



No.227

GOOD NEWS

Catholic Charismatic Renewal Serving The Church



From Maintenance To Mission

Fr. Robert Rivers, CSP

The Challenge Of Being A Young Catholic

Anna Gibbs

“Go And Make Disciples Of All Nations”

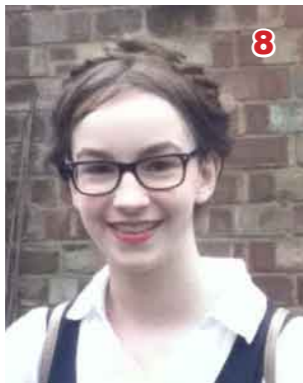
Michelle Moran

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Front cover: Young People at WYD 2013

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Regulars: News, The Other Half, Coming Events



by Kristina Cooper

Summer is over and it is now back to school or to work and parish life. In September we have Home Mission Sunday (for resources see www.catholicnews.org.uk/hms13) so in this issue we have a focus on Evangelisation. Michelle Moran reports from World Youth Day in Rio, whose theme this year was very evangelistic and called on young people "to go and make disciples". A few years ago Ralph Martin recommended a book by Fr Robert Rivers called "From Maintenance to Mission", which he said was the best book he had read on parish renewal. I managed to get hold of the book and persuaded Fr Robert to write a couple of articles for Goodnews on the same theme. The first of these articles is in this issue. Fr Chris Thomas reflects on what Evangelisation is, which he sees as helping people to discover the Lord who is already present in their lives, but whom they don't, as yet, recognise.

Rosemary Swords continues her series on putting evangelisation into practice. This time she gives tips on giving your personal testimony. How one sustains the fruits of a mission is always difficult and Carol Little reports on how a trip to the parish of St Eustorgio in Milan, for an international workshop on parish evangelising cells in May this year, has brought new fruits and encouragement to their parish. Paul Walker and his wife Mary, share their experiences about evangelising in a small central Italian town and praying over the parish priest, while Ryan Service shares his experiences of evangelising on the bus and the conversations he had. Tim Stevens also tells us about the excellent bespoke missions which the CaFE teams do for parishes.

The gospel can be shared in many ways and Shaun Gowney interviews Martin O'Brien, and finds out how God called him to abandon a show biz career to set up TenTen, a theatre company, which uses drama to communicate the gospel and the Christian message. Catholic Fusion is a new event organised by Marco Storz and a group of young adults in London bringing together fund raising, fun, prayer and outreach in a creative mix. Apologetics can also be a way of dialoguing with the culture and evangelising and Joe O'Callaghan from Ireland this autumn is helping to promote a visit by Fr Robert Spitzer SJ a famous Catholic scientist and apologist (see back page).

At the CCR office in London, we had our first evangelistic outreach with a "Come and See" coffee morning in the colonnade of St Mary's church. I was amazed at the response. We talked and prayed with lots of people including lapsed Catholics and Moslems and Hindus. We are now going to start a regular weekly healing

session on Monday afternoons between 2-4pm which Kate Moir and the Westminster Cathedral Hall Prayer Group healing team are going to run. One of our CCR outreach team in July was 15 year old Anna Gibbs, who had spent the previous week doing a work placement with us. While she was with us, she attended an editorial meeting and I asked her to write an article for Goodnews about faith and young people, which we publish in this issue. We continue our series on Vatican II with a reflection by Fr Jim McManus CSSR on the fourth major document of the Council "Lumen Gentium". As our society loses its faith in God more and more people are attracted to alternative therapies and the occult. This brings new problems and bondages which will often surface in prayer ministry. Dougje Hunter, explains how useful deliverance prayer can be in setting people free particularly when praying for inner healing.

In 1998 Pope John Paul II called all the Ecclesial Movements and Communities to Rome to celebrate the feast of Pentecost together, where he expressed for the first time formally that "the charismatic dimension of the Church was co-essential to its institutional dimension. He called on all the Movements of which CCR is seen as one, to a new level of Christian maturity and to work together for the good of the Church. Over the years leaders of the different Movements have been meeting in the UK and building relationships between each other. Now, for the first time, we are all working together to put on a special big event "Many Streams, One River" which will take place at the Methodist Central Hall, London on Saturday 9th November (see page 35 for more details). This promises to be a very exciting and historic event at which Cardinal Cormac will be among the speakers and which will be a day of witness, music, drama, prayer and talks. Each Movement has been allocated a certain number of tickets, so contact the CCR office if you want to come and to be sure of yours (send **SAE to: CCR Centre, The Crypt, Our Lady of Dolours Church, 264 Fulham Road, London SW10 9EL**). **Tickets £12 each (cheques payable to "CREW TRUST")**.

Finally Bruce Yocum, who was at one of the very first charismatic prayer groups which met in the flat of Steve Clark, Ralph Martin, Jim Cavnar and Jerry Rauch at the university of Michigan, in the USA, reflects on what he has seen over the last forty plus years. Drawing on the reflections of Pope Benedict (when he was Cardinal Ratzinger) he puts the CCR into the context of the development of the Catholic Church since Vatican II, and reflects on the role of the CCR and the Ecclesial Movements in this.

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From Maintenance to Mission

(part 1 of 2)



Father Robert S. Rivers, CSP who is based in Boston, USA is the author of “From Maintenance to Mission”. He reflects on how we can encourage our parishes to become more missionary in outlook.

Evangelisation began anew in the Catholic Church with the Second Vatican Council and Paul VI's “On Evangelisation in the Modern World”. Its renewal continued with John Paul II and Benedict XVI. And now the newly elected Pope Francis holds high the banner of evangelisation. However, we have work to do if we are going to move from maintenance to mission in parishes and faith communities in the world.

Our experience in America helping parishes and faith communities move from maintenance to mission tells us that these efforts have been problematic. Over a period of ten years we have assisted parishes to become more missionary through the “ENVISION” planning process and its companion book “From Maintenance to Mission”. Too often we have seen limited results. Virtually all of these parish evangelising initiatives revert to thinly disguised returns to a Church that was. Despite our endeavors to move them to focus on mission, they repeatedly adopt goals such as: renovate the parish centre, offer a professionally-led religious education programme, establish a social events committee and develop youth ministry programmes and service opportunities.

Why do we continue to gather and fail to send?

But, why this failure? What happened? Why could these parishes not translate the exhilarating vision of “From Maintenance to Mission” and become inspired faith communities that passionately build the Kingdom of God and send committed disciples to do “Jesus work” in their neighbourhoods, work places and communities? Why do we continue to gather and fail to send?

