



No.225

# GOOD NEWS

*Catholic Charismatic Renewal Serving The Church*

## CCR Centre Official Opening

Tim Stevens

## Welcome Pope Francis!

Charles Whitehead

## Adoration: Tool Of The New Evangelisation?

Kristina Cooper

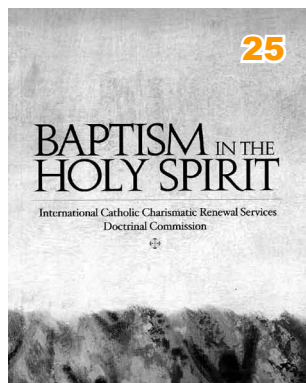


May/June 2013

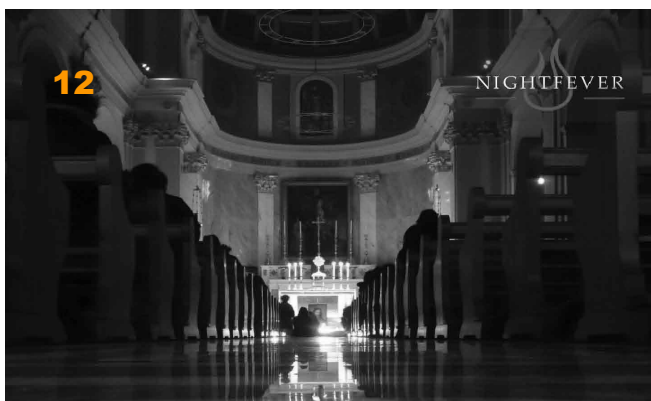
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NIGHTFEVER

**Front cover: Pope Francis**

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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 feels very much a time of new beginnings with the excitement of a new pope heading the Roman Catholic Church, a new archbishop of Canterbury in England and the formal opening of our new CCR centre in London by Archbishop Kevin McDonald all happening at almost the same time. For those who were not able to attend the opening see page 30 for a full report and pictures. The fact that after years of virtually only having a couple of desks for Goodnews, we now have a proper centre, is surely an occasion for rejoicing. I feel sure too that it is a sign that God has a new task for us as those He calls, he also equips. Please pray for us as we move forward that we will continue to be guided by the Holy Spirit in the decisions we make and that the Lord will provide for all our needs in finances and volunteers.

Although not much was known about Pope Francis, before his election, at least in the West. It turns out he is well known in Charismatic Renewal circles in Argentina and even internationally because of his personal support for it and other movements, when he was Archbishop of Buenos Aires. Not only has Charles Whitehead met him, but Sue Whitehead, among others has prayed over him! In this issue we hear about how this happened. Unusually for someone from a Latin American background Pope Francis, when he was archbishop was very open to other Christian denominations too. According to Fr Peter Hocken, before the new pope went to the conclave, a group of Pentecostal pastors from CRECES, an ecumenical group of Catholics, Pentecostals and Evangelicals, even prayed with him. Since his election Pope Francis has shown by his behaviour and priorities that there is something very special about him. Like the first Francis, in a world obsessed with image, fame and success, he is a sign of contradiction that speaks to us all and he meets the hunger of our times for authenticity. That such a person should have been chosen by the Holy Spirit now, is surely a word and a challenge to all of us too, that we should follow his personal example and grow in the same virtues of humility, simplicity and love of the poor. It is witnessing to these values which will help us regain the trust that has been lost in the Church and help us to spread the gospel of Christ to our generation.

Michelle Moran, the English NSC chairperson, was at a recent international colloquium on the baptism of the Holy Spirit organized by the Chemin Neuf community in Switzerland, and in this issue she reports on the discussions that took place. The grace of baptism in the Holy Spirit is accepted as the key grace at the heart of the Catholic Charismatic Renewal and, in an effort to promote

understanding about this, the Theological Commission of ICCRS, the Vatican link organization for the CCR, has produced a special document on the baptism of the Holy Spirit, which we have had printed here in the UK (see back page). To mark the publication of this book, we invited six people from different backgrounds and perspectives to give us their responses to the book. These include Pauline McDougal, Sarah Goldsmith, Sr Margaret Donovan, Fergal Martin, Fr John Udris and Yinka Oyekan. Read what they said in this issue and buy a copy yourself to see what you think. At the Swiss Colloquium, Michelle had the privilege of meeting the new Archbishop of Canterbury, Justin Welby, who was also one of the participants. On hearing the challenges facing him and knowing the difficulties that many leaders, especially our new Pope, will be going through too, she underlines the importance of praying for our leaders. Even though he has now stepped down from the papal office, we mustn't forget to pray for Pope Benedict too and we take the opportunity to remember some of the wonderful teaching that he left us and the encouragement he gave to the Movements and Catholic Charismatic Renewal in particular.

In our series on Vatican II, Fr. Ambrose Walsh looks at the document Sacrosanctum Concilium on the Sacred Liturgy and reflects on the revolution Vatican II brought about in thinking about the deeper meaning of the liturgy. Adoration of the Blessed Sacrament has always been a traditional Devotion attesting to the power of the Jesus in the Eucharist. In recent decades, however, this devotion has taken on a more evangelistic dimension particularly among young people. Thus, at the heart of many of the current evangelistic youth outreaches in London, such as Night Fever and Catholic Underground, is Adoration of the Blessed Sacrament. In this issue we have a report on this. Inviting people to such events, can truly change their lives, which is why invitation is such an important part of evangelisation, as Rosemary Swords explains in the third of her articles on Practical Evangelisation.

