA who used to demonstrate a high level of commitment to the cause of Christian unity, now, with of course some exceptions, seem to be much less involved.

This lessening of interest and involvement seems to coincide with the growth of courses and programmes which emphasise traditional Catholicism and are very negative and critical towards all other denominations. I quite often hear it said that Christians of other persuasions just need to realise that they are wrong and to come back to the Catholic Church. But does this view fit with the strong emphasis the Church gives to the work for Christian unity and to the widely reported role of the Pontifical Council for the Promotion of Christian Unity under the leadership of Cardinal Koch?

The Ecumenical Venture

At this time of year our thoughts turn towards the Octave of Prayer for Christian Unity which is held all over the world every January. Most of our parishes in the UK take part in an event during the week with the other local Christian churches and fellowships,

often an evening of prayer which includes a sermon by one of the ministers followed by a social time with a shared cup of tea or perhaps a glass of wine. Sometimes we may do something a bit more challenging – a public witness, talks by invited speakers, or even a joint prayer walk through our locality. All of these are good things which are to be encouraged, but I often wonder how strongly we are committed to the journey towards Christian unity – the “ecumenical venture” as the Church has described it – in the rest of the year. Of course, as mentioned earlier, we may excuse our lack of commitment by hoping that everyone else will simply return to the Catholic Church.

After all, we may say to ourselves, the Church tells us quite clearly that the fullness of divine revelation subsists in the Catholic Church. ‘Subsists’ is an interesting word - what does it mean? Simply that the fullness of divine revelation is of the very essence of the Catholic Church and is fully present in her. This is the subject of the Vatican II document “*Dei Verbum*” (which I will be looking at in the next issue of *Good News*) and we need to fully understand and accept this teaching. What it does not mean, however, is that the personal views and practices of every Catholic are in accordance with Church teaching – we all know this is just not the case. Whatever we may choose to think, one of the clear and important teachings of the Church is that we are all called to be actively engaged in the work for the unity of Christians, so let’s take a brief look at what this might involve. Even a brief look inevitably means reading quotes from some Church documents, but it’s worth the effort, so try to persevere with it!

An Irrevocable Commitment

In this Year of Faith, Pope Benedict has asked all Catholics to study the teachings of the Second Vatican Council and of the Catholic Catechism. When we do this we find that the Church has made an “irrevocable commitment” to “following the path of the ecumenical venture, thus heeding the Spirit of the Lord, who teaches people to interpret carefully the signs of the times” (Ut Unum Sint 3). For those who may choose to look into this Church teaching in more depth, the Vatican II decree *Unitatis Redintegratio* provides a careful reflection on ecumenism “and exhorts all the Catholic faithful.....to participate actively in the work of ecumenism” as does the Catholic Catechism. Then 17 years ago Blessed John Paul II wrote his encyclical “Ut Unum Sint” in which he stated in section 4: “I carry out this duty with the profound conviction that I am obeying the Lord, and with a clear sense of my own human weakness”. Echoing this in his first major Papal speech, Pope Benedict referred to his primary task as re-building the full and visible unity of all Christ’s followers. It is clear, he said, that “for Catholics Ecumenism is absolutely central to the Christian life, both in terms of the Church becoming who she is and in terms of the Church’s mission”. He told us that every Christian must come before Christ “and render an account to Him of all we have done or have failed to do to further the good of the full and visible unity of all his disciples”. These words should cause us to reflect seriously on our own commitment to ecumenism.

In section 818, the Catechism echoes *Unitatis Redintegratio* with these words: “All who have been justified by faith in baptism are incorporated into Christ; they therefore have a right to be called Christians and with good reason are accepted as brothers and sisters in the Lord by the Catholic Church”. Quite simply, this means that whatever we may think about it and whether we like it or not, the baptised members of the other churches in our locality ARE our brothers and sisters in Christ and we need to treat them as such. Our disunity and division means we do not have the fullness of life Jesus brought us (John 10:10), but we are in a clear and defined relationship with one another.

Christian Unity – the business of all Christians

The practical implications of this are clearly laid out for us in YouCat (the catechism for young people) section 131, where we read this: “What must we do for the unity of Christians? In word and deed we must obey Christ who expressly wills *‘that they may all be one’* (John 17:21). Christian unity is the business of all Christians regardless of how young or old they are. Unity was one of Jesus’ most important concerns. He prayed to the Father ‘that they may all be one so that the world may believe that you have sent me.’ Divisions are like wounds on the Body of Christ; they

hurt and fester. Divisions lead to enmities and weaken the faith and credibility of Christians. Overcoming the scandal of separation requires the conversion of all concerned but also knowledge of one’s own faith convictions, dialogues with others, and especially prayer in common and collaboration among Christians in serving mankind. Those in authority in the Church must not let the theological dialogue be interrupted.”

