

VATICAN II

and SACROSANCTUM CONCILIUM



Father Ambrose Walsh, unpacks the riches of the Sacrosanctum Concilium, the Constitution on the Sacred Liturgy, and reflects on the revolution Vatican II brought about in thinking about the deeper meaning of Liturgy.

I began Mass practice early in 1966, the year I was ordained priest. I rehearsed the prayers and minute rituals prescribed for a “low Mass.” My teachers were the “Missale Romanum,” a fellow student and an Irish publication detailing how to avoid sins of omission. This was my formation in ‘liturgy’: a working knowledge of “rubrics”. For most clergy this was all that ‘liturgy’ meant; the word did not feature in the conversation of most Catholics! Yet, within twelve months of my ordination everyone was talking about “the liturgy” or, specifically, “changes in the liturgy.”

Vatican II had released a wind of change. For some it was a chill blast, for some a breath of fresh air. Some welcomed it, some still resist it. This is because it both challenges and leads forward. It shakes to their foundations many unexamined attitudes we bring to what we hold most precious: what it means to worship as a Catholic. The Council recognised the work of the Spirit in various movements for reform and renewal. The Liturgical Movement, originating in early nineteenth century France had gathered pace in continental Europe especially through international conferences in the first half of the twentieth century. Pope Pius X simplified and improved the Latin Rite and touched the lives of all by restoring the ancient practice of frequent Communion. Pope Pius XII published his ground-breaking letter, “Mediator Dei” in 1947; in the early nineteen-fifties he loosened some Mass disciplines and carried out his monumental reform of Holy Week. However, these reforms addressed only the way the Liturgy was carried out, not the way most clergy and laity understood what the Liturgy is.

Only when we appreciate the Council’s vision of the Liturgy can we embrace the reforms it called for.

Confirming the insights of the Liturgical Movement the Council gave a profound teaching on the meaning of the Sacred Liturgy

and on the basis of this analysis authorised sweeping reforms in the way we celebrate it. Only when we appreciate the Council’s vision of the Liturgy can we embrace the reforms it called for. We have to respect the fact that the Council documents spoke about our Faith using ideas and a language quite unlike the theology books the clergy had been trained in or the prayer books everyone had been brought up on. Tackling this problem as a seminarian, I remembered from my teens magazine competitions where one had to identify different objects. They were every day objects but photographed from an unusual angle. The trick was to recognise them by “thinking outside the box.” It seemed that this is precisely what the Church was asking of me.

I had assumed I knew what “Church” meant: a holy organisation, created by Jesus, whose central feature was its exercise of Jesus’ authority, especially through the Pope. Had you asked me for a pre-eminent symbol how the Roman Catholic Church saw itself, I would have pointed to a paper-back edition of Philip Hughes, “A History of the Catholic Church.” Its cover was a photograph of a packed St. Peter’s Square and, at its centre, the Pope blessing everyone. A lot my contemporaries, would have agreed with me. The Council required that I see the matter very differently indeed.

I read in article 41 of the Constitution on the Sacred Liturgy, “All must be convinced that the pre-eminent manifestation of the Church consists in the full active participation of all God’s holy people in the same liturgical celebrations especially the same eucharist in a single prayer at one altar where presides the bishop surrounded by his college of priests and ministers.”

The liturgy – source and summit of our Faith.

This was a shock – wonderful, but a shock. Look at the order of precedence among the elements creating this manifestation of the Church. I grew up with the idea that papal authority was the Church’s most important feature. However, I read in article 9 and 10 that “while the sacred liturgy does not exhaust the entire activity of the Church....The liturgy is, nevertheless, the summit towards which the activity of the Church is directed; at the same time it is the fount from which all her power flows.” This really was thinking outside the box in which I had lived my Catholic Faith!

But how was I to learn to appreciate this way of seeing things? My break-through came through words of the liturgist, Fr. J.D. Crichton and Pope Paul VI. The Council said that what it called the "Paschal Mystery" was at the heart of the Liturgy. 'Mystery' meant nothing more than something beyond human understanding. Fr. Crichton reminded me I was familiar with a usage much closer to the word's meaning when applied to liturgy. We contemplate the "mysteries of the Rosary" not as intellectual conundrums but as physical events in which, by faith, we acknowledge God, present and accomplishing his purpose. Eureka!

Restoring the celebration of the Liturgy to its rightful place in our consciousness

Now I saw what Pope Paul VI meant in saying, "I believe that the Church is a Mystery, that is to say, a concrete reality penetrated by the Divine Presence." He was restoring the usage of the ancient Church when "mystery" and "sacrament" meant the same thing. The Council, in its teaching on the Church, used the two words interchangeably. I read in St. Leo's second homily on the Ascension of the Lord that the event marked the moment when "the visible presence (of the Lord) passed over into the mysteries/sacraments." My eyes were opened and I began to share the Council's desire to "restore" the celebration of Liturgy to its rightful place in our consciousness.

The Council's teaching that Christ's Church reveals itself most perfectly in its sacramental worship is contained in little more than five hundred words which, after fifty years, still take my breath away. (Const. on the Sacred Liturgy, art. 5 & 6) Here, the Council offers a single vision of God's work of salvation beginning in the bosom of the Father and ending up at Sunday Mass!

Starting with God's eternal purpose to gather all creation to Himself, it takes a broad sweep through the Old Testament as preparing the way for the life, death and resurrection of Jesus and, without pausing, sweeps on to the outcome of this Passover or Paschal Mystery: the accomplishing of God's initial purpose, the gathering of the People of God through word and sacrament in the power of the Spirit outpoured. It connects the sacramental actions one is presently taking part in directly to bosom of the Father

through the person and ministry of the crucified and exalted Jesus Christ. A straight line runs from the initial purpose in the Godhead right through to the act of worship the faith community one is now engaged in. One can follow this line in three directions: looking backwards in time to the historical origins of what is now taking place, looking inward beyond what is seen and heard into the very depths of God and looking forward to the future when what is now happening in sacred sign reaches its fulfilment.