Several commentators have pointed out how fundamentally different today's world is. In “The Great Emergence”, Phyllis Tickle demonstrates that Western churches face a cataclysmically changing society with an erosion of middle-class family values, a shift to an informational economy, a rise of globalisation and an increase in mobility. These trends impact us drastically, but most particularly those under the age of 45. Two-income families, the loss of the “traditional” stay-at-home mother and the disappearance

of time for at-home religious formation have rendered church life as we know it irrelevant for many.

Similarly, Robert Wuthnow's “After the Baby Boomers” details how churches experience a twofold challenge in engaging significant numbers of people between the ages of 20 and 45. Because younger adulthood is lengthening, younger adults postpone decisions about family and work: where one lives, whether one has children (and how many) and whom one socialises with. They now address these developmental tasks after they have “graduated” from the support and socialisation provided by society's institutions (including the Church). Additionally, their lives are replete with uncertainties (job security, national security) within a rapidly changing society (information technology, immigration and globalisation). In the face of these uncertainties they are “tinkerers,” constructing a religious world view with whatever is available. Despite the accuracy and relevance of these larger issues of faith and culture, our experience leads us to suggest a slightly different – and more fundamental – analysis. Though today's culture and society present us with an unprecedented challenge, adapting the structures and programmes of our parishes will not transform them into “missional” faith communities.

Our evangelisation efforts have the wrong target gathering never leads to mission

Our analysis is twofold. First our evangelisation efforts have had the wrong “target” – the parish or faith community. Virtually all Catholic ventures to develop mission (including the ones in which the authors have been involved!) are attempts to make the parish more missionary. By targeting the parish (and its programmes and ministries), we are gathering – either those who are already there or those we wish to attract. We have developed parish programmes of evangelisation. We have constructed programmes and ministries in the parish to which those outside, or on the periphery, might be drawn. Though it might be updated, or more energetic, it is the parish, and its ministries, which has our attention. And it is our experience that such an emphasis on gathering never leads to mission (sending).

Jack Jezreel (Congregations Magazine, “Gospel-Driven Communities”) makes it clear that too many churches focus exclusively on gathering. They concentrate the energies of the parish on gathering for worship, prayer, education, and social life, giving little weight to sending. He concludes that gathering-only communities soon become groups that are “puny expressions of the Gospel” which no longer even gather well. Our experience corroborates Jezreel's insight. We need to become a Church that

gathers and sends. As Jezreel says, “Gathering AND sending. Neither is optional.” In that same article, Jezreel gives several examples of gathering and sending: the Church of the Savior in Washington DC, an evangelical church in a Denver suburb, and a Portland, Oregon parish staffed by two Holy Cross priests.

Targeting evangelising initiatives on the parish leaves a parish stuck in gathering and unable to engage in missionary activity

But our experience leads us to a further observation. Targeting evangelising initiatives on the parish and its programmes/ministries leaves a parish “stuck” in gathering, immobilised and unable to engage in missionary activities. Unless evangelisation prioritises the creation of God's kingdom of justice and peace, unless it concentrates on overcoming poverty, violence, alienation, and other signs of the power of evil, it never gets to sending.

We are suggesting that the focus of evangelisation needs to be on Jesus and His mission to proclaim the reign of God; on the Jesus whose healing and preaching overcomes the effects of the evil one. Evangelisation must send people to follow Jesus, and only after this sending is it appropriate to gather – for formation, support, worship and fellowship. If we are to have gathering and sending, we must begin with sending. The second part of this article will detail some strategies to implement this approach.

The enemy is our mentality of “consumer Christianity”

The second part of our analysis directs us to our mentality. We have not yet faced the reality of the famous quote in the Pogo comic strip, “We have met the enemy – and he is us.” Specifically the enemy is our mentality of “consumer Christianity.” One on-line dictionary (dictionary.reference.com/browse/consumer?s=t) defines a consumer as “a person or organisation that uses a commodity or service.” Too often we approach Christianity and our parish as consumers shopping for a commodity or service.

Patrick Brennan, in his book “Re-Imagining the Parish”, critiques a consumer mind-set in the Church, fuelled by contemporary society in which we spend our time in the shopping mall, looking for what we need to live the good life. Michael White and Tom Corcoran in their book “Rebuilt” recount their struggle with the “dauntingly consumerist ‘me first’ [faith] community” of Church of the Nativity in suburban Baltimore, Maryland. These pastoral leaders highlight that too often we Church members expect to be served and take what we want from the Church and ignore the rest. The lesson they have learned is how difficult it is to be a missional Church when we, its members, are driven by consumerism. They remind

us: Christianity is not the provision of a commodity or service; mission is not about attracting people to a product; and believers in Jesus are not consumers.

Jesus calls us to be transformed from consumers into his disciples

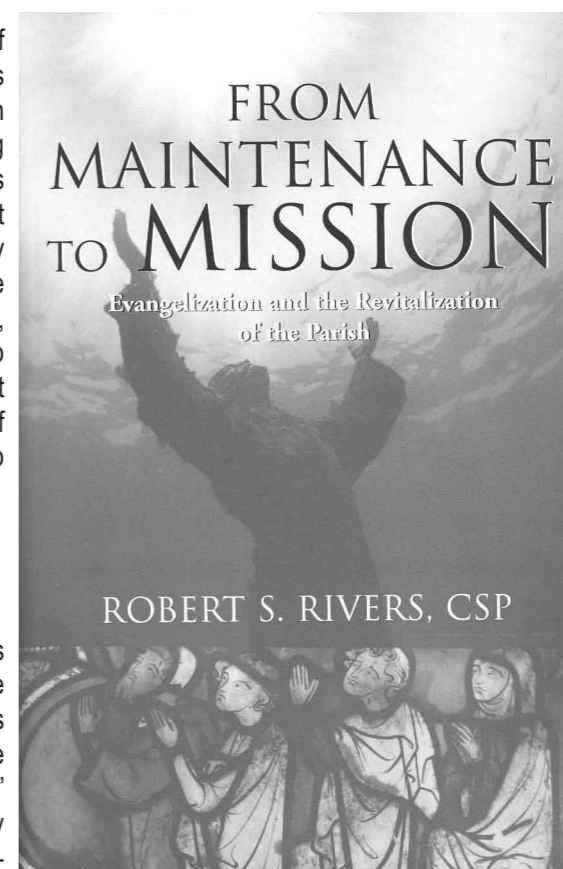
The second part of our analysis, then, is a challenge to undergo a conversion of heart – our hearts. Our self-definition must change. In today's world Jesus calls us to be transformed from consumers into his disciples. In point of fact, the only name for Christ's followers in the gospels is disciple (Bosch, Transforming Mission, p.73).