With Pentecost approaching on 19<sup>th</sup> May, Fr Chris Thomas reminds us of what lies at the heart of baptism in the Holy Spirit and the importance of personal transformation. Easter tide is supposed to be a time of celebration and anticipation of Pentecost but Pentecost often passes by unawares. Thus we can do a real service for our parishes by taking responsibility for arranging some kind of special event for Pentecost – whether it is a prayer vigil, novena from Ascension to Pentecost or an ecumenical event of some kind (see “Notice Board” page 34, for ideas).

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## INSIDE THE CONCLAVE



**Archbishop Timothy Dolan of New York shares a few thoughts on his experience of the Holy Spirit in the conclave, which elected Pope Francis on the 13<sup>th</sup> March 2013**

It was my first time. I had listened to some of the veterans, the patriarchs, the cardinals who had participated in the past and they had told me – and I consider myself a kind of hard boiled sort of guy - that once you get in there you will feel the gentle breeze of the Holy Spirit and you will see God's grace very much at work. Not that there was thunder or lightening and no-one was knocked off his horse but you feel a beautiful sense of resignation and direction as you see things unfolding. It really happened the whole time, from the moment we went into the conclave and we started with Mass at St Peter's for the election of the pope. From the moment we went in - the magnificent fraternal apostolic climate and atmosphere - being able to pray together, to talk together, to find out more and more about each other, to undergo the scrutines of the votes. You could just see a sense that this is in God's hands. Although it didn't absolve us from

the responsibility and the hard work we needed to do on a human level.

There is a great moment of emotion once the future pope reaches 77 votes. Everyone knows, as you are obviously keeping track and once the new pope reaches 77 you know it is over. There is a great moment of applause and expression of love and loyalty. The vote has to continue. And it is not until that is done - because it is a scrupulous protocol which is hundreds of years old - So that continues and once the final tally of that particular scrutiny is read, then it is final.

There was a great sense of emotion. It is very difficult to explain. You get to know the new pope as a brother cardinal as we have for a long time...But all of a sudden the identity is different, his name is different, his clothes are different, so is our relationship with him. The same man that that morning you may have been walking with, your hand around his arm, all of a sudden you go back and in a very spontaneous way, you genuflect and kiss his ring, embrace him, promise him your love and allegiance and loyalty and prayer. It is an astounding moment.

As simple and humble and sincere as he so radiantly is, his identity is new, now, just as Jesus did with the first pope, St Simon Peter. ...I found it extraordinarily moving.



# HABEMUS PAPAM

## WELCOME POPE FRANCIS

**Charles Whitehead recalls his meeting with Pope Francis when he was Cardinal Jorge Mario Bergoglio, the Archbishop of Buenos Aires**



Cardinal Bergoglio with Charles Whitehead and the ICC Committee

Just after 7 p.m. on Wednesday, March 13<sup>th</sup>, like millions of people all over the world, Sue and I were watching television, eagerly awaiting the announcement of the name of the 267<sup>th</sup> Successor of St. Peter. As the Senior Cardinal Deacon pronounced the name of Cardinal Jorge Mario Bergoglio of Buenos Aires, Argentina, we were absolutely delighted. This was not a name that had featured very much in the speculation of recent weeks about who was 'papabile', but I had begun to feel increasingly confident that this was the man the Cardinal electors were going to choose. Why did I feel this, and why were we so excited when his name was announced?

In February 2005, in my role as the new Chairman of ICC (the International Charismatic Consultation on World Evangelisation) we had travelled to Buenos Aires with some members of the ICC Council, Lutheran, Reformed, Pentecostal and Catholic, some accompanied by their wives, and with our Anglican administrator Fran Armitage, to meet the leaders of a number of different churches and fellowships. Our purpose was to promote ecumenical relations and activities in accordance with the vision of ICC. The International Charismatic Consultation was formed in 1984 by Rev. Michael Harper, Fr. Tom Forrest and Rev. Larry Christenson with a vision for 3 things: Renewal in the Holy Spirit; greater unity among Christians; and the call to take the Gospel to the whole world together. So we had gone to Buenos Aires to further this vision among the churches there, and our first visit was to the Cardinal Archbishop of Buenos Aires, Jorge Mario Bergoglio.

He received us very warmly, welcoming us to his city and clearly expressing his support for our vision and mission. As we talked together it was immediately clear that here was a man who was already doing what we had come to promote - he was in good and open relationships with the leaders of the other denominations and fellowships. We found him to be a gracious, humble, humorous, courageous and very intelligent man, pastorally sensitive, prayerful, and totally committed to the Person of Jesus Christ and the task of making Him known to all. For this to happen, he recognised the importance of the work of the Holy Spirit in creating harmony among church leaders. As our discussions came to an end and we prepared to leave, he knelt down and asked us to pray for him - particularly the women, whose prayers were always very powerful! Hands were laid on him as we prayed for him and with him, and we left with his encouragement and blessing for all that we were going to do in the days ahead.

Since that day I have thought of him and prayed for him from time to time, and was encouraged to hear that in the previous conclave, when Pope Benedict XVI was chosen, he had attracted good support. The short time we spent with him in 2005 had convinced us that he was a remarkable man of God, and my feeling in the run-up to this latest conclave was quite simply that he was a man *'for just such a time as this'* (Esther 4:14). What we have seen since his election has confirmed me in this view, and I'm eagerly looking forward to the Holy Spirit powerfully working through him in surprising ways in the weeks and months ahead. His choice of the name Francis is very significant and I'm sure we're going to see a more relaxed, open and simple papacy, a more collaborative and collegial approach to the government of the Church, a simpler and more direct proclamation of Jesus the Saviour of the world, and an even greater concern for the poor and oppressed. It's my hope that the important place of the laity will be promoted and developed and we'll see even closer relationships between church leaders. All of this is Good News, so please join us in praying for this humble but courageous man of God - Pope Francis.