This statement is extremely important, because the reality is that the more divided we are, the weaker our witness to others, whereas the more united we are, the more powerful our witness to others. Ut Unum Sint reflected this by calling us to pray together (section 22), to discuss and study together (section 28), and to engage in every form of practical co-operation at all levels (section 40), pastoral, cultural, social, and in witnessing to the Gospel message.

Ecumenism and the CCR

In this context, the CCR has a special part to play in ecumenism. This was expressed by Blessed John Paul II in May 1981 when he addressed the 4th international CCR Leaders’ Conference in these words: “By your experience of the many gifts of the Holy Spirit which are also shared with our separated brothers and sisters, yours is the special joy of growing in a desire for the unity to which the Spirit guides us and in a commitment to the serious task of ecumenism”.

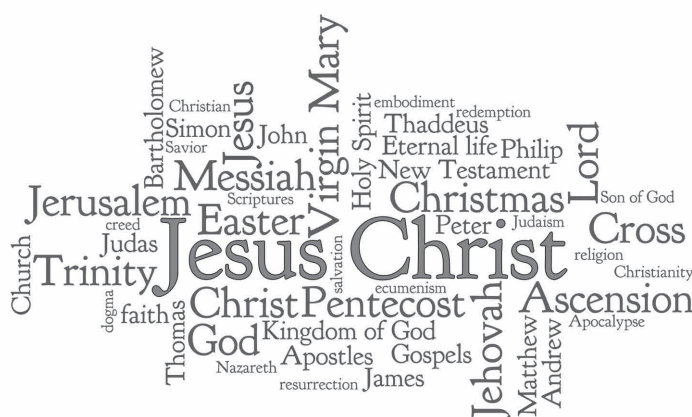
A Serious Task

In section 82 of Ut Unum Sint, John Paul II reminds all of us that the commitment

to ecumenism is a serious task, presenting a deep challenge which calls us to make a serious examination of conscience. He reminds us that “The Catholic Church must enter into what might be called a dialogue of conversion which constitutes the spiritual foundation of ecumenical dialogue. In this dialogue, which takes place before God, each individual must recognise his own faults, confess his sins and place himself in the hands of the One who is our Intercessor before the Father, Jesus Christ”.

When I read statements like the ones I have quoted here taken from Vatican II, the New Catechism, YouCat, and from a Papal Encyclical, I am left with the conviction that my commitment to ecumenism is indeed a serious matter and an integral part of what it means to be a Catholic today. To be Catholic is to be ecumenical.

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Unity in the Community

Unity in the Church



James Parker, who was involved in the More than Gold Christian outreach at the London Olympic Games, sees the hand of God in the events of 2012 and assesses its fruit for the nation.

The 2012 bunting has been taken down and the Union Jacks stored away. As we enter into 2013 it could be easy to dismiss the past year as a significant date in Britain's history. Our small island celebrated the Queen's Diamond Jubilee and hosted a truly memorable Olympic and Paralympic Games. Much of the world stopped and rejoiced with us. So what lessons might we, as Christians, learn from events in 2012?

The achievements of last year do not happen overnight. For the past 4 years I have been at the frontline on behalf of the Catholic community engaging with the Olympic and Paralympic Games. Within months of taking up the role in 2009 I met with a number of secondary school students from across London. What, I asked them, did they want as a fruit of the 2012 Games? I expected the answer to be "free tickets to events" or "free access to sports facilities". Their reply, however, was much more poignant than I ever imagined. "We want peace in our streets, in our homes and in our hearts" was the fundamental response.

Help us to do life differently

Working alongside diocesan Justice and Peace Commissions in the coming months and years we began together to address these teenagers' concerns. We came to see that these young people

were foreseeing the riots of 2011 and experiencing first hand what politicians today often refer to as 'broken Britain'. The message from these teens, however, was clear: "help us do life differently," they were saying. Is it all doom and gloom? No. Several key events then transpired.