Unless we are ready to become disciples, our mission will fail. In reflecting on the missionary command in Matthew 28:19, “Go therefore and make disciples of all nations,” Bosch maintains “calling, discipleship and mission belong together” (p. 36).

How do we evangelisers live a life of discipleship? How do we go and make other disciples for the reign of God? How do we live the missional Church? There are many ways to be a disciple. The second part of this article will describe a few of these – those that might enable us to “disciple” in the 21st century. We will present there some suggested strategies for co-operating with the Lord by being disciples who also make disciples.

In closing, it is important to remember that there is only one reason we engage in movement from a “maintenance” church to a “mission” church: Jesus. The Jesus who proclaimed “the good news of God...saying, *‘the time is fulfilled, and the kingdom of God has come near.’*” (Mk 1:14-15) The Jesus who declared, “My Father is glorified by this, that you bear much fruit and become my disciples.” (Jn 15:8) It is

central for us to be joined to him who is the foundation of all we do, but especially evangelising; announcing the reign of God and making disciples. (Part II in the November/December issue)



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GOD AT THE BUS STOP



Ryan Service, a seminarian for the Archdiocese of Birmingham, shares his experiences of evangelising on city buses

Throughout the Acts of the Apostles we see and hear how public spaces, temples, road sides, gateways, all become the ground of faith and conversion. I wonder what it would have been like if there were bus stops at the time of Acts. Imagine the sheer evangelising potential. Why bus stops? I speak of bus stops because they have been the location of spontaneous evangelisation recently. While it might sound strange to think of public transport, especially buses, in relation to faith, the links are there. In Rome, for instance, at the election of Pope Francis buses were dressed in large images of the new Pope and even the bus tickets bore his image. Richard Dawkins and his new atheists raised money for a campaign on the buses in England with slogans such as: "There's probably no God. Now stop worrying and enjoy your life". Clearly buses matter. A bus is an important public space in which the message of faith can be shared. This has been my experience on the journey of faith so far. I'd like to share with you some examples of what we could call 'bus stopping Catholicism'.

Turning back to September 2010, the morning after Pope Benedict XVI left our shores, I remember the experience of relief and joy. Relief that all went well and sheer joy that the Pope was welcomed so lovingly by people beyond the Catholic community. As David Cameron emphasised, the Pope spoke not only to the millions of Catholics in the U.K. but to the nation at large. That morning I was waiting for the bus and reading a local newspaper. I don't normally buy the local paper, but on this occasion I couldn't resist it because on the front cover was a beautiful image of the Pope's beaming smile and with the simple words: "God bless you Birmingham." A middle aged woman sat next to me and I noticed she was stretching to read the front cover.

Sharing impressions of the papal visit

Not thinking anything of it I showed her the front page. A beautiful conversation and sharing unfolded. I asked her if she had seen any of the events. Surprised by this conversation starter she shared some of her impressions. In these brief moments we talked of the many people lining the streets in Scotland and London and the historic scenes in Westminster Abbey. This woman did not identify herself as a Catholic. Come to think of it, neither did I, but we shared a real sense of joy even after the event. The Pope's visit gave us this opportunity to experience something of the joy of faith, a faith that generates opinion. The bus even arrived on time too! At another bus stop. Having finished work mid-week I was

tired, hungry and waiting yet again for the bus home. There was a man who looked down and dejected. I don't think he was actually waiting for the bus. "How are you keeping?" I asked. After a few pleasantries I explained where I worked (in a religious house) and I noticed he had some knowledge of the Church. A wonderful faith sharing story emerged. He shared with me that while he does not go to Mass he goes to a central Catholic church to light a candle and to sit and "lift up my troubles to the Lord." The bus came before we could talk any further. In these moments there wasn't joy so much as a sense of communion.

Meeting Mormon preachers

Another city, another bus stop. I was on a parish placement at a large church near Sheffield. The bus stop to town is right outside the church car park and I was often there heading into town. Looking up from the bus shelter you can clearly see a large version of the Crucifixion with Our Lady and St. John either side. On one occasion I noticed two very smartly dressed young men, probably my own age, looking up at these statues. At first I thought they were business men, but then I noticed something about the name badges they were wearing. They were Mormon preachers. Not only were they labelling themselves as religious, they were at the bus stop! I couldn't help myself. We started talking about the statue and the scene as it's described in scripture. Launching straight into a talk about the role of Mary and the importance of scripture was not perhaps the easiest way into a discussion, but they were clearly drawn into this depiction. It had captured their imagination. "Do you know what that is?" I asked, knowingly. They replied that they did know who the figure on the Cross was but they weren't sure about the others. Two sentences in and we were discussing Saint John's Gospel.

After a day on placement I was rather tired and looking forward to some 'me time'. I realised, however, that God wanted something different and with these individuals looking up at that scene I couldn't resist the opportunity. The more we talked, the more similar we realised we were: we were all young men in formation for ministry. We ended up taking the bus into town together and comparing aspects of our Faith. The conversation was challenging and direct; each respecting the knowledge of the other. I do wonder what some of the other passengers must of thought of us. From sharp dialogue to gentle jokes, by the time we arrived in the town centre we simply shook hands, offered to pray for each other, and carried on our way. The Lord has ways of making the mundane fruitful. What could have been a few minutes simply texting away, moaning about the bus times, or keeping sheltered from the wind and rain, was transformed into an encounter with the other: an encounter with the living Christ in sharing the gift of Faith.

EVANGELISATION V

PUTTING IT INTO PRACTICE



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

SHARING YOUR OWN STORY

The man stood on the busiest street in the centre of Dublin giving out bibles. Not the most likely candidate to attract a young person into a conversation about God. I was already on a mission – to find the perfect pair of heels to finish an outfit for my big night out. But something about him caught my attention, and to my surprise I found myself returning again and again through the afternoon to chat for 'just a minute'. Before I knew it we had talked for a couple of hours, and in between my forays to the surrounding shoe boutiques, he shared his story with me.

I certainly wouldn't have admitted it, but I was already disillusioned with the false promises of my pleasure-seeking atheistic lifestyle. I went away without making any commitment, or even giving him much sign that his story had had any effect on me, but in fact he had supplied the missing piece of the jigsaw for me. For months I had been thinking about Christianity, a nice idea, but it seemed to me that no one I knew really lived it out, no matter how much lip service they paid to it. (You'll notice I've a tendency to be judgemental!) He shared a simple story of letting Jesus into his life, returning to the sacraments, finding joy in prayer, and seeing God at work in all sorts of ways. It wasn't his eloquence which spoke to me, but his sincerity. I can argue with the best of them, but what was there to argue with in this? This was his story; I could take it or leave it. Within a few months I had returned to faith, and I never forgot the debt I owed to the guy with the bibles.