© Charles Whitehead

# PRAY FOR OUR LEADERS

After a recent meeting with Justin Welby, the new archbishop of Canterbury, and hearing the immense pressures he was under, like the new pope and all those in public eye, Michelle Moran reflects on the importance of praying for all our leaders, Christian and secular, that they will be protected and guided by the Holy Spirit for the good of us all.

*'Remember your leaders, who preached the word of God to you, and as you reflect on the outcome of their lives, imitate their faith' (Heb 13:7).*

The above words seem to have a particular prominence for me during this season of leadership change in both the Roman Catholic Church and in the Anglican Communion. I have recently been challenged to reflect upon my personal prayer for those entrusted to leadership at every level in the Church.

After the surprise of Pope Benedict's resignation the Church was obviously stirred into strong intercession for the conclave and subsequent election of the new Pope. Indeed, one mark of the universal Church is that in the Eucharistic prayer, we pray for the Pope at every Mass. Also many of us would pray for the Pope's intentions especially when praying the rosary. However, after a recent meeting with Archbishop Justin Welby, who was enthroned as the 105th Archbishop of Canterbury, almost at the same time as the new Holy Father, I felt a conviction to pray even more intensely for all those in leadership in the Church.

## Prayer can change the heart of a nation

The word of God tells us that if the shepherd is struck then the whole flock is dispersed and sadly we have seen the effects of this when high profile leaders have failed to live the Gospel with the integrity that their position calls forth from them. Sadly, we

are all sinners but those in leadership are given a grace to lead. St Luke reminds us that *'to those who have been given much then much will be expected'* (Lk 12:48). One of the strategies of the enemy is to attack and try and bring down leaders and unfortunately this is also a strategy of some of the forces in our increasingly secular society. So there is all the more reason to get behind our leaders in prayer to 'remember' them daily and try and pray for the specific things that they are involved in. The writer to the Hebrews also encourages us to reflect upon the outcome of the leader's life basically his or her fruitfulness and then to imitate them. In our society we need good role models and godly leaders so let's be even more diligent in our prayer for our temporal leaders especially politicians and others in positions of power. Let's take to heart that prayer can change the heart of nations. Alongside this let's try to be more intentional and specific in our prayer for our spiritual leaders.

## Justin Welby his election a decisive move of the Spirit

I recently had the great pleasure to meet Archbishop Justin Welby at a conference co-sponsored by ICCRS and Chemin Neuf Community in Switzerland. Justin is a friend of Chemin



Neuf and has been on retreats at their monastery in Hautecombe in France. When Justin was telling us about how he was selected to be the new archbishop of Canterbury, I thought of David in (1 Sam: 16) because it seemed that like David, Justin was one of the most unlikely people to be chosen. He told us he was not even on the bookmakers' lists! Ordained in 1989, he has only been a Priest a relatively short time and his time as a Bishop (ordained in 2011) was even shorter. Also he had just begun to get settled into his new appointment as Bishop of Durham, so it would have appeared that any other changes would not come his way. Undoubtedly, this is all an indication that his selection was a decisive move of the Spirit. When asked why he was chosen for the role Justin was suitably humble. However, as a former oil executive who has also worked on several Anglican peace missions in Africa, he knows that continent well. So this will surely be an asset in a Church where out of the 85 million Anglicans who make up the Anglican Communion more than 80 percent live in Africa. Justin clearly has a missionary heart. As newlyweds he and his wife Caroline were involved with a mission organisation which smuggled bibles into countries like Czechoslovakia and Romania.

### Rich spiritual influences in Welby's background

Justin has had a rich spiritual journey. Among other things, along side his involvement with Chemin Neuf community in France, Justin

has been inspired by courses run at Holy Trinity Brompton Church in London and he has been enriched by Benedictine spirituality. Currently He is a member of the International Association of Christian Social Teaching, an almost exclusively Roman Catholic group of economists who try to apply Christian teaching to public policy. When asked what he was hoping for in the next Pope, Justin simply said 'someone who I can pray with.' In this answer I think we get a profound glimpse into his heart. He has many gifts and skills to bring to his office but above all I encountered a man of prayer and humility.

At the time of his appointment to be archbishop of Canterbury he shared that he never felt weaker as a person, but paradoxically he also never felt as close to the Lord, apart from when his first child died in an accident. So he can certainly give testimony with St Paul to the Lord whose '*grace is enough and whose power is at its best in weakness*' (2Cor:12:9). Also, to the Psalmist who says; 'the Lord is close to the broken-hearted.'

So let's make a concerted effort to pray for Justin and his wife Caroline and their 5 children, asking that the Lord would place his mantle of protection upon them as a family. Let's pray for our nation that it would be open to be led by those who seek to speak the truth in love and let's pray for our new Archbishop of Canterbury that he may be used powerfully by the Lord in our nation at this time.

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# MEMORIES OF BENEDICT

Benedict XVI may have stepped down from the papacy (2005-2013), but in his seven years as pope he has left us a rich heritage of inspiring books, encyclicals and speeches, which will be spiritual food for us all for many years to come. Below we reproduce some of his most memorable words over the years, both as Cardinal Ratzinger and later as Pope Benedict, including especially those from his visit to Britain in 2010 and those showing his support for the ecclesial movements and their role in the renewal of the Church.

## The Ratzinger Report in 1985:

"I find it marvellous that the Spirit is once again stronger than our programmes, and brings himself into play in an altogether different way than we had imagined. Our task – the task of the office-holders in the Church and of theologians – is to keep the door open for them (the Charismatic Renewal, the Cursillos, the Focolare, the Neocatechumenal Communities, Communion and Liberation etc.). The joy of the faith that one senses here has something contagious about it".