Liturgy celebrates our sharing in the Mystery of Faith

The Liturgy celebrates our sharing even now in the Mystery of Faith at the heart of all God's creation. It does so in the images and symbols created by the inspired authors of Sacred Scripture and actions carried out in obedience to Jesus. It signifies and makes present the Mystery of God's grace at work among us. It is a "concrete reality penetrated by the Divine Presence". The mystical reality lies behind each fragmentary image or symbol no one of which could possibly exhaust its fullness. Symbols lead us beyond what sight, touch or the mind can grasp. They touch us more deeply than our consciousness; they touch the heart. In the language of symbols, the language of Liturgy, "heart speaks to heart" - the Divine heart touching the human heart and awakening awe.

For those who do not wish to enter the mystery of faith, liturgy is mere ceremonial. For those who do, the Liturgy will speak of things past, present and future, and in no particular order. It will speak of things to come in terms of what has happened in the past. It will speak of things now occurring as things yet to be fulfilled. This is because it is leading us to the unchanging mystery at the heart of all reality. This mystery, was revealed in past events which enable us to speak about what is happening among us now in order to lead us to their fulfilment when this age is complete. The Corpus Christi antiphon, "O Sacrum Convivium," says it all:

"O sacred banquet,
in which Christ is received,
the memory of his Passion is renewed,
the mind is filled with grace,
and a pledge of future glory to us is given"

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Distinguishing between its divine elements and human traditions

Having laid this remarkable doctrinal foundation, the Council examined the Sacred Liturgy as it existed fifty years ago concluding that it needed a root and branch reform if it was to be restored. (art. 21) Distinguishing between its divine elements and its human traditions the Council did not hesitate to require a revision of all the books of the Latin Rite, rejecting any elements "out of harmony with the inner nature of the liturgy." It is fair to assume that in authorising a complete overhaul of the Roman Rite, the Second Vatican Council judged the liturgical forms inherited from Council of Trent to have been infected with much that was out of harmony with the inner nature of the liturgy and unsuited to it.

Fundamental to liturgical restoration is the doctrine that creating liturgy is the priestly privilege and task of all the baptised. Within the Church's hierarchical unity, ministers, ordained or otherwise, should do "all and only" what pertained to their office. To put this teaching into practice would be the death of 'liturgy' as described at the beginning of this article. "Changes in the Liturgy" came thick and fast in the decade following the Council. Their radical, challenging nature caused heartache for some and do so even now.

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The Other Half



Sue Whitehead

I was quite embarrassed at church today as a surprising number of people came up to congratulate me because Wales had won the Six Nations Championship (Rugby)! Please believe me – I had not actually contributed to that success in any way! Of course I am pleased and proud of my country but I have to admit that I do not experience the same triumphalistic feelings that I used to on such an occasion.

I tried to analyse that when I came home – even dragging Charles into the thought process – and I decided that it was because for us to win someone had to lose, and this took the edge off it for me. I know that is true for all sport or competitive action, but somehow I genuinely felt sad when I thought of the people I knew who had been so excited the day before as they anticipated a different result.

Yes, I know that sounds a bit pathetic and all supporters of club / national teams will, no doubt have no idea what I'm trying to say. I certainly never used to feel like this – I've always been very competitive, especially in family board games! - and that's why today has been rather a strange experience. Maybe I am more sensitive these days to the feelings of others. Maybe, just maybe, the Holy Spirit is changing me!

Thinking like this means that I do not enjoy much of the humour which is portrayed today – the negative humour which seems to be the "in" entertainment style. I find it difficult to be amused at someone else's expense, and so often that is what modern humour seems to do. It either belittles someone or their beliefs or it is downright insulting or crude. I love laughter, I find amusement in so many daily happenings and there are some comedians who I really enjoy listening to – but not many. What has happened to us?

Heavy thoughts for a Sunday! Then I thought – wouldn't it be wonderful to live in a world where everyone laughed a lot but only with people, never at them? Wouldn't it be amazing if no-one was a loser but everyone a winner? Wouldn't it be great if no-one's feelings were ever hurt but we really enjoyed each other's company all the time/

Guess what – we will live like that for eternity. Now that IS something to smile about!

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BAPTISM IN THE HOLY SPIRIT

International Catholic Charismatic Renewal Services
Doctrinal Commission

Six people from a variety of backgrounds and states of life give their response to this ground breaking document



Pauline McDougall, a retired teacher, is a writer and speaker and has been involved in CCR for over 30 years.

“I will pour out my spirit on all mankind ...” These words from the prophet Joel have been fulfilled for many of us through the experience of Baptism in the Holy Spirit. Interestingly, as this document points out, this experience crossed all the denominational, cultural and national divides, so that no one can claim the monopoly – it is a sovereign act of God. ICCRS has produced an accessible, easily read resource which provides a reference handbook to the origins and development of our understanding of the role of the Holy Spirit and specifically to the Pentecostal event and its consequences.

To our understanding of the creative and regenerative roles of the Holy Spirit, is added the anointing with power for ministry. As is rightly described (pp 34-35) Jesus’ own baptism in the Holy Spirit initiates His public ministry after His period of discernment in the desert. Before this anointing with power we have no record scripturally of Jesus exercising any charismatic activity. All was accomplished in the power of His anointed manhood. This needs great emphasis so that we appreciate its necessity in our own lives.

Part II gives an interesting, well-documented account of the development of understanding from the disciples’ experience at the first Pentecost to the lived reality in the early centuries

of the Church. For Catholics today, 1967 can be seen as a watershed. The famous Duquesne Weekend (see P.17) was the catalyst for an answer to prayer on an exponential scale. Part III deals with the theological understanding of what became known as “baptism in the Holy Spirit” in the English speaking world, how it relates to sacramental baptism, its effects on individuals and the exercise of charisms. It expresses the “need to further develop a theology of the charisms and a body of spiritual and pastoral wisdom concerning their use.”(P.66)

Part IV is a very practical section on pastoral issues. On p.77 Pope John Paul II is quoted as recognising that “many Catholics have been baptised and catechised without being sufficiently evangelised ...” The need for ongoing formation is rightly emphasised. The important part that Life in the Spirit Seminars and other similar evangelistic tools have played in almost half a century of Renewal is clear. A basic outline of what should be included in such a programme will be helpful to those involved in this ministry. Some potential pitfalls are touched upon, as even being Baptised in the Spirit does not remove human nature!