Sharing our story is one of the most effective ways we have to evangelise. It might be the story of when we first got to know God, or it could be just some little thing God did for us last week. If we are walking with Jesus we will always have something to talk about. Sometimes people think if they haven't got a big dramatic testimony – axe murderer becomes trappist monk – then there is no point sharing their story. Don't forget that extraordinary things happen very rarely, it is the joy of living with Jesus simply, day by day in an 'ordinary' way that is the reality for most of us. So we should not be afraid to talk about our friendship with God in the simple things of life. It does help to be able to tell your story straight. Most people are put off by long rambling sermons, which don't seem to be heading for any conclusion. Let people ask you for more, rather than be waiting for the moment when they can politely but firmly get away.

- **You've probably learnt this in school** – every story has a beginning, a middle and an end.
- **Start at the beginning:** 'Well, at that time I was a major drug dealer...' or 'I was sitting in Mass feeling bored and unable to pray...'
- **Tell what sparked a change:** 'So this bloke asked if I thought I would go to heaven when I died...' or 'I decided to tell God that I was bored with praying and that this was the only thing I could think of to say to Him...'
- **End up with what God did to resolve the situation...** 'And I reckoned there might be a problem with what I was doing and going to heaven, so I went to find a priest...' or 'After I told God I didn't know what to say, I felt in my heart he was asking me not to say anything but to listen to him for a while. And that got really interesting...'
- **So keep it simple,** no wandering off, and stick to just one thread of your story at a time.

ACTION PLAN

- **Practice with your Christian friends** – it can make a great addition to a night at the prayer meeting. You can have a testimony night. Ask people to prepare something and share it – but give them a time limit and enforce it. Three minutes maximum!
- **Look out for those opportunities** in conversations to share something that has happened to you. Ask the Holy Spirit to show you what is needed and appropriate.

Scripture to ponder

Revelation 12:10.11 Consider the importance of testimony in the lives of the Saints.

Further reading suggestions

Build yourself up in the Faith by regularly reading other people's stories. You will find many different types in Christian bookstores and online.

Read CCC 904 -905

Rosemary's website www.rosemaryswords.com

The challenge of being a young Catholic in the 21st Century



Anna Gibbs is a student from Bromley who had a working experience at the CCR Centre.

'Do you think that you will remain a Catholic for your entire life?' This was the question that I posed to a group of my peers, and they all shared the same hope as I do – 'I hope that I will be able to maintain a strong enough Faith to enable me to remain a Catholic until the day that I die.' For me, this is both to do with the way that I, now aged fifteen, have been brought up, the second youngest of four, by my parents, who are committed Catholics, and also the school which I have attended for five years, Coloma Convent Girls' School in Croydon.

At the end of year eleven, just before starting the sixth form, we are all encouraged to go on work experience. Whilst my classmates were off to work in Sainsbury's and Insurance firms, I came to Goodnews for a week, and got to write this article. All of the other companies I applied to turned me down, but perhaps God made this happen for a reason! It has been very interesting and enlightening to be here. I gained a great insight in just one day into both the prominence of the presence of the Holy Spirit in the Catholic faith, and the pressures of running a publication. At the editorial meeting, we sang hymns and discussed miracles, something which I highly doubt that my friend in Sainsbury's was doing on her first Monday of work experience!

I was worried I would have been seen as uncool

However, it is easier said than done to be a young Catholic today and I didn't always feel so confident about my Faith. A few years ago, I wouldn't have admitted the strength of my Faith to my friends, I was at that awkward stage in which you are not really a child anymore, but not yet quite a teenager either, and I was worried that I would have been seen as uncool. In the same way, I found it hard to admit that I still wanted to go to church every Sunday. Instead I would smirk with others when I spoke of my experiences of Altar Servers' camp in the summer holidays, as if to agree that it was the very height of uncool. I also remember untagging myself in embarrassment from Facebook photos from the Servers' camp which showed the smiley priests and the chapel, as I felt it was just not the type of thing that 'cool' people were seen at, despite the fact that I had loved every minute of my time there.

I think that being considered 'cool' and 'fitting in' are crucial for most teenagers, although perhaps not all (lucky things!) and it seems hard to combine this with religion and church. One of the teenage

bloggers whose posts I enjoy reading, for example, considers Christianity really 'antiquated'. This out-of-date reputation that seems to have arisen regarding the Church and its teachings is echoed in my research amongst some of my peers. One friend who answered my questions feels that social media and politics 'give a bad and unfair view of Christianity, as they infer that Christianity is very restricting and generally boring and old'. My cousin agrees with this, although he feels 'our views are not well understood by the media and by most politicians and that's why they can sometimes be so dismissive of Christian values'. At first, for me, it seemed that you have to make a choice between religion and fun (i.e. enjoying 'ordinary' teenage interests such as internet-surfing, shopping and music). However, when I started to just be myself, I found that you can actually mix the two and have the best of both worlds. I can share advice with those who have problems, good news and beautiful pictures with others on the internet, and use the creativity that God has given me in a positive way. Finding inspiring and positive music can help you strengthen your beliefs (and by this I don't just mean 'Shine Jesus Shine').

"Warm" better than "cool"

This has made me capable of enjoying listening to non religious music which nevertheless has a positive uplifting theme and avoids negative or sexualised messages leading to guilty or uncomfortable feelings. Church can be 'cool', I believe, although perhaps this word is not quite the right one to use, as it sounds cold and empty. Perhaps 'warm' would suit the joyful, caring personality that can be nurtured by learning more about Jesus, who doesn't care how popular or fashionable you are, but loves the real you.

It has become almost a standing joke with some peers that I love my school and its ethos (although I am definitely not alone in this). Some pupils however think Catholic beliefs are overly religious, bigoted and strict. Others give the impression that looking down on the Catholic values makes them appear 'cooler', more mature and sophisticated. Society seems to give the impression alcohol, foul language, meaningless relationships, drugs and money are key in living a good life. I have realised however that the only way to true happiness is through God. I realised that when I tried to fit in with everybody else it just made me unhappy. I remember a couple of years ago, for example, I tried to copy the negative, complaining way of speaking that some of my peers have. I just felt a terrible sense of guilt which took away my joy, as I knew that Jesus would not have walked around speaking in such a way. I have found that I was not alone in this. Some friends admitted to me in private that they did not like to hear this kind of language



Photo © Westminster Diocese - Pilgrim from Westminster Diocese going to World Youth Day in Rio 2013

either. Thus I felt less alone in choosing not to behave in this way, which I had thought was perhaps childish. Now I realise that it was not me who was being immature.