## In 1992 in an article in New Covenant magazine, he wrote:

"Are we going to discover the secret of the first Pentecost in the Church? Are we going to offer ourselves humbly to the renewing power of the Holy Spirit so that He can free us from our poverty and our total inability to carry out the task of proclaiming Jesus Christ to our fellow men?.. The Upper Room is the place where Christians allow themselves – in welcoming the Holy Spirit – to be transformed by prayer. But it is also the place from which one goes out to bring the fire of Pentecost to one's brothers".

## On the Solemnity of Pentecost May, 2008 he said

We read in the Acts of the Apostles that the disciples were praying all together in the Upper Room when the Holy Spirit descended upon them powerfully, as wind and fire. They then began to proclaim in many tongues the Good News of Christ's Resurrection (cf Acts 2:1-4). This was the "Baptism of the Holy Spirit" which had been foretold by John the Baptist: "*I baptise you with water,*" he said to the crowds, "*but he who is coming after me is mightier than I.... he will baptise you with the Holy Spirit and with fire*" (Mt 3.11).

In fact, Jesus' entire mission is aimed at giving the Spirit of God to men and women and baptizing them in His regenerative "bath". This was brought about with His glorification (cf Jn 7.39), that is, through His death and Resurrection: then the Spirit of God was poured out in superabundance, like a cascade capable of purifying every heart, extinguishing the fire of evil and kindling the flame of divine love in the world... PENTECOST is the fulfillment of this promise and hence the culmination of Jesus' entire mission."

## On September 5<sup>th</sup> 2003 in an interview with EWTN

"I am really a friend of the Movements and the Charismatic Renewal. I think this is a sign of the springtime and the presence of the Holy Spirit, who today will give us new charisms. This is for me a really great hope, that not with organisation, from the authorities, but really it is the force of the Holy Spirit present in the people."

## Pentecost, 31<sup>st</sup> May 2009

If we want to prevent Pentecost from being reduced to a mere rite, or even an evocative commemoration but want it to be an actual event of salvation, we must prepare ourselves in devout expectation for the gift of God through humble and silent listening to His Word. Since Pentecost is renewed in our time, perhaps taking nothing from the freedom of God, the Church should concentrate less on activities and be more dedicated to prayer. The Mother of the Church, Mary Most Holy, Bride of the Holy Spirit, teaches us this.



**St Peter's Square, on the Eve of Pentecost, (26<sup>th</sup> May 2012) Address to Rinnovamento nello Spirito on CCR 40<sup>th</sup> Anniversary.**

Dear friends, continue to witness to the joy of faith in Christ, to the beauty of being disciples of Christ, to the power of love that his Gospel infuses into history, as well as to the incomparable grace that every believer can experience in the Church with the sanctifying practice of the sacraments and the humble and disinterested exercise of the gifts, which as St Paul says, should always be used for the common good. ...

Believers today are called to bear a convinced, sincere and credible witness of faith, adhering strictly to the commitment to charity. Indeed through charity, even people distant from or indifferent to the Gospel Message succeed in drawing closer to the truth and being converted to the merciful love of the heavenly Father. In this regard, I express my pleasure at all you are doing to spread a "culture of Pentecost" in social milieus, offering spiritual animation with initiatives for those who are suffering situations of hardship and marginalization.

Dear friends of Renewal in the Holy Spirit, do not grow weary of turning to Heaven, the world stands in need of prayer. It needs men and women who feel the attraction of Heaven in their life, who make praise to the Lord a new way of life. And may you be joyful Christians! I entrust you all to Mary Most Holy, present in the Upper Room at the event of Pentecost. Persevere with her in prayer, walk, guided by the light of the living Holy Spirit, proclaiming the Good News of Christ."

**Homily at St Patrick's cathedral  
19<sup>th</sup> April 2008**

Let us implore from God the grace of a New Pentecost for the Church in America. May tongues of fire combing burning love of God and neighbour with zeal for the spread of Christ's kingdom descend on all present.

**Address at Vigil in Hyde Park London on 18<sup>th</sup> September 2010  
(edited highlights)**

Let me begin by recalling that Newman (Cardinal John Henry Newman), by his own account, traced the course of his whole life back to a powerful experience of conversion which he had as a young man. It was an immediate experience of the truth of God's word, of objective reality of Christian revelation as handed down in the Church. This experience, at once religious and intellectual, would inspire his vocation to be a minister of the Gospel, his discernment of the source of authoritative teaching in the Church of God, and his zeal for the renewal of ecclesial life in fidelity to the apostolic tradition. At the end of his life, Newman would describe his life's work as a struggle against the growing tendency to view religion as a purely private and subjective matter, a question of personal opinion. Here is the first lesson we can learn from his life; in our day, when an intellectual and moral relativism threatens to sap the very foundation of our society, Newman reminds us that, as men and women made in the image and likeness of God, we were created to know the truth, to find in that truth our ultimate freedom and the fulfillment of our deepest human aspirations. In a word, we are meant to know Christ, who is Himself, *"the way, and the truth and the life"* (John 14.6).

Newman teaches us that if we have accepted the truth of Christ and committed our lives to him, there can be no separation between what we believe and the way we live our lives. Our every thought, word and action must be directed to the glory of God and the spread of his Kingdom. Newman understood this, and was the great champion of the prophetic office of the Christian laity. He saw clearly that we do not so much accept the truth in a purely intellectual act, as embrace it, in a spiritual dynamic that penetrates to the core of our being. Truth is passed on not merely by formal teaching, important as that is, but also by the witness of lives lived in integrity, fidelity and holiness.....

Without the life of prayer, without the interior transformation which takes place through the grace of the sacraments, we cannot, in Newman's words, "radiate Christ"; we become just another clashing cymbal (1 Cor 13.1) in a world filled with growing noise and confusion, filled with false paths leading only to heartbreak and illusion.