Pope Benedict XVI visited our nation in 2010 and all that is great about being Catholic was paraded in front of the people of Britain. It suddenly felt good to be a Catholic, and our relationships with one another were strengthened as many myths about our faith and its practice were swiftly dispelled. Several months later, weeks prior to the riots in 2011, we also saw that strong community spirit which is periodically given permission to rise up in the British people manifest on the day of the Royal Wedding. Neighbourhoods rose to the excuse to gather together and celebrate. Yes, surprisingly, relationship is what we do in Britain!

The importance of serving as one Christian body

From this position of strength, we as Catholics were then able to participate in the ecumenical engagement alongside the 2012 Games to build and strengthen communities across our nation. We rapidly came to learn that to serve as one Christian body wherever and whenever possible opened up wider doors than ever for God to build His kingdom. And so our relationships with other Christians have been reinforced more strongly than ever. As the Games approached, the Catholic Church hosted the first ever international conference in London addressing disability, theology and sport. Aside from the reminder that everyone's body, irrespective of varying ability, is created by God with dignity and beauty, the overriding message was not one of inclusion but of belonging. We include people by making provision for them. Yet we each only ever truly 'belong' when we enter into ongoing relationship with others. These events brought us to Games-time

itself when the Media gave equally passionate coverage to the value of volunteering and service as it did to sport itself.

As Catholics, our key service was in the form of The Joshua Camp run by the Sion Community. 21 nations gathered for spiritual formation and the opportunities to evangelise through service and the building of peaceful relationships with residents in the shadow of the Olympic Park. This step of faith is still bearing fruit. Nightfever, the simple yet popular way of inviting anybody and everybody to visit the Blessed Sacrament, saw thousands of people enter into relationship with Jesus in an appealing and non-threatening way. Even the police themselves reported how peace-filled the streets felt as crime decreased during the Games.

The Ancient Games themselves were first, and last, all about peace and the repairing of broken relationships. The work of the 2012 Games, and particularly for the Catholic community, also focussed on that peace which the world cannot give, but that Jesus by His very nature as the Prince of Peace imbues into every situation when permitted to do so through relationship.

Reading the signs of the times

In an age of increasing technology, our need for significant relationships as individuals, as families and as communities not only matter more but require more focus than ever, especially for our young people.

Is 2012 teaching us a lesson? I believe it is. Contained within the brokenness of our society is the cry of God's Heart. The social challenges of tomorrow, not glaringly visible to our neighbours today, will in some way be detectable now to those of us willing to see. Are we prepared, and able, to read the signs of the times and to be wise in fuelling our lamps for the arrival of the bridegroom? As a new year begins this is a great time to commit to listening more attentively to the voice of the Spirit (maybe even through the teenagers around you!), and to foster a deeper spirit of faith by risking doing things, and yes even relationships, just a little more differently.

As Blessed John Paul II often said during his papacy, we are committed not to re-evangelisation, but to a new evangelisation - new in its method, in its expression and in its zeal. Isn't that what the Year of Faith is really all about?

The Other Half



Sue Whitehead

We have just come back from Italy where we celebrated Charles's 70th birthday. It seemed sensible to be out of the country! We returned to a wonderful weekend of partying with our family, organised by our children (mainly Lucy) and we realised once again how God has blessed us and how much we have to thank Him for.

While in Italy, staying at a converted Borgo, we had just gone to bed when the fire alarm went off. It was VERY loud and continuous so we went outside to check it out. Interestingly only three other people appeared. There were twelve people staying there but some opted to stay in bed and trusted their partners to sort it out while others, we learnt later, had managed to sleep through the amazing cacophony of noise. Fortunately there was no fire – the alarm was triggered by a suicidal insect on a light bulb! – but when we returned to bed I started thinking of a spiritual equivalent. How many times do “alarms” go off in our lives which we ignore or expect others to deal with? How many times have I been oblivious to “wake-up” calls in my life? Is my alarm system even working properly?

So often we say things like “I never noticed something was wrong.” Or “I'd have done something if I'd only known.” And that would be for circumstances outside ourselves. What about the internal alarm bells? I'm sure a few bells have rung in my life which I've ignored. Sometimes about health but more often about behaviour. It is very easy for bad actions or speech to become habitual for us. Have other people been trying to tell us about problems we insist on “sleeping through”? Back to the question – is my alarm system working?

The only way to make sure is to talk to our heavenly Father. He looks on us with such love – and because Jesus died for us we are justified in His sight. Another way to say that is “just as if I'd never sinned.” Amazing! That is how God sees us. But we know that our sinful nature affects those around us so we must also want those relationships to improve. He will lovingly help us to reset our alarm system to warn us about danger areas we are approaching. If we are willing to hear the alarm, we will. Some people in the Borgo were sleeping with earplugs! Not a good idea if we need to be alerted.