There was a rumour which apparently made its way around my year group that I am planning on becoming a nun in the future. This made me chuckle. I have discussed it, and not completely ruled it out as an option (and yes I do love the film The Sound of Music!). The reason this made me laugh is that it is such an uncommon thing that nowadays, even the slightest consideration of taking such a step becomes the shocking subject of conversation (even more shocking than hearing about under-age pregnancy!) This puzzles me, especially as I attend a Catholic school. However, I do not consider this reaction is due to any fault of my school, which has actually greatly helped to inform and strengthen my Faith and that of many others, but is due to the influences of an increasingly secular world. One friend told me 'I believe Coloma has deepened my Faith as before, my thoughts of religion were just about going to church, however Coloma has taught us that there are different ways to get through to God'.

I feel that many of my contemporaries who have replied to my questions do possess a strong Faith, but some are maybe hiding their true beliefs publicly. One friend confided her thoughts to me, saying 'I think most teenagers feel ashamed to admit their faith. Maybe if the Church organised more social events where children can meet other children with the same beliefs then they wouldn't feel alone and ashamed. They would know that they aren't the only ones.' This has made me realise that there are actually a lot of young Catholics who are firm in their beliefs. It is hard for us to be open about this and stick together, however, because we are too shy and afraid of appearing as what in the eyes of society, our classmates and friends is considered 'uncool'. Perhaps if the Church communities provided more support for their young members, we would gain more confidence in and knowledge about our Faith and how to express it. Then we would not feel the

need to become different people around those with contrasting beliefs or senses of humour to ours, simply to fit in.

Why are we so ashamed?

I can't understand why there is so much pressure to be ashamed about our Christian Faith. Why are we ashamed? Is trying to be kind and praying with good intentions for others, a shameful thing? Should we feel shame at hoping to be with Jesus in heaven after we pass from this life? Are things such as being materialistic, taking illegal drugs or being disrespectful or rude to others not things which people should feel ashamed of, instead of caring about others and trying to be joyful?

Having said this, as Christians, we do not want to put others off by being overly preachy and closed to other opinions, so we must work out a balance. I have found this to be a challenge; therefore, having more youth groups would be beneficial. As a friend said, 'it would be nice if there was a social club so that we could feel like more of a community instead of just having the hour on Sunday for Mass'. Perhaps even a website where young people could search for answers to their questions would help.

Overall, I think perhaps the Faith of today's young Catholics is deeper and stronger than many older Catholics might think. I feel that after discussing this with some of my peers that its expression needs to be encouraged and not hidden behind what is seen as cool and acceptable behaviour today. We shouldn't feel embarrassed or ashamed at holding different views to the secular society. This would enable us to live our Faith daily, instead of seeing it as a separate thing in our day to day lives, as some interviewed peers felt was sometimes the case. Perhaps then the future of the Church would not be seen as such a lost cause by my generation any more.

VATICAN II

and LUMEN GENTIUM

Father Jim McManus C.Ss.R is a Redemptorist priest, a retreat leader and author of many books on spirituality. He reflects on Lumen Gentium, one of the four key documents of the Vatican II Council.

Vatican II's Constitution on the Church gives us the shortest, the oldest and the best definition of the Church: ***"The Church is a people made one with the unity of the Father, the Son and the Holy Spirit"***. The Vatican Council made it very clear that when we say Church we say people, the People of God.

The Church is a sacrament

A very striking description of the Church in Lumen Gentium is this: ***"The Church is in the nature of a Sacrament – a sign and instrument of unity among all people"***. We pray for the manifestation of this sacramental reality in every Mass when we say, "Humbly we pray that, partaking of the Body and Blood of Christ, we may be gathered into one by the Holy Spirit". We pray that the very essence of the Church, our communion with one another, becomes a visible reality. The Church at its very core is the mystery of our union with Christ and our communion with one another. This is the work of the Spirit: ***"By communicating his Spirit, Christ mystically constitutes as his body those brothers and sisters who are called together from every nation"***. And, in that sacramental unity of faith and love the Holy Spirit endows the Church ***"with various hierarchical and charismatic gifts"***.

Equality within the Church

Lumen Gentium makes clear that the Church is a community of equals, sharing equally in the gift of salvation and the call to holiness ***"In the Church not everyone walks along the same path, yet all are called to holiness and have obtained an equal privilege of faith through the justice of God"***. Our Baptism makes each of us a sharer in the divine nature. We all share in the common call to holiness. As Lumen Gentium says, ***"All Christians in whatever state or walk of life are called to the fullness of Christian life and to the perfection of charity"***. This is the true equality which is the mark of the Church. We are not called to do

the same kind of service or ministry in the Church, but we are all called to the same salvation and holiness of life in the Church.

Gifts that differ

Equality does not mean sameness. We are one body, as St. Paul said, made up of many members. Each member has his or her own particular charism or gift of the Spirit. Vatican II clearly set forth the 'charismatic nature' of this equality and these gifts. Some years before we had the experience of Charismatic Renewal, Lumen Gentium called attention to the presence of these charismatic gifts: ***"It is not only through the sacraments and the ministries that the Holy Spirit makes the people holy, leads them and enriches them with his virtues. Allotting his gifts "at will to each individual" (1 Cor 12:11), he also distributes special graces among the faithful of every rank. By these gifts, he makes them fit and ready to undertake various tasks and offices for the renewal and building up of the church, as it is written, "the manifestation of the Spirit is given to everyone for profit". (1 Cor 12:7). Whether these charisms are very remarkable or more simple and widely diffused, they are to be received with thanksgiving and consolation since they are primarily suited to and useful for the needs of the Church"***. That long quotation gives us the definitive teaching of Vatican II on the charismatic endowment of each member of the Church.

Institutional and charismatic

Vatican II's teaching on the charismatic gifts in the Constitution on the Church prepared the ground for what we call "charismatic renewal", that transforming grace that millions of Catholic men and women have received in every continent, as they opened their lives to "Baptism in the Spirit", to the fanning into flame of the gifts that they received in their baptism. But Vatican II also has clear teaching on the institutional structure of the Church which Christ established when he chose his twelve apostles and said to Peter ***"upon this rock I will build my Church"*** (Mt 16:18). The institutional structure of the Church is as much a gift of the Holy Spirit as the charismatic structure. We have to resist any attempt to see one as being in opposition to the other. The Gospels highlight the prayer and discernment that Jesus brought to his choice of the apostles.

St. Luke writes, ***"Now it happened in those days that he went onto a mountain to pray; he spent the whole night in prayer to God. When day came he summoned his disciples and picked out twelve of them; he called them "apostles". (Luke 6: 12 – 14)***. St. Luke also tells us that Jesus ***"chose the apostles through the power of the Holy Spirit"*** (Acts 1: 1). These Apostles, endowed with Christ's own authority, became the foundation of the Church. As Lumen Gentium teaches, ***"These apostles he constituted in the form of a college or permanent assembly, at the head of which he placed Peter, chosen from amongst them"***.