We are living in times when the speed of change proceeds at an unprecedented rate. This document enables us to see God’s constancy and relate to the experience it describes and to pray once again, “Lord, renew your wonders in this our day as by a new Pentecost.”



Sarah Goldsmith (25) is part of the leadership team for Joel's Bar, and is also on the Network team. She has been a part of the CCR since she was little, and she is currently teaching and researching for a PhD in History, at the University of York.

Oh my word. Read this book – I could leave it at that, but for every young person in the Renewal out there, whether you are a 'Charismatic baby' and have been speaking in tongues since you were in nappies, or were brought along by your mate last year and are fresh to the whole thing, read it. For such a skinny little book, it is truly epic and places those distressingly nebulous phrases, 'Baptism in the Holy Spirit' and the 'Catholic Charismatic Renewal', into a full, incredible, affirming and challenging context. The sheer width, breadth and depth of God's vision, as laid out here, is beautiful and so necessary to engage with. It can be so easy to narrow the Spirit to our narrow vision and limited expectations. As an antidote, this book is perfect; accessible and stuffed full of the collective wisdom of Scripture, Church teaching, Papal Addresses and half a century's worth of Renewal leaders. The book runs through the nature, the history, the biblical roots, the theology and even troubleshooting many of the pastoral issues that have emerged, as well as giving a hefty slice of challenge throughout. Through it, God has blown apart so many of the constraints and misunderstanding I have placed upon Him, His work and His plan, and opened me to a matured understanding of what I have been part of for so long. Whether you are looking for sound teaching, to move deeper into God's love or to get a few questions answered, I could not recommend a better starting point. Readable without losing the nuances, well-referenced with further reading yet as skinny as a rake. Seriously, I read it in two hours initially, but could easily spend years praying it through. What's not to love? Read. It.



Yinka Oyekan, is a the team leader of the Barnabas Fellowship of Churches in Reading and a member of the leadership team of the Charismatic Leaders Conference.

This book is written for the benefit of leaders, but I would suggest that any disciple of Christ would find it both useful and informative. The book highlights the pervading influence of the Spirit on every aspect of spirituality and highlights, in addition to the granting of many charisms an increased love for the Church following baptism in the Holy Spirit. The theological content is similar to many I have found in many other evangelical books seeking to explain this phenomena of Church in a renewal context. I found the theological content both rich and deep.

Reflecting on this theological conformity and welcome unity of exegesis, I concluded that the reason why this would be so is because the main source of authority within this context is the Bible. Church tradition and response to the baptism of the Holy Spirit has historically been patchy, therefore we all



Sr Margaret Donovan is a sister of the Holy Cross. She has spent most of her life teaching in Catholic secondary schools and has been involved in Charismatic Renewal for many years.

I am delighted I was asked to read this book – it is by far the best I have read on Baptism in the Spirit. It is set soundly in its Scriptural basis – for me all the references began to fit together and pointed to the importance of Baptism in the Holy Spirit. The explanations differentiating between Sacramental Baptism and Baptism in the Spirit are very clear. This is often something people have problems with. They ask - do those who promote Charismatic Renewal not realise that we received the Holy Spirit at Baptism and it is confirmed in the Sacrament of Confirmation. Baptism in the Spirit does not replace the Sacraments, but supplements or brings to life the graces and life in the Holy Spirit. The book clears up many misunderstandings and gives good explanations of the Charisms. I was amazed at all the positive references that have been made by previous Popes about Charismatic Renewal, especially Pope John Paul II.

Is everyone called to be Baptised in the Spirit or is it optional? One way of answering this is to share my own experience. I was brought up in a Catholic environment. I later entered a Religious Congregation and took vows of poverty, chastity and obedience. I committed my life to the Lord, and wanted to serve him in every way I could. I believed in the power of the Holy Spirit, and often prayed for the guidance of the Holy Spirit in my life. If someone had said I needed to be Baptised in the Holy Spirit I would have wondered why, as I had given my life to God on the day of my Profession. This all changed when our Retreat one year was given by Fr Roger Labonte. The Scriptures were opened up for us in a totally different way. The passage that particularly struck me was Philippians 2:6-11 – The great gift of God's love for us by sending his Son, who took on our humanity to suffer and redeem us. The Retreat culminated in Baptism of the Spirit for those who wished. Some Sisters received the gift of tongues, for others Baptism in the Spirit was not a dramatic event, but something was going on within them – the Spirit was at work. What Baptism in the Spirit did for me was to energise what was already there – it liberated me in a new way. I became more open and alive to the working of the Spirit in my life. I pray that we will always remain open to what God is offering us through the Holy Spirit.

have to go back to biblical foundations in order to formulate a theology. Having said that the book seeks to point out that a tradition of Baptism in the Holy Spirit does exist by drawing from Church history and pointing to the experiences of saints such as Tertullian and St Augustine. The book answers questions that ordinary individuals would find relevant and helpful. Part 4 of the book sets the scene for what I consider to be beautiful and elegant holding of the central import as described by Pope John Paul II of the need for each individual to be firstly sufficiently evangelised. Indeed I found some of the principles of preparation to be among the best I've read. It may be a small book but packs a hefty punch and I can highly recommend it.