One of the Cardinal's best loved meditations includes the words "God has created me to do him some definite service. He has committed some work to me which he has not committed to another." (Meditations on Christian Doctrine). Here we see Newman's fine Christian realism, the point at which faith and life inevitably intersect. Faith is meant to bear fruit in the transformation of our world through the power of the Holy Spirit at work in the lives and activity of believers. No one who looks realistically at our world today could think that Christians can afford to go on with business as usual, ignoring the profound crisis of faith which has overtaken our society, or simply trusting that the patrimony of values handed down by the Christian centuries will continue to inspire and shape the future of our society. We know that in times of crisis and upheaval God has raised up great saints and prophets for the renewal of the Church and Christian society; we trust in his providence and we pray for his continued guidance. But each of us, in accordance with his or her state of life, is called to work for the advancement of God's Kingdom, by imbuing temporal life with the values of the Gospel. Each of us has a mission, each of us is called to change the world, to work for a culture of life, a culture forged by love and respect for the dignity of each human person. As our Lord tells us in the Gospel we have just heard, our light must shine in the sight of all, so that seeing our good works, they may give praise to our heavenly Father (cf Mt 5:16)



## BAPTISM IN THE HOLY SPIRIT



**Baptism in the Holy Spirit is at the heart of the Charismatic Renewal. However, as we 'come of age' it would be wrong to see baptism in the Holy Spirit as something that we now fully understand. Or indeed, something that we can control by having all the right structures in place to help people receive baptism in the Spirit.**

Theological understanding is something that unfolds through the on-going revelation of God, our lived experience and continued reflection. In 2008 the ICCRS doctrinal commission began a series of theological reflections on baptism in the Spirit. The aim was to enter into dialogue with the Church through the Pontifical Council for the Laity and to produce a document which could serve CCR worldwide by presenting baptism in the Spirit from a theological perspective and by suggesting some pastoral guidelines for receiving and living this grace. The ICCRS publication is reviewed on pg 25-27 and available from Goodnews books. The text was finalised after the international colloquium in Rome in 2011. However, as I note in the introduction to the book, our reflection on baptism in the Holy Spirit is still very much a work in progress.

Perhaps With this in mind, Chemin Neuf community, in collaboration with ICCRS, held an international ecumenical congress on baptism in the Holy Spirit in Switzerland from 7th-10th March. There were around 200 people from different Church backgrounds and nations - theologians, exegetes, philosophers, church historians and key leaders in the Renewal.

Some of the questions the Congress addressed were:

- Does baptism in the Holy Spirit correspond to experiences already present in ecclesial traditions or does it represent a special grace for our times?
- Is it designed for all or only given to certain people?
- Is it limited to the life of the individual or does it contain a communitarian or ecclesial dimension?
- Does it play any role in the renewal of ecclesial communion and the furthering of unity of Christians?

Fr Laurent Fabre the founder of Chemin Neuf community opened the congress on the first evening by presenting some broad areas for reflection. He quoted Pope Paul VI who had famously referred to Charismatic Renewal as 'a chance for the Church and for the world'. Then referring to Cardinal Suenens, he quoted that Renewal is a current of grace which was offered 'but not fully captured by the heart of the Church. Renewal is not just a gulf stream touching the coastline it is meant to penetrate the heart of the country'. Fr Laurent noted that there has been some resistance from the Church and that generally speaking Charismatic Renewal has not been able to make much of an impact in the heart of ordinary parish life, perhaps with the exception of Alpha.

### Different theological position

Building upon his opening comments he then set out some of the differing theological positions regarding baptism in the Holy Spirit which would form the basis of some of the subsequent lectures. One of the most passionately discussed topics at the 2011 colloquium was the question of 'terminology' ie the use of the phrase 'baptism in the Holy Spirit' rather than "effusion in the Holy Spirit" "outpouring of the Spirit" "new or personal Pentecost". I will not go into the details about this as they are well documented in the ICCRS publication. Suffice it to say that terminology isn't just about translation it also has theological nuances. Fr. Laurent favours the use of the term baptism in the Holy Spirit both for theological and ecumenical reasons. Five million Christians have experienced the baptism in the Holy Spirit and so the use of the term baptism in the Spirit affirms our affinity with the wider Pentecostal and Charismatic movements. Another theological issue that has been debated since the early 1970's, is whether we should see baptism in the Holy Spirit as primarily a re-vitalisation of the graces of sacramental initiation or as something more distinctive. The dominant Catholic position is to explain baptism in the Holy Spirit as entry into the conscious experience of graces objectively received in the sacraments of initiation; as the actualization of those graces and as a release of what was already within but not yet clearly manifest.

In this ecumenical congress there were some interesting reflections from those traditions who do not uphold infant baptism. They often prefer to speak of "water baptism" and "Spirit baptism". Mel





## ECUMENICAL CONGRESS

Robeck the renowned Pentecostal church historian, who teaches at Fuller Theological Seminary in California, noted that there is not yet a well developed Pentecostal theology. However, the majority of Pentecostals today would embrace a similar two step approach with salvation followed by baptism in the Holy Spirit or a three step approach, with "salvation", "sanctification" and "baptism in the Holy Spirit".

### Distinctive grace for our grace

Fr Peter Hocken shared in depth on this from a historical and ecumenical perspective. He is critical of the 're-vitalisation perspective' for a number of reasons as he senses that the principle aim behind this thinking is to legitimize the Pentecostal experience within the Catholic tradition. This clearly prevents us from having a broader perspective and looking at what the Spirit is doing in the wider Charismatic ecumenical movement. Fr Peter strongly believes that the baptism in the Spirit is also a distinctive grace for our age, for this moment in the history of the Church. So he wants us to hold in balance that baptism in the Spirit is both a new outpouring in our day and that it activates the grace of sonship conferred in sacramental baptism.