Controversy

The Reformation Churches in the 16th Century denied the Catholic doctrine of the Priesthood. As Sr. Sara Butler writes, "According to the Reformers, the priesthood of the New Testament belongs either to the Lord Jesus (see Hebrews 5:10) or to the Christian community as a whole. They recognized that Christ instituted a ministry of word and sacrament (Baptism and the Lord's Supper), but regarded the ordination that entrusts a person with this ministry as a rite instituted by the Church." Consequently, the Church, in their view, is free to make whatever changes she wishes to this rite. The Catholic Church believes that Ordination is a sacrament, instituted by Christ, which configures the person to Christ the High Priest. The Catholic priest acts in the name of Christ, our High Priest and not just in the name of the community. It is for this reason alone, and not for any misogynistic reasons, that the Catholic Church says she is bound by Christ's own choice of men for the priesthood.

The Gift of Christ's Teaching authority

Lumen Gentium makes it very clear that Christ has given His teaching authority to the Church: ***"This sacred synod teaches that the bishops have by divine institution taken the place of the apostles as pastors of the church in such a way that whoever hears them hears Christ and whoever rejects them rejects Christ and him who sent him"*** (see Luke 10:16). Christ gave the Twelve and their successors, the Pope and Bishops, authority to teach in his name. This gift enables the Church to faithfully proclaim the truth of the Gospel and not be swayed by the

passing fashions of each age. Our age demands that the Church's teaching comes into line with its current fashions: divorce and remarriage, sex before marriage, approval of the contraceptive mentality, abortion, same sex marriage etc. Because the Catholic Church teaches with the authority of Christ she alone stands out and says that none of these current fashions can be reconciled with the Gospel of Jesus Christ. A participant in a conference I was giving in Chicago in September 2012 had been a Lutheran bishop for several years in Canada. He is now a Catholic priest. He said, "I was brought up to believe that the Reformation was rooted in the Scriptures. It became painfully clear to me that, because the Lutheran Church has no teaching authority which enables it to say what the Scriptures mean, people can and do believe whatever they wish. The Catholic Church alone has remained true to Christ's teaching". The Church has remained true to Christ's teaching because, as Vatican II made very clear in Lumen Gentium, she is endowed by Christ with his own authority to teach and proclaim the Gospel in his name.

Why does the Church exist?

Pope Paul VI answered this question with the simple and clear answer: "the Church exists to evangelise". In his memorable apostolic Exhortation on "Evangelisation in the Modern World" (EN) in 1975 he reminded us that the aim of the Second Vatican Council was "to make the Church of the 20th Century ever better fitted for proclaiming the Gospel to the people of the twentieth century" and he looked forward to "a new period of evangelisation". He wrote: "Evangelising is in fact the grace and vocation proper to the Church, her deepest identity. She exists to evangelize", (EN). Blessed John Paul in one of his great encyclicals further developed this theme: "The effectiveness of the Church's organisations, movements, parishes and apostolic works must be measured in the light of this missionary imperative. Only by becoming missionary will the Christian community be able to overcome its internal divisions and tensions, and rediscover its unity and its strength of faith". (Redemptoris Missio).

Evangelical objectives of Vatican II are becoming clearer as the Church embarks on the road of the New Evangelization. (All quotes from "Lumen Gentium" unless otherwise stated).



SETTING THE CAPTIVES FREE



Dogie Hunter shares his personal witness and how the Lord has helped him to grow in his understanding of the role of deliverance in prayer ministry which he and his wife,

Margaret are involved in.

In Mark 16 v 15-20, Jesus said we must proclaim the Good News and He promises that among the signs which will follow this is; *"In my name they will drive out demons....."*

About 20 years ago I read a book by Francis MacNutt, "The Prayer That Heals". The book had a profound effect upon me and I came to believe that Jesus heals today just as He did over 2000 years ago and I couldn't wait to try it. At that time my mother had some health problems so I decided that I would pray for healing with her. Each time I prayed with her she got better. It worked! At that time Jesus became so real in my life and I realise now that unknowingly I had received Baptism in the Holy Spirit. My wife Margaret was becoming increasingly concerned about me but fortunately a friend introduced me to a Day of Renewal where various charisms of the Holy Spirit were in evidence and I

felt immediately at home. To my immense relief, I realised that in fact what I was experiencing, should be the 'normal experience' of every Catholic.

The Lord soon put us to work

When we begin to live out our life in the Spirit, the Lord soon puts us to work as there is a distinct shortage of labourers in his vineyard! A group of us formed a ministry called The Tent of Divine Mercy Healing Ministry which I was asked to lead. We meet on the first Saturday of each month at Carfin, Scotland's Marian Shrine, where we have an afternoon of praise and prayer ministry attracting up to 100 people each month. Over the years we have been privileged to witness the Lord at work in many people's lives.

After a long spiritual journey Margaret was baptised in the Holy Spirit through the Alpha course and was received into the Roman Catholic Church along with our younger son. For the first time in my married life, I experienced the joy of having a Catholic family. At long last we could journey together, praying, learning and ministering. Margaret and I had attended five New Dawn conferences at Walsingham and felt strongly that the Lord wanted to extend this wonderful grace to Scotland. After speaking

to Myles Dempsey (the founder of New Dawn) we got together with Margaret Duncan, Canon Willie Fraser, and Fr Keith Herrera, to start New Dawn in Scotland. We had our 4th Conference this summer and what a grace for Scotland it is proving to be. But of course we still come to New Dawn in Walsingham which we consider to be our 'parent' conference. Through our parish prayer group, Tent of Divine Mercy Healing Ministry and New Dawn in Scotland, I have been privileged to serve and teach others about the wonderful ministry of healing, organising days or weekends for these ministries. For many years now we have been praying with people for healing, always seeking the Lord's leading as to which area of a person's life He wishes to heal.

Many people need inner healing

Whilst a healthy body is desirable, what many people need is inner healing; freedom from fears, anxieties, addictive or compulsive behaviour or deep seated emotional problems. Our desire is to see people completely set free. Jesus said that he had come to 'set the captives free' (Luke 4:18) and I believe that this still holds true today.

I had never prayed for the gift of deliverance and it is not something we were originally generally keen to be involved with. The Lord very gently encouraged us into this wonderful ministry, however, and taught us that as long as we are obedient to Him, there is nothing to fear *"for He who is in us is greater than he who is in the world"* (1 John 4:4). At long last we were shown a vital key to unlocking the problems afflicting so many of those who came to us for prayer.