Fergal Martin is the director of the Catholic Truth Society, Publishers; he has benefited from the Neo-catechumenal communities in his parish for over 30 years

While I read this book with interest and satisfaction overall, I have to confess that the language, or perhaps it's the vocabulary, of the central theme - 'baptism in the Spirit' - is unfamiliar to me. Whereas I think I know where I am going with 'Sacrament of Baptism', or 'Baptism' and even 'baptismal journey', I discovered to my surprise that I was a bit unsure of myself with 'baptism in the Spirit'. As I read the text, I reluctantly felt myself forming attempted definitions of 'baptism in the Spirit' and at times it suggested something that 'happened to you' - that is, if you were there, or if you met certain undefined criteria. So I recognised a considerable knowledge deficit in me. Equally, despite my efforts to stay with the text and learn, I struggled with it a bit. It could possibly have been the evident US protestant origins and expressions of the idea, and the less obviously 'Catholic' reference points. Often sentences, or even an entire paragraph here and there, would raise more questions than provide answers. This is not meant as unfavourable comment, just where I am.

I have heard over the years some helpful explanations on the meaning of 'tongues', so I have never been so puffed up to dismiss it. But I have to admit, while it was touched on in the text in a sensible way, it remains always outside of my experience and that of most of my friends and family - and remains therefore a little unusual to me. There is a lot of interest and encouragement in this book, and I felt it helpful to have a good, considered text about the CCR, which was obviously well written. There are excellent pieces on the New Evangelisation, the need for it, and the work of the Spirit in the individual. As I read I heard myself saying "this is really good stuff". Again the impact of Pentecost is well set out, convincing and exciting. At the same time, the 'release of the charisms', was an interesting point though I felt it was never fully defined or distinguished from what I would call ongoing conversion. Healing was an area I read with interest but again I asked myself where can I place this within my own limited A-Z of Catholic experience as I am not a theologian or expert of any kind; where would it fit within some overall sacramental or pastoral framework in which I have operated over the years.

Overall, this book was an interesting read, in which I learnt new things, but did not necessarily understand them all. In some sense, I remained with the question: where does 'baptism of the Spirit' fit in the familiar Catholic scheme of things? Is it 'extra', is it integral? - and how is 'baptism in the Spirit' sustained once it 'happens'? The more I read, the more I learnt, and wanted to understand. Yet, almost simultaneously, more questions were raised within me as to how 'baptism in the Spirit' could or should touch me, and my way of life. It got me thinking, as Pope Francis already has, about what being baptised actually means or should mean.



Canon John Udris is a priest of the Diocese of Northampton and Spiritual Director at St Mary's College, Oscott, and was one of the speakers at last year's Celebrate.

Baptism in the Holy Spirit is an important milestone with regard to the Catholic Charismatic Renewal. I happened to read it alongside George Weigel's recent book *Evangelical Catholicism*. There were significant overlaps. Both point to the pontificate of Leo XIII, at the turn of the 20th century, as the beginning of a new Pentecost in the Church; both build up a picture of discipleship as a Spirit-filled, Gospel-based and Mission-driven; both hold in tension the institutional and the charismatic as a counterpoint that is authentically Catholic.

This document distills all that is balanced and best in present theological thinking and pastoral practice regarding Baptism in the Holy Spirit. It puts this 'event-experience' into a thoroughly Scriptural context as an 'experience of the reality of the Gospel.' The authors have woven carefully the Biblical sources together with a tapestry of helpful quotations from the Fathers of the Church. I found the sections on the gifts of prophecy, tongues and jubilation particularly illuminating and insightful.

The document's consistently balanced and measured approach is striking and is its strength. For example, how it takes a complementary view to the question of baptism in the Spirit as both an 'actualisation' of sacramental grace 'already given' and a fresh outpouring 'new from above.' Clearly the fruit of mature reflection, it will hopefully prove to be an excellent tool for pastoral planning, as well as a helpful resource for personal prayer.

I was grateful for the final, more self-critical, section where some of the potential pitfalls experienced in the Renewal are honestly outlined: elitism, spiritual pride, divisiveness, as well as 'losing fire'. Here communities and individuals are provided with heart-searching material for a regular examination of conscience.

This significant document is inspirational as well as informative and accessible. It is full of wise teaching which I feel sure will serve the Church well as a useful reference point far into the future.



God is within

Fr Chris Thomas urges us to look within to find the Spirit of God who brings transformation

My Dad was the youngest of four brothers, the eldest of whom was born in the nineteenth century and killed in the First World War. All my cousins on my Dad's side are much older than me and as a child I always felt very insignificant and very frightened when I had to go to either of my uncle's houses. I don't know whether you can imagine what it was like to be four or five and to be surrounded by adults none of whom were particularly good with children.

I used to spend most of my time in silence crouched on the floor ready to run for cover behind the couch whenever I was noticed. It was agony. To help me get through it I invented a friend called Billy who only ever came out when I went to my uncles' houses. He was the brave one who would speak for me when I couldn't or would play with me when I was alone. The reality was that Billy was simply part of me but a part of me that enabled me to cope in a lonely frightening situation.

Trust in his presence

I guess most of us have strategies to deal with the times when we feel most alone, strategies to deal with our fear. Jesus told his disciples that their greatest strategy was to trust in his presence. The advocate he told them will come to be with them. In Greek, the word we translate as advocate is Paraclete. A Paraclete is one who stood by the little person who was unable to speak for themselves, the one who was powerless and voiceless, and fought their case in a court of law. The disciples were going to be those little ones and the spirit of Jesus would be the Paraclete, to be with them and to help them as they face the world. What's Jesus saying to us? It's very simple we are never alone because He is within us. Whenever we have to face difficult times, whenever we feel abandoned or afraid, believe the Truth that His Spirit is within us. We are incredibly special people. God loves us enough to enter into real intimacy with us. He becomes part of us and we part of Him the meeting of the human and the divine.

We don't have to look outside ourselves for strength

Our Baptism and Confirmation tells us that God is within us but sadly most of us don't recognize that truth. Richard Rohr says 'The gift is already within, and yet has to be desired and awakened by the person. But you never know that it is within until after it is awakened!' Surely baptism in the Spirit is that awakening, new awareness new sight! We don't have to look outside ourselves for strength, the Spirit is present and if in our times of crisis we can only spend a moment drawing on that strength I think we'd be amazed at how real that Spirit is. That's why I find some religious

devotions difficult to handle because they can point us away from the mystery of the God, who has chosen to live within our hearts and has given us all we need to journey through life, and invite us to trust in something outside ourselves.