The congress included contributions from several scripture exegetes. Prof. Christian Grappe, who teaches at the Protestant theology faculty at the University of Strasbourg, delivered a paper

about baptism and new life in Paul's writings. He highlighted that there are two complementary ways of talking about baptism in Paul, firstly as new life in Christ and then, as how we enter into temple community. Similarly, we can't only view baptism in the Spirit as a personal experience it also has a communal dimension. Indeed the strap line of the congress was 'from the hearts of men and women to the body of the Church'. The last day of the Congress focused upon, baptism in the Holy Spirit and ecclesial life. Dr. Mary Healy reminded us that baptism in the Holy Spirit is not something we do, it is the sovereign work of God and it is often associated with a new mission. Therefore there can be no new evangelization without a new Pentecost.

### Depth of theological reflection

Apart from the depth of the theological reflection, for me, this congress was so rich because it drew upon such a wide range of theological perspectives from the Orthodox, Lutheran, Mennonite, Reformed, Evangelical, Pentecostal and Roman Catholic traditions. In the final roundtable Fr Peter Hocken gave a strong exhortation in saying that he senses that the 'apologetic' phase of CCR is now over and we have to have the courage to take up today's challenges. He said, now is the time for an ecumenical inter-confessional study where we can more clearly discern what the Spirit is saying today and that this would have not been possible in the past. He highlighted the eschatological dimension of baptism in the Spirit.



At Pentecost Peter speaks of what had happened in terms of the fulfillment of the prophet Joel; *'this is that which was spoken by the prophet'* (Acts 2:16). According to Fr Peter, this was the first accomplishment but the final fulfillment - the fullness of baptism in the Spirit will be on the last day. So we are living in a time of eschatological build up. We are living something new at this point in history!



# ADORATION OF THE

## TOOL OF EVANGELISATION FOR



**Kristina Cooper looks at how fellowship, music and adoration of the Blessed Sacrament are at the heart of many of the young Catholic adult youth ministries in London today and a tool of evangelisation.**

It can be hard to be young and Catholic in Britain today. In the past the general culture of the UK was Christian in orientation. Even if people were not church goers, Christian values and norms were accepted as the right way to live, even if people didn't keep them. Now, however, Catholic teaching more and more is at odds with the culture and would even be considered evil and restrictive, particularly in sexual matters and pro-life issues such as the abortion question and euthanasia and the right to choose. Whereas Evangelicals and Pentecostals have always had a strong alternative Christian youth culture for their young people this has not been the case with Catholics. Thus young Catholics might go to Mass on a Sunday, but in their social life they would tend to hang out with their secular friends and do what they did, rather than just sticking to fellow Catholics or other Christians. This seems to be no longer the case and Catholics wanting to stay committed to their faith, are increasingly sticking together not only for spiritual sustenance but also socially too, for moral support.

This is very much the case in London, where there is a very vibrant Catholic young adult network of groups and events. Whereas the earlier generation of Catholic Charismatics, in a sense took their Catholic faith for granted, and tended to emphasise the distinctiveness of the Charismatic dimension, so this younger generation, accept quite naturally many charismatic practices – such as laying on of hands, prayer for healing and ministry, and charismatic praise and worship – but they get their primary identity from being Catholic rather than being charismatic. In fact many, although they would use the charisms, sing the songs and go to the charismatic events, would not consider themselves part of the Charismatic Renewal at all.

### **Pick and Mix culture spiritually**

Part of this also comes from the fact that they are very much drawn to traditional practices like the rosary and Adoration



**EDWIN FAWCETT**

# BLESSED SACRAMENT

THE POSTMODERN GENERATION?

## NIGHTFEVER

of the Blessed Sacrament, which particularly through the influence of Youth2000 have made a big come back among the young in recent decades. In the pick and mix culture of today, the young pick whatever they like from the different spiritualities they see around them, without identifying themselves with any one in particular and seeing them all part of being Catholic or Christian. Thus there is now even a new group of young people who are into the charisms and the Latin Mass, whereas in the past this would have been considered inconceivable. Equally there are others who continue to go to Mass on a Sunday but are also very happy to draw on the riches of other Christian denominations – be it Bethel style praying on the streets or going along to evangelical/charismatic Sunday evening worship services or belonging to weekly house groups from other traditions.

### Adoration appeals to post-moderns

Whereas for some Catholics Adoration of the Blessed Sacrament might seem an old fashioned devotion, this is not the case with many young people today. This has been helped because it is presented very atmospherically with music and candlelight and incense creating a sensual and tangible atmosphere of prayer. Sherry Weddell, author of "Forming Intentional Disciples" sees it as a very effective evangelistic tool for the post modern generation. She comments, "Adoration appeals to the postmoderns because it is experiential, mysterious, accessible to everyone: the non-baptised, the non Catholic, the unchurched, the lapsed, the badly catechised, the wounded, the skeptical, the seeking, the prodigal and those who aren't sure that a relationship with God is even possible."

I experienced this myself a couple of years ago when I encountered a lost young man on the street and invited him to come into St George's Cathedral to sit in front of the Blessed Sacrament there. Although he had no Christian background and had never been in a church before something happened spiritually as he sat in front of the tabernacle. "I feel all light," he said. "I've never felt like this before."

Two of the main outreach events having Adoration at their core are NightFever and Catholic Underground. NightFever is an event that began in Germany during World Youth Day which subsequently spread round Europe and now takes

Continued on page 14



## NIGHTFEVER

BY RACHEL KIDD

It was on a cold winter evening in February last year (2012) that Nightfever touched down for the first time in Soho Square in the heart of London. There were about 50 of us present for the launch. There were several things that struck me about that evening, the first was that so many people who had no experience of street evangelisation were so eager and ready to take their faith out onto the streets in an area that you could easily presume would be hostile to the gospel. Secondly I was amazed at the response of the people on the streets and their willingness to take time out of their journeys to step into the church. Thirdly I was deeply moved by the visible impact that it had on the people coming. It was incredible to witness. During this first event over 200 people accepted the invitation to come inside the church and we rejoiced to see how the Lord blessed the evening and sent the Holy Spirit to work so powerfully in so many hearts, including our own.