In his first letter, chapter 2: 24, Peter writes “*He himself bore our sins in His body on the tree so that we might die to sins and live for righteousness*” Do we really believe that? And if we do, are we living it? I will hear warnings in my heart if I am not behaving righteously. My prayer is that I will react to the alarms, not turn over and ignore them!

© Sue Whitehead



Pastoral Conversion needed for the New Evangelisation

Bishop Dominique Rey of Frejus-Toulon (France) is known for his support of the new ecclesial communities and lay movements, whether they are charismatic, traditional or missionary in emphasis and large or small, French or foreign in background. At the recent synod in Rome last autumn he was vocal in his call that for the New Evangelisation to succeed pastoral conversion by priests and bishops was necessary. His talk in full, in French, is available on www.diocese-frejus-toulon.com

In a socio-cultural context which is marked by secularism and consumerism how do we prepare pastors and future priests for a pastoral oversight which does not reduce New Evangelisation to simply a slogan or a list of things to do? The missionary impulse can be asphyxiated by an opposition to progress by priests caused by individualism, bureaucracy and clericalism. A certain number of priests have also adopted the pervading scepticism. They are discouraged and over burdened with little sign of relief coming. They are confronted with a new generation who engage so little with the message for which they have given their life, that they find themselves separated by a cultural gap from them. They have been formed in a Christian society and now they are faced with moral relativism, indifference and the de-Christianization of the culture. In this context what does pastoral conversion for priests and bishop mean? What are the pedagogical tools, what kind of formation do we need? Where are the places of spiritual reflection and fraternal support? What type of support can we put into practice to help bring about and make this pastoral change work? I suggest four paths of reflection.

1 - RECOVERY OF PERSONAL SANCTIFICATION - Like all conversion, pastoral conversion needs a recovery of personal sanctification. It is within a personal and living relationship with Christ, that each pastor must discover again and choose again his ministry. He must personally respond and seek to equip himself again for the missionary mandate that he has received from Christ and from the Church. This is accomplished by personal prayer, reading the Word of God, and in adopting a Eucharistic way of priestly life and spiritual accompaniment. The priestly character of the calling carries in itself a missionary witness of a life seized by Christ, to the point of a radical giving of self right up to the cross.

2 - DEEPER STUDY OF CHURCH TEACHING - Pastoral conversion must be nourished by a deeper study and re-reading of the Council Texts and the Magisterium of the Church, because the New Evangelisation calls for the apostolate of the priest to be within the Church. The teaching of the Church offers his ministry an intellectual theological foundation, discernment, wisdom and

a pastoral vision which helps him to understand evangelisation, not as an isolated individual action but as a process of ecclesial integration. This is a permanent process which ensures that every person who is evangelised in turn becomes an evangeliser.

3 - NEW PASTORAL PRIORITIES - The conversion of pastors calls every priest (and bishop) to a new way of carrying out his pastoral responsibility. I cite a few priorities.

- The kerygma (that is the proclamation of the good news through preaching) must be put in the forefront of ordinary parish life.

- Promote a catechesis of initiation on the catechumenal model because many people are sacramentalised without being evangelised.

- Encourage a rational and apologetic approach to the Faith.

- Recognize again the value of the liturgy as the most complete pedagogy of the Faith, of which the Eucharist is the source and summit.

- Develop an ecclesiology which recognizes the co-responsibility of lay people, the integration of various charisms and the setting up of ecclesial basic Christian communities.

- Offer places of welcome, of dialogue, of expressions of service towards people who are poor or alone.

- Support families, schools, the engagement of Christians in society and culture in service of the ecology of man. These pastoral priorities need not only enthusiasm, good will, spiritual fervour and apostolic zeal, but also competence and specific qualifications which will challenge some of the old pastoral practices. We must also teach pastors to deal with these changes with patience, courage and humility, by showing themselves supportive and communicative.

4 - NEW STYLE OF PASTORAL LIFE FOR PRIESTS AND BISHOPS - Pastoral Conversion is embedded in the appeal by Pope John Paul II (in his letter "Pastores Dabo Vobis"), for priests to adopt a new style of pastoral life. For example to start new forms of fraternal life among priests and in collaboration with lay people. For example to get them personally involved not just in the conception but also in the putting into practice of missionary work.

To sum up, pastoral conversion happens through the conversion of pastoral oversight and leadership. This conversion needs a significant effort in renewed formation.