The first Disciples were in an upper room frightened out of their lives, worried about what the Jews would do to them. Jesus came amongst them breathed on them and said '*Receive the Holy Spirit*'. It's John's way of reminding us of the truth that the Spirit of God lives in us. Those same disciples filled with the power of the Holy Spirit, were changed people who rather than responding to their fears and their worries drew on the strength within and became fearless witnesses to the presence of the risen Jesus.

The Spirit frees us from our fears

That moment tells us something very important about the action of the Spirit. It is something that happens within us. The Spirit comes working a miracle of transformation helping us to trust in the presence of God. The Spirit then works within us moving us out of our ingrained attitudes and hardness of heart. The Spirit frees us from our fears and our anxieties that so many of us are controlled by. The Spirit of God is the only power with which we can face our inner poverty and brokenness with peace.

It's only through the presence of the Spirit that we can find the power to forgive and not judge and condemn. We spend so much energy holding on to things and pointing the finger at others. The Spirit is the only power that will help us deal with our self-righteousness and bigotry. The Spirit of God wreaks deep inner change as we become more and more aware of the divine indwelling. As the Spirit changes us deep within it also changes our lives and the lives of those around us because the way in which we think about and treat others changes.

We hear a lot these days about promoting the culture of Pentecost. Maybe over that time we could pray that we would become aware of the presence of the Advocate within us. Perhaps we could allow that Spirit to change us so much that others see and know the Truth that the Advocate is within us and we live our lives in His strength and His power. When the world sees us living our lives in this way then the culture of Pentecost will grow in our midst.



Fr. Chris Thomas heads up the Irenaeus Project. He is a member of the Emmaus Family of Prayer.

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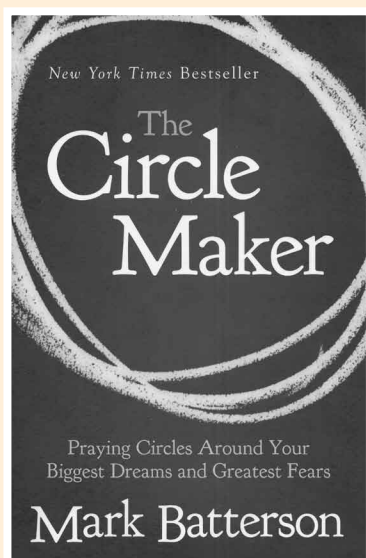
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CCR Centre

ARCHBISHOP KEVIN BLESSES NEW CCR CENTRE IN LONDON

Two hundred people gathered at Our Lady of Dolours Church in Chelsea, on 4th March, to celebrate the formal opening of our new CCR centre. The evening began with a beautiful concelebrated Mass presided by Archbishop Kevin McDonald, who is our liaison bishop with the Bishops' Conference of England and Wales. He commented that the event came "at a very significant moment in the life of the Church. We are awaiting the election of a new pope and so we are awaiting a new era, a new moment in the history of the Church" and he urged "Let us be open to the grace of this moment and to the great marvels that the Lord will work among us". The music was led by Eamon Pugh, his son Tom, Dominic Watts and Charlotte Stevens, daughter of Tim. Representatives from many of the CCR communities from different countries, based in London, also attended. These included the Risen Lord (Sri Lanka), Jesus Youth (India), the Lord of Pardon and the FilChamp Community Kilburn (Philippines), Shalom (Brazil), Gesu Risorto (Italy), All Nations Catholic Charismatic Groups (London). There were also representatives from the DST's and some of the other lay movements, which the CCR works closely with in this country such as Focolare, as well as members of the English NSC.

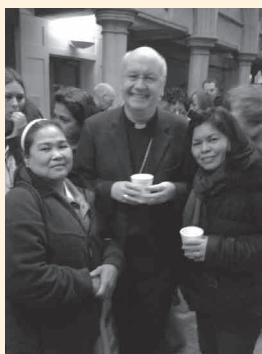
After the Mass, the Archbishop went down to bless the new offices in the Crypt, which is a suite of three rooms – an office, a meeting room and a prayer room. Light refreshments were served in the colonnade, prepared by a team of volunteers. Not knowing exactly how many people would attend meant that this had been a bit of challenge. but the

Lord's providence was evident. As well as snacks provided by the CCR team, Sonia Tissera (Risen Lord community) made a magnificent cake and cupcakes, inspired by the Holy Spirit Window in St Peter's in Rome; Lily Yuson (Philippines) made 300 spring rolls, which rapidly disappeared. As well as food, several individuals have contributed some lovely artwork to decorate the centre, including a banner, paintings and a beautiful engraving of the Virgin Mary. There have also been some very generous donations to help with the cost of the rent of the office, and we have had donations of some lovely furniture for the prayer room, including a bookcase and spiritual books. Tim Stevens, the office development manager commented, "We have been really blessed by the generosity of people and to all those who have contributed – you know who you are, you have our grateful thanks."



Michelle Moran the chairperson of the English NSC commented, "The opening of the office marks a new development of the unfolding of the CCR in our nation. We feel sure that the centre will be a place for building bridges, ministry and equipping for mission for the years ahead." As the general overheads of the office are a lot higher than we had when we were in Allen Hall, we are very dependent on donations to keep us going long term, so we can provide a place of welcome and focus for the work of the CCR in the UK.

So if you feel the Lord prompting you to help us in this way please get in touch with Tim Stevens the CCR centre development manager [tim @ faithcafe.org](mailto:tim@faithcafe.org) or ring Gabriele Sedda the CCR centre Co-ordinator on 020 7352 5298. One way you can help, perhaps is to remember us in your will, as it has been a couple of legacies in the past decade that have really helped us survive.