One of the beautiful things about Nightfever is that not only does it impact those who are invited into the church, but it also has a deep impact on the lives and faith of those involved in the mission too. After the event, the team along with parish priest Fr Alex Sherbrooke, reflected on the graces of the evening. Fr Alex was very supportive and felt that Nightfever complimented the work of his parish and would be a suitable for any parish. Since then the event has taken place every two months and has grown in numbers and depth. During the Olympics NightFever happened every night for six days and thousands entered the church at this time.

Since its launch in London, Nightfever has now spread across the borders to Scotland where it is also taking place bi-monthly. There have been three events in Glasgow, one in Aberdeen and two other cities have shown an interest. In England, there have been two NightFeverers in Birmingham and the Bishop has started to take notice and suggested that more parishes might like to host such an event. Two other cities in the UK are also in the early stages of planning Nightfever locally too. It is clear that the Holy Spirit is moving powerfully through Nightfever across the British Isles.

Some of those who have come into the church have commented on how they have been touched by the evening – the prayerful atmosphere, the beautiful music, the stillness and openness of the evening. Some visitors have never been into a church, others have not been inside maybe for a long time. Many ask questions about the Faith and we have found that some people will return to the next Nightfever or start coming to Mass or show up at other parish events.

Continued from page 13

place regularly in over 40 cities around the world. In London it is based at the newly refurbished St Patrick's Church in Soho Square and takes place every two months. There is a small leadership team, led by Zyg Rakowicz but it depends on volunteers from other groups and movements in the London area, who will turn up regularly to help out with the outreach, music and prayer. These include members of the parish, the team from St Patrick's Evangelisation School, Soul Food, Youth2000, the Emmanuel Community, the Catholic Underground, the Franciscan Friars of the Renewal and the SPEC team from London Colney.

## Catholic groups mutually supportive

The basics of the evening are that while some people stay in the darkened church and pray, others go out carrying old fashioned lanterns into Soho Square and the surrounding streets. They then invite people to come to the church and to light a candle and pray for whatever their concerns might be. Confessions are also on offer or people to talk to. About 30 people go out on the streets and over the course of an evening bring several hundred into the church to be in the presence of the Lord, write down their prayer intentions, take Words of scripture and enjoy the music. The idea has proved very effective and popular and there is a huge age range of participants from teenagers to adults. A sign that the London Catholic groups are mutually very supportive of one another is the information sheet which is handed out to visitors inviting them to a wide selection of Catholic prayer groups, talks and events in London. These range from First Sunday Plus, a Jesuit ministry with guided Ignatian contemplation to Soul Food the Catholic Charismatic prayer group for young adults 18-30 and the Catholic Alpha Course at Our Lady of Victories in Kensington. (Editor's note: **for details about NightFever London and other Nightfever locations worldwide, visit [www.nightfever.org](http://www.nightfever.org). The next date for NightFever is 8<sup>th</sup> June at 7.30pm. See across for report by Rachel Kidd.**)

## Catholic Underground

Catholic Underground was started by the Franciscan Friars of the Renewal in New York and was in response to Pope John Paul II's call to use culture to preach the gospel. It was brought to London by Patrick Jeannet, a young Catholic in his 20s. He comments, "I first saw Catholic Underground on You Tube and then I met Trevor Ferros, at World Youth Day in Sydney, who suggested we start it in London. We thought it would be great to have it in the UK. I went over to New York to see how they did it. I was really impressed by everything and wanted to replicate as much as possible what they did there, we even copied their 'street' logo and their T-shirts."

For the first two years, the evening was based at the Holy Ghost church and adjoining school in Balham, south London, where the numbers were smaller and varied a lot. He comments,





Catholic Underground Team in London

"The parish priest, Fr Stephen Langridge, was a great support but our aim was always to have a central location so we were delighted when the renovations were complete and we could go to St Patrick's in Soho Square, which is just off Oxford Street and heart of clubbing and a big party area. It is great to be in the heart of London and to be able to witness and promote a different more wholesome kind of entertainment. Since we have moved here the numbers have grown and we get about 120 people. Over time we have got more organised and professional. About 20 people turn up on the night to help and there are about 6 on the service team who meet regularly to organize the events." The evening takes place every two months at 7.30pm normally on the 3<sup>rd</sup> Saturday of the month alternating with Nightfever. The first part of the evening is Eucharistic Adoration, Evening Prayer and Benediction. The second part showcases Christian artists (typically musicians), but has included poetry, comedy, street dance, film and drama. The event ends with Night Prayer. As in New York the Franciscan Friars have a high profile both pastorally and in running the prayer side of the event. Patrick comments, "We try to have entertainment which is as relevant as possible to the culture of today. The evenings are particularly geared to young adults in the 20s and 30s age group, but it is open to everyone no matter your age or your faith. Some of my friends who don't have any faith have come and they have really enjoyed it."

### **It is hard to be a young Catholic ... and we really need community.**

The social side is very important too, as Patrick explains, "Events like this are very necessary for young Catholics in big cities. We need quiet times of prayer but also social time building people in their faith. It is hard to be a young Catholic in today's culture as there are so many temptations and we really need community. Being part of Catholic Underground has helped me and challenged me to live out my faith more, as you meet so many great people who are constantly challenging you in good way. Through coming you also hear about lots of other things going on in the Catholic scene in London, which also helps **(For further details see [www.catholicunderground.co.uk](http://www.catholicunderground.co.uk) the next event is 18<sup>th</sup> May 2013)**



**Ify Okoye, who is 35 and single, works for a charity organization in London as a management accountant.** I have been going to Soul Food regularly for over a year when I signed up for Life in the Spirit Seminar (LSS) in 2012. Before then I went to Mass regularly and my prayer life was ok, but one of

the big problems I always encountered was not being able to relate to God in a very intimate way. I used to see Him as very distant and detached from my daily life. I couldn't relate to God as a loving father, I knew it in my head but not in my heart.