It would be wrong to suggest that everyone with depression, emotional or mental illness has some form of unclean spirit. But when we have discerned that it was an evil spirit which was at the root of a person's problems, and in the name of Jesus of Nazareth have commanded it to leave, we have been humbled and amazed to see the effect this has had on the individual's life. To witness them walking in freedom afterwards is such a joy and a privilege.

Role of Sacrament of Reconciliation in deliverance

Many people confuse deliverance with exorcism. Exorcism is only performed where an individual is actually possessed. This is extremely rare, and is only carried out by a priest appointed by a bishop. Deliverance on the other hand is when a person is oppressed by an evil spirit. This is often manifested in a person's life by feelings of self-hatred, low self-esteem, extreme fears and anxieties, uncontrollable anger or lust or recurring habitual sin which the person cannot seem to break free of, despite frequent confession. When a spirit is identified, prayer for deliverance is usually effective although it may require more than one prayer session before the person is totally set free. We always recommend to people too that as well as prayer that the person receives the Sacrament of Reconciliation regularly and make any lifestyle changes which may be necessary to maintain their spiritual health. I believe that if we do undertake prayers for deliverance it is important that we fast and pray beforehand and, if possible, have prayer back up as well as praying for our own spiritual protection

and cleansing. We are learning all the time and it is important to have a teachable spirit. I believe that the Lord can't work through us if there is a spirit of pride within us and it is important that we also regularly benefit from the Sacrament of Reconciliation and spend time in front of Blessed Sacrament. We are reminded in James' epistle *"Surrender to God then; resist the devil, and he will run away from you. The nearer you go to God, the nearer God will come to you."* (James 3:7-8)

Where do we send those we suspect are seriously afflicted by evil spirits?

Today in the UK, society is rapidly changing with social problems never witnessed before and there are no Catholic facilities where we can send those we suspect that are seriously afflicted by evil spirits. I would dearly love to see the establishment of a School for Catholic Evangelisation, Healing and Deliverance so that people can receive a balanced teaching and training in these areas. We must help people to see that the devil is a real entity who in the words of Jesus is out to *"kill, steal and destroy"* in contrast to Jesus who wants us to have *"life in abundance"* (John 10:10). The good news is that Jesus has won the victory and He has equipped us to deal with the wiles of the enemy (Ephesians 6:10). *Jesus is the same yesterday, today and forever* (Hebrews 13:8) Praise God!

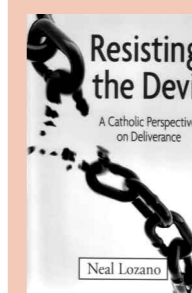
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Rivers of Life



Bruce Yocum, who was there when the Charismatic Renewal first hit the Catholic Church in the 1960s, reflects on its relationship with the other Ecclesial Movements and Communities.

In the November/December 2012 issue of GoodNews I spoke about the remarkable words of Joseph Ratzinger in 1969 regarding the future of the Church, and especially of the Church in Europe. In the light of what has happened in the more than forty years since he wrote those words, we must regard them as prophetic. The Church has certainly been passing through “terrific upheavals.” Yet even in the face of these upheavals, Joseph Ratzinger remained convinced that what would emerge was a Church renewed: “But I am equally certain about what will remain at the end: not the Church of the political cult, which is dead already, but the Church of Faith. She may well no longer be the dominant social power to the extent that she was until recently; but she will enjoy a fresh blossoming and be seen as man’s home, where he will find life and hope beyond death.”

New movements and communities are gifts of God to help re-invigorate the Church in the face of contemporary challenges

Twenty years after the paragraph above was published, Joseph Ratzinger was a Cardinal, and Prefect of the Congregation for the Doctrine of the Faith - a development I am certain that he had never anticipated. As Prefect, he presented a remarkable address in 1998 to the representatives of “new movements and communities.” [The address can be found in several places on the web, including www.secondspring.co.uk/articles/ratzinger.htm.]

The address is lengthy, serious and at times a bit difficult to follow because he is attempting to balance a variety of important theological considerations. Nevertheless there is a simple core message: these new movements and communities are gifts of God to the Church precisely at this moment to help re-invigorate the Church in the face of contemporary challenges. In other words, these new realities are a part of the “fresh blossoming” that he had predicted in 1969. Cardinal Ratzinger begins his address by quoting Pope John Paul II’s words from the encyclical Redemptoris Missio:

‘Within the Church, there are various types of services, functions, ministries and ways of promoting the Christian life. I call to mind, as a new development occurring in many churches in recent times, the rapid growth of “ecclesial movements” filled with missionary dynamism. When these movements humbly seek to become part of the life of local churches and are welcomed by bishops and priests within diocesan and parish structures, they represent a true

gift of God both for new evangelisation and for missionary activity properly so-called. I therefore recommend that they be spread and that they be used to give fresh energy, especially among young people, to the Christian life and to evangelisation, within a pluralistic view of the ways in which Christians can associate and express themselves’.

Every interruption of the Holy Spirit always upsets human plans.

Cardinal Ratzinger then goes on to describe the disappointment many experienced in the immediate aftermath of the Council, and the surprising “irruption” (that is the word he uses) of the Holy Spirit through the new movements and communities. “Karl Rahner and others were speaking of a winter in the Church. And it did seem that, after the great blossoming of the Council, frost was creeping instead of springtime, and that exhaustion was replacing dynamism.... Had not the Church in fact become worn-out and dispirited after so many debates and so much searching for new structures? What Rahner was saying was perfectly understandable. It put into words an experience that we were all having. But suddenly here was something that no one had planned. Here the Holy Spirit himself had, so to speak, taken the floor. The faith was reawakening precisely among the young, who embraced it without *ifs, ands, or buts*, without escape hatches and loopholes, and who experienced it in its totality as a precious, life-giving gift. To be sure, many people felt that this interfered with their intellectual discussions or their models for redesigning a completely different Church in their own image—how could it be otherwise? Every irruption of the Holy Spirit always upsets human plans.”

How the new movements fit in the permanent structures of the Church’s life

Cardinal Ratzinger goes on then to discuss some of the problems and challenges faced by these new movements, the “childhood diseases” that they have had to overcome, and most particularly how they “fit” in the “permanent structures of the Church’s life.” After working carefully through some of the issues surrounding this “fit” he concludes “What should remain at the conclusion of all these considerations is, above all, gratitude and joy. Gratitude that the Holy Spirit is very evidently at work in the Church and gives it new gifts even today, gifts through which it relives the joy of its youth (Ps 42:4, Vulgate). Gratitude for many people, young and old, who accept God’s call and joyfully enter into the service of the gospel without looking back. Gratitude for the bishops who open themselves to the new paths, create room for them in the local churches, and struggle patiently with them in order to overcome their one-sided tendencies and to guide them to the right form.”

Attending the first charismatic prayer meeting in 1968

I hesitate to confess it, but I am so old that I was around at the beginning of Charismatic Renewal in the Catholic Church. It was an extraordinary, exhilarating time. When I attended my first charismatic prayer meeting on March 8 1968, in the apartment of Steve Clark, Ralph Martin, Jim Cavnar and Jerry Rauch (who were all at that time working for St. Mary’s parish at the University of Michigan) there were perhaps a dozen people attending. By the end of February - three weeks later - there were 90! By May there were 300 or more attending every Thursday night. By 1969, only two years after the earliest Catholic charismatic prayer groups began, the Bishops of the United States issued a statement in support of the Movement. This was a sign and a wonder: bishops never do anything so quickly! The Renewal was spreading worldwide with a rapidity that was head-turning. Within the first few years the Renewal had become a far-flung international phenomenon, with rapidly growing centres in Europe, Latin America, Asia, the South Pacific and Africa. New Covenant magazine was being mailed throughout the world. The national conferences in the United States had become so large they were being held in the football stadium at the University of Notre Dame.

Crossing ecumenical boundaries creating a grass roots ecumenical movement

Not only was the Renewal crossing national boundaries, it was crossing ecumenical boundaries, creating a grass roots ecumenical movement. Under the masterful leadership of Dr. Kevin Ranaghan, a very broad-based ecumenical committee prepared and led an ecumenical conference of over 60,000 in Kansas City in 1977. Back in those years I often went camping in the springtime in the mountains of North Carolina and Tennessee, where melting late winter snow and spring showers can turn the many steeply tumbling mountain rivers into raging torrents. The current was often so swift and strong that if one attempted to cross, even where the water was only waist deep, one could be swept away downstream. That was often for me an image of what had happened in the Renewal. I, and many millions of others, had been caught up in the powerful current of this new work of God. These racing rivers are landscapechanging - pushing around boulders and breaking down banks, transforming the mountainsides.

Not the only river on the mountain

In those early days the current of charismatic renewal had such a strong hold upon my life that I thought that it was what God was doing in the Church. When a mountain river gets a good ways down the mountain it becomes deeper, broader, even more powerful but less violent. After the charismatic renewal had become an accepted and ubiquitous aspect of the life of the Church I began to notice that it was not the only river on the mountain! There were in fact hundreds of these powerful currents: Neocatechumenal Way, Focolare, St. Egidio movement, Communion and Liberation, Cursillo and many, many more - I have not even mentioned the many new Movements in Germany, for example. They are all new, all products of the work of the Holy Spirit in the Church in the 20th century. We rightly appreciate the great work of God that is the



Charismatic Renewal. But when we lift up our heads out of the roaring, rushing waters of the action of God that has formed us and carried us, we see that we are one of many powerful currents rushing along, many other new forms of life in the Church which began contemporaneously with us and are both like us and differ from us. I had the great privilege of attending Stuttgart 2007, a gathering of leaders of more than 250 “new Communities and Movements” just from Europe, all beginning within the last 50 years. The Stuttgart gathering was also ecumenical. It was a follow up to the meeting of new Roman Catholic movements that had been called together by Pope John Paul II, but in recognition that we are all caught up in a great movement of the Holy Spirit many new Protestant and Anglican groups were also invited, not only to attend, but to help lead and form the gathering. As all these rivers of God’s life and action go crashing and racing along they are transforming the landscape of the Church.

The Unique calling of the Charismatic Renewal

The Charismatic Renewal was born in the 20th century as were these many other new Ecclesial Movements. But there is a difference, and an important one. All of the other Ecclesial Movements are a response to a specific call from God given to some individual or group, a call to follow and serve Christ in a particular manner. With that call comes, necessarily, a particular structure, way of life and mission. The Focolare, to be true to the call they have received, cannot live like the San Egidio community.

The CCR is not a response to a particular call from God, but is a universal gift to the Church. Or perhaps it is better to say that what is essential to Charismatic Renewal, the grace of God which we refer to as being “baptised in the Spirit” is a universal gift. Whereas the Focolare cannot be San Egidio and still be true to their call, they can be charismatic, and not only be true to their call, but even more equipped to live out that call. In that sense the Renewal is like salt, which can be added to almost anything and bring out more fully the characteristics of that “anything”.

Many people are put off by some aspects of Charismatic Renewal. A good friend of mine, Abbot of a Benedictine monastery, refers to expressive charismatic prayer as “changing light bulbs” because that’s what he thinks of when he sees people with their hands in the air! We need to live out this great gift that God has given in Renewal through the Holy Spirit in such a way that many, many others, in whatever movement or association in the Church, can see what God does through it, and so embrace it for themselves.

GO AND MAKE DISCIPLES OF ALL NATIONS

by Michelle Moran



The theme for this year's WYD in Brazil had a particular appeal since the Latin American bishops' conference have been promoting the call to become 'disciples and missionaries' over the last few years. Therefore many of the young people had the opportunity to engage in some mission work prior to the event. The CCR hosted mission projects in universities, in the Amazon region with the poor and outreaches on the beaches. The event became the WYD of two popes designed by Pope Benedict and lived by Pope Francis as his first trip to Latin America since becoming Pope. Brazil has the largest Catholic population in the world and it was wonderful for the event to be presided over by a Pope who knows the Latino culture so well. There was an atmosphere of elation and excitement punctuated by some profoundly spiritual moments.

Charismatic Renewal is very strong in Brazil and there are many young people involved. I was with one of the archbishops, Don Alberto Taveira who is a good friend of the Renewal. In his catechesis session, he gave a testimony to being a student in the 1960's sharing in the aspirations of that generation to change the world. Making connections with the recent student protests in Brazil, he said we have to aspire to change the world and this is only possible in and through the Lord.

Pope Francis was delighting everyone especially through his desire to be with the people and to meet and greet as many as possible. He seemed to have so much energy and stamina not only getting through the

official programme but also instigating other meetings like a special gathering of Argentinian youth and a visit to one of the poorest communities on the outskirts of Rio. Throughout most of the visit there was heavy rain and quite cool temperatures. In fact the venue for the Vigil and final Mass had to be moved due to flooding. However, maybe it was prophetic that more than 3 million young people gathered for a 5 hour vigil with adoration and celebrated Mass on Copacabana beach which is usually the place for more hedonistic pursuits. During the Vigil two of the young people giving testimony were from CCR. A young man spoke very powerfully about coming to know in a deeper way the power of the cross since he had an accident that left him paralysed and in a wheelchair. During his sharing/preaching you could see that the Holy Father and several of the Bishops were very moved by what