MANY STREAMS, ONE RIVER

SPECIAL GATHERING OF THE ECCLESIAL MOVEMENTS IN LONDON THIS AUTUMN

Members of the different Ecclesial Movements in the UK will be gathering at the Methodist Central Hall, Westminster on 9th November 2013 for a special day of celebration. This will be the first time such an event has happened in Britain and promises to be an exciting day, with each movement and community bringing their own giftedness and talents.

It was at Pentecost in 1998 that Pope John Paul II first called representatives of the Ecclesial Movements and New Communities to Rome to celebrate the feast of Pentecost with him. On that occasion the pope used the event to draw attention to the charismatic dimension of the Church, which he said was co-essential to the hierarchical dimension. He also called on the Movements and Communities to new stage of ecclesial maturity and to co-operate together for the good of the Church, as he saw the role of the Movements as key to the renewal of the Church. This has been happening ever since in different ways, both publicly and behind the scenes.

The celebration day will be a mixture of film, music, drama, prayer and witness and will be a wonderful way to find out more



about the different Ecclesial Movements and New Communities. The Methodist Central Hall, which is near the Houses of the Parliament, seats about 3000 people. Each movement will be allocated a certain amount of tickets.

Tickets are £12 each (due to the high cost of renting the venue). Those interested in attending from the Catholic Charismatic Renewal should apply to:

**CCR CENTRE, THE CRYPT, OUR LADY OF DOLOURS CHURCH,
264 FULHAM ROAD, LONDON SW10 9EL
Tel 020 7352 5298.**

Cheques payable to CREW Trust. Tickets will be allocated on a first come first serve basis. Please enclose an SAE.



TASTE AND SEE EVENING TO PROMOTE 1st CELEBRATE TWICKENHAM WEEKEND

Susan Morrissey reports

It is always difficult to promote a new event so the core team for the Celebrate - Twickenham weekend this coming June decided to help get the word out by organizing a Taste and See evening for people

to find out more. The objectives of the evening were to give the guests a taste of the Celebrate atmosphere and – apart from booking themselves – hopefully spark their interest in helping us to spread the word in their parishes. We held it on a Wednesday evening, in late February and chose St Margaret's Church as the venue because it has excellent transport links and parking for those coming straight from work. The core group set about inviting people they knew who were active in their parishes to come along, and to bring their friends and their children. We offered a lovely spread of cheeses, breads and chutney, as well as classic tea and biscuits as we knew that at 7.30pm many would be coming straight from work. On the night, the core team were challenged by transport and equipment failures and it was a very stressful last hour,

even as guests arrived, to get things working. We were joined by a number of teenagers who helped us serve food and drinks and hand out leaflets, and each guest received a warm welcome. We began with half an hour of praise and worship and then showed the Celebrate DVD. Then we explained the history and ethos of Celebrate and talked about the streams for children and how they worked and the speakers booked so far. This was followed by a few testimonies from people who had been to Celebrate, which I could see was really helpful to the new people.

Finally we asked if anyone would be prepared to help us to promote the event, which almost all the guests agreed to. This was very encouraging as among the 40 or so guests, apart from the 20 helpers, we had representatives from 16 parishes, nine schools and universities, six prayer groups and even the diocesan youth and education teams. Once the formal part of the evening was complete, a member of the core team sat at each table (which was set up with cloths and candles, CaFE style) and answered the questions raised by the guests. It was such a success that we are planning a second "Taste and See" in mid-May at another parish near Gumley Convent School, which is where our Celebrate weekend will be held. **If you interested in coming or finding out more about the Taste & See evening/Celebrate weekend (29th-30th June 2013) email us on twickenham@celebrateconference.org or log on to web site www.celebrateconference.org**



HARVESTERS MEN'S MINISTRY UPDATE

Harvesters men's weekends were so called because the organizing team used to meet, several times a year to discuss the event, at a Harvesters' pub. The weekends, which have taken place every July for the last 13 years, have been both evangelistic and a source of growth and support for men committed in their Faith. For the first time, however, this year there won't be a weekend at Woldingham school in Surrey because of a bookings clash. This has been seen by the organizing team as providential, however, and acted as a catalyst for the team to look afresh at the weekend. As a result they decided that instead of simply seeking an alternative venue, they would instead approach diocesan bishops and offer to run at least one men's day in each diocese in England in 2013 and 2014. Already nine bishops have responded positively and planning is underway for this. Details to follow in Goodnews magazine.

Mike Goldsmith, one of the organizers on the team commented, "Over the past year we also have various days being held locally. The Preston group ran a day in February and SION ran a weekend in March. Others are wanting to run local days and the more the better, so I look forward to hearing from other men too."

The Harvesters' weekend will be back next year, and dates have already been booked at High Leigh in Hertfordshire 25th-27th July 2014, which is just north of the M25. Mike comments, "We have expanded our vision for this and the new location can sleep 220 people which is about 80 more than recent numbers at Woldingham. But we trust the Lord that the coming diocesan days will enthuse and inspire new men to come along. I know from speaking to many men that we will miss the Woldingham experience [it was only a 10 minute drive for me!!] but we feel the Lord has more planned for us."

Mike adds, "Please keep in touch, keep meeting locally and pray that you will inspire other men to join us during 2013 and 2014." **The web site is waiting reconstruction so those wanting to know more please contact Mike Goldsmith on 07778 124270 or email mike@harvesters.org.uk**

Damian Stayne leads HEALING SERVICE for Sehion Ministries UK

On March 4th 2013, Damian Stayne and a team from Cor et Lumen Christi were invited to lead a healing service at the Second Saturday Convention organized by Fr Soji Olikkal, the chaplain to Catholics from the Syro Malabar Rite in Birmingham. Fr Soji, who is part of Sehion Ministries UK, came in 2009 as assistant chaplain to Fr Sebastian Arikatt, who was based at Blessed Robert Grissold Church, Birmingham. When Fr Sebastian returned to India in 2010, Fr Soji became the priest in charge and he began the Second Saturday Conventions at the parish church, based on the format of the Sehion Retreat centre in India. In the beginning 40-50 people came but now numbers have grown to 3000 people, and the event has had to move to the Bethal Convention Centre in West Bromwich.

Up until now the events have been conducted in Malayalam, the local language in Kerala, but the aim of the ministry is to reach out to English speaking people. Damian said he was very impressed by the day and the amount of families there – including 400 children. He commented, "One 11 year old boy approached me and asked me to pray over him because he said he wanted to be an evangelist!" According to the Cor et Lumen Christi community there were 200 physical healings of various kinds. Damian comments, "The biggest miracle of the day was of a lady who was stone deaf in one ear as she had no ear drum at all. After prayer I was whispering behind her and she could hear everything I was saying." As well as the healings, 20 people committed their lives to the Lord. Damian said he was amazed at the commitment of the participants. The set up team for the event had had to be there at 2am to prepare things and many had travelled from all over the country – some in organized coaches – to attend. The event was also streamed live on the internet as Damian realized on the Sunday morning when he was back home in his parish in Chertsey and a fellow parishioner mentioned that she had seen him the day before on-line. In the next issue we will hope to have an interview with Fr Soji. In the meantime, the details of the next Second Saturday are in coming events under "Days of Renewal".

Damian Stayne will lead a Charism School and Miracle Healing Service 26th-28th June 2013 organised by Sehion UK at Christ the King RC Church, 124 Warren Farm Road, Kingstanding, Birmingham B44 0QN. This will be the only Charism School in the UK in 2013 . Further details 07760 254700 or 07414 747573



ARCHBISHOP GEORGE STACK SHARES HIS VISION FOR EVANGELISATION AT EVANGELISATION FORUM



On Friday 8th March, nearly 50 Catholics from across the Archdiocese of Cardiff gathered at the Cornerstone at St David's, the Diocese's new city-centre venue, for the first Diocesan Forum on Evangelisation.

Also present were representatives of CCR from Ireland, Scotland, Wales and England, as the Forum coincided with a gathering of the "Family of the Isles" in Cardiff, over the weekend, where the focus was on Renewal and the Gifts of Renewal for the Church and how Life in the Spirit Seminars play a critical role in the mission of Evangelisation.

The focus of the meeting on the Friday night was on different ways the riches of the Catholic faith could be presented. It quickly became clear that there's already a lot going on! Missionaries of Charity spoke about their work visiting homes in Merthyr as well as distributing holy pictures and prayer cards on Queen Street in Cardiff's city centre. Laurence Bryce, representing the Cardiff University Chaplaincy and young people from the Jesus Youth movement, explained how students and parish volunteers attracted a great deal of attention on Queen Street just before Christmas and Easter as they enact a living Crib in Advent and the Stations of the Cross in Lent.



Spiro Sueref briefly summarised several activities which have taken place in various church venues in Cardiff City. The Christian Cinema Club has been showing films with a Christian message, open to all-comers. The St Peter's Prayer Group has helped several Hindus, Muslims and non-Catholic Christians to find their home in the Catholic Church over recent years. Healing prayer services at the Cathedral have also attracted members of other religions. Nicholas Sueref then spoke of prayer evenings, seminars and the work of the healing prayer team. Frances Graham, Welsh NSC Chair also spoke briefly on

the work of the Welsh Renewal Team and the importance of Life in the Spirit Seminars. After the short presentations, Cardiff's Archbishop George Stack set out his vision of how the Diocese's new city-centre venue, the Cornerstone at St David's, could become a centre for the Catholic Church to engage with the wider community. Already one hall of the Cornerstone at St David's is being used by the NHS as a weekend treatment centre, and Revd Dr Stephen Wang has lectured at the Cathedral to open the Year of Faith.

The Archbishop further set out his vision to develop the Cornerstone at St David's as a venue to "COME AND SEE". The newly-refurbished venue is already a place of welcome with its own library. But for it to be truly effective it needs the presence of those who have found life through the Catholic faith. The Archbishop will, in due course, be inviting those recently received into the Catholic Church to become involved in the "COME AND SEE" project, to encourage others to take a similar step. After the Archbishop's presentation, "COME AND SEE" project leader, Revd Gareth Leyshon, the newly appointed chairman of the Cardiff Evangelisation Group Chair, stood up to explain the practicalities. The project team will run events in seasons. This summer, six lunchtime talks will give six windows on the Catholic faith by different speakers who will each give a personal account of how their faith has shaped their life. In autumn 2013, if there are sufficient volunteers, there will be an Alpha Course at the Cornerstone. And at the start of 2014, Gareth himself will deliver a version of the "Catholic Roots" talks he is currently giving for the Year of Faith, but adapted for a non-Catholic audience. **Further details from www.catholic.com**

These events require the support of a team. Who will welcome participants at the door of the Cornerstone at St David's? Who will offer them a cup of tea or coffee? Who will introduce them to our local parish communities? No-one except committed members of the Catholic Church! All those present at the Evangelisation Forum were invited to sign up as members of the support team, if they were willing and able to do so. **For more info go to www.ccrw.org.uk**

THE POWER OF STORY TO EVANGELISE

The power of story to touch people's lives was very much the theme of this year's CYMfed's National Congress, which took place at the Sage, Gateshead, one of the most iconic landmarks in the North East of England on Saturday 12th March 2013. Here 650 young people, youth ministers, teachers, chaplains, clergy, consecrated religious and parishioners from all over the country gathered to gain inspiration for their own ministry for young people. Both main speakers, Christopher Pilkington (an executive producer for youth programming from the big secular media conglomerate, Endemol), and Bishop Luc van Looy (the Bishop of Gwent), developed this theme. Christopher talked about the power of the media and the way it used story and drama to draw people in and how Jesus did the same. The

bishop in turn urged the young people to develop a biblical mindset and reflected on the way Jesus used parables to convey his message. He stressed the importance of the love of the Father, and urged those who work with young people to let them know how much they are loved and underlined that "Education is a question of the heart."

Anna Cowell from the English NSC was there promoting the "50 days of freedom" booklet.



PROMOTE THE CULTURE OF PENTECOST IN YOUR PARISHES

- Remember Pentecost is 19th May this year! What can you do for your parish? We have useful resources at the CCR Centre in London. These include our Classic Pentecost novena cards £12 for 100 including postage.
- Pentecost novena pamphlets produced by CTS price £5 for pack of 25 plus £1.25 p&p. 50 Days of Freedom Easter to Pentecost prayer guide £2 plus 70 p&p
- Cheques payable to CREW Trust. Contact 020 7352 5298 or write to Goodnews office (see below for address).



PRAYERCHAIR GOES INTERNATIONAL

The Prayerchair ministry - which we wrote about in Goodnews (*July/August 2009* www.ccr.org.uk) has gone global, says founder John Ghazal from Brighton. The simple idea, which John was inspired to do several years ago in Brighton, of taking a couple of chairs to a public space in the city centre, and backed by intercession, being available to pray with people, has sparked interest all over the world. His aim, he says, is simply to bring God's love into the market place. There are now people from many different denominations who have taken up the idea and there are Prayerchair ministries in Santiago, Sacramento, Mississippi, Paraguay, Equador, Spain, Argentina, Portugal, Pakistan, Chile, Germany, Wales, Croydon, Worthing, Lewes, Truro, Newcastle., Stoke, Hanley, Harrow & East Street and Brighton. From Little acorns.....Those who would like to know more visit the web site www.prayerchair.org

SPIRIT in the CITY

12th-15th JUNE
2013

Spirit in the City is an evangelistic outreach organised by the four RC churches in London's West End, (St Patrick's, Corpus Christi, The French Church and Our Lady and St Gregory's Warwick Street) together with representatives of the new lay movements and communities. Goodnews and the CCR office always take part. The days are a mixture of prayer, talks and processions, culminating on the Saturday with a festival in Leicester Square, with live Catholic bands, information stalls about the church, a reconciliation tent and prayer tent with adoration of the Blessed Sacrament. This year there will be a special evening concert on the Wednesday evening with Paul J Kim from America and Edwin Fawcett at the Leicester Square theatre. **If you want to help contact Anne Marie at: info @ spiritinthecity.org or tel 020 74402663 www.spiritinthecity.org**

HOW TO ORGANISE A PENTECOST PRAYER VIGIL

For advice on how to organize a Pentecost prayer vigil and other ideas see www.burningbushinitiative.com

or see Goodnews (May/June 2011).

--- URGENT ---

DO YOU WANT YOUR PRAYER GROUP ADVERTISED IN OUR SUMMER SUPPLEMENT TO GOODNEWS?

Every year we produce a supplement with our July/August edition of Goodnews of prayer groups. If you wish to be included in this, please send details of your prayer group by 20th May 2013. Only groups who send their details by this date will be included. Details must be sent every year to ensure supplement is up to date. Please include the name of prayer group, time and day of meeting and contact details. **Either email details to ccruk@onetel.com or write to Goodnews, The Crypt, Our Lady of Dolours Church, 264 Fulham Road, London SW10 9EL.**

ROWAN REMEMBERS PROPHETIC PEACEMAKER, ROY



Lord Rowan Williams led tributes to the late Roy Calvocoressi OBE, founder of Christian International Peace Service (CHIPS) at a packed memorial service in March at St Martin in the Fields in London. Roy, (whom we wrote about in Goodnews *Jan/Feb 2002* www.ccr.org.uk) received a special insight that Christians, through bearing the enmity themselves and befriending both sides of warring people or groups, could build bridges of reconciliation and be instruments of peace. He spent the rest of his life preaching this message and inspiring others, as well as living this out himself in trouble spots from Cyprus, to the Philippines, Northern Ireland and Uganda, as well as in the UK in Brixton and Tottenham (post riots).

He received an OBE in 2002 for his peace-making work – a recognition of his ability to build trust at all levels, which once earned him an invitation to preach at Friday prayers at a local mosque in the Philippines. The former archbishop of Canterbury commented, "Roy did what he did out of a confidence that God had already made peace and what we had to do was to make it visible."

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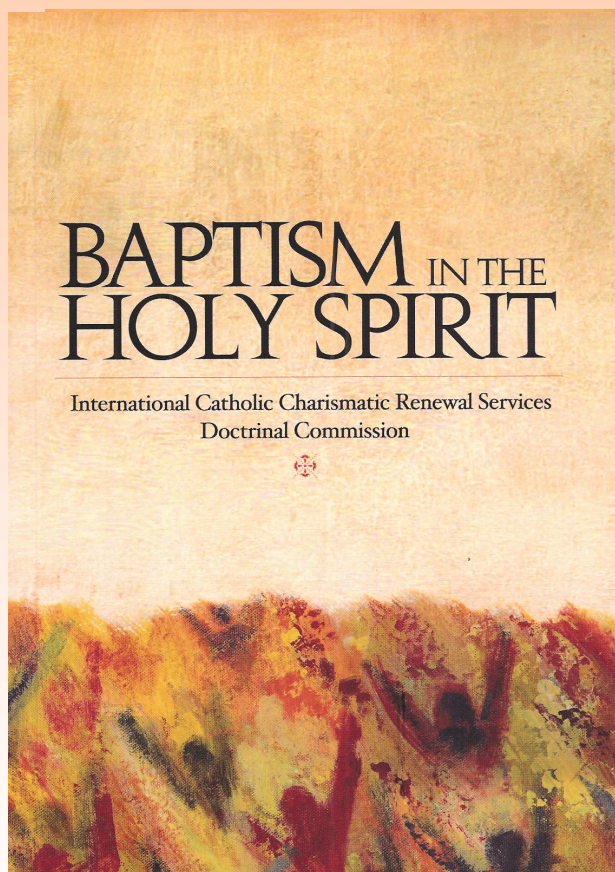
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