During the LSS, I shared my struggles with my group leaders and they promised to pray for me and encouraged me to ask God to reveal His love to me. When I was prayed for I was completely, physically and spiritually, filled with God's Fatherly love and compassion. It was an experience I will never forget and I cried throughout the duration of the prayer.

Though now I don't have the same feeling I had that day, the experience has given me a profound understanding of how loving and compassionate God is, that He loves me and wants to be part of my everyday life. Most importantly I can pray at any time or place knowing that He is listening attentively and is madly in love with me as His beloved son.

**Soul Food** is another of the Catholic groups in the London network, which compliments the work of Night Fever and Catholic Underground. Whereas Night Fever and Catholic Underground are outreach events and only happen every two months, Soul Food is a weekly charismatic prayer meeting and meets every Thursday 7pm -9pm at St Charles Borromeo Church, Ogle Street near Tottenham Court Road. The group is known for its excellent music and strong teaching element, particularly looking at the scriptures. After the formal meeting is over, participants often will go to the pub or a coffee bar to chat for a time of fellowship. Some of the group also come back to the church on Sundays for Mass and to spend time together then, and others are part of an intercession team which also meets regularly to pray for the group. As mentioned earlier members of the group will also assist with events like Night Fever and Catholic Underground or Catholic Alpha at Our Lady of Victories in Kensington. Every year the group organises the Life in the Spirit Seminars (LSS) too to bring new people to conversion and this has helped with the growth in the group numerically. Currently about 70-90 attend regularly and up to 140 for the LSS. The majority of the participants are single and in the 20s-40 age group. The possibility of meeting a suitable Catholic life partner is also a draw and several marriages have resulted from the group **(For further details of the group see [www.soulfoodgroup.org](http://www.soulfoodgroup.org)).**

# EVANGELISATION III

## PUTTING IT INTO PRACTICE



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

### COME AND SEE: THE ART OF INVITATION.

At the beginning of the Gospel of John, there is a lovely little history of the first disciples beginning to gather around Jesus. First you have Andrew and another disciple who have been hanging around learning from John the Baptist. But John points them in the direction of Jesus, and when they approach Jesus, they find themselves invited to stay with Him. That may have been something of a surprise; it clearly had a tremendous impact. So much so that one of them, Andrew, goes and gets his brother and invites him to come along too. Then Philip, who is also from their hometown, gets an invite to go with Jesus, and he in his turn finds his friend Nathanel and again, we see one friend inviting another to come and meet Jesus. In this short and simple passage we see a key to evangelisation – the power of a simple invitation. Come and meet Jesus, the disciple invites. Jesus welcomes those who come to him with an invitation even deeper into his friendship, and the friend in turn becomes a disciple, and spreads the good news even further. This way of evangelising is true to the work of the Holy Spirit. Faith is not something which can be forced, it is by nature the free gift of the person who entrusts themselves to God. As evangelists, it is our job to help others to hear that invitation which comes from God.

If we reflect on our own experience, how many of us could trace important moments in our own life of faith to the invitation of others. I went to my first prayer meeting with a friend who was checking it out – he moved on but I became a regular, and through it God changed my life.

### TIPS FOR BECOMING AN EXPERT 'INVITER'.

- **Be gentle and polite.** Don't go for a 'hard sell' technique. Let the Holy Spirit work and trust in the Lord's timing.
- **Be prepared to take "no" for an answer, without giving up.** There could be simple, practical reasons for a refusal – a prior engagement, not being able to find a babysitter etc. By accepting a 'no' graciously, you can leave the door open for an invitation to another event at a later date.
- **Suit the invite to the person** – part of your commitment to evangelise is to be praying for that person, so prayerfully consider their needs and ask the Holy Spirit for guidance.
- **Go with the person you have invited.** While sometimes this is not appropriate, - for example you might be inviting your

grandson to try a youth event – it is usually best to invite people to something you are planning to attend yourself, or at least that you are prepared to attend if they say yes.

- **Try to link them up with someone who is going**, so that they are not left alone at a strange event.
- **Choose events which include simple, kerygmatic preaching, and personal testimonies of conversion.** Don't forget the power of beauty – liturgy which is well celebrated with good music can be very winning.
- **Check out the GoodNews Magazine for up-to-date information on events.** Plan ahead - deciding to go to a summer conference is something people may need time to arrange.
- **Family conferences which have tracks for youth can be great for grandparents.** Borrow your grandchildren for the weekend; give your kids a break and your grandchildren an experience of good youth ministry.
- **Have in your handbag flyers and leaflets ready to share.** Make a conscious effort to share them with friends, family and total strangers.
- **If you run a prayer meeting, provide literature that members can carry easily and use as invites.** The personal touch is usually more effective than a general advertising campaign. You might even have an 'invite' night, where everyone tries to bring someone new, and the meeting is especially prepared with 'newbies' in mind.

### Action plan

1. Check out upcoming events both locally and in Good News.
2. Prayerfully consider those you are evangelising – what should you propose to them?
3. This month make an effort to invite at least one person to a faith event.

**Scripture to ponder:** John 1:35-50; Matthew 22:1-10

Further reading suggestions: Redemptoris Missio available on the Vatican website [www.vatican.va](http://www.vatican.va)

Rosemary website [www.rosemaryswords.com](http://www.rosemaryswords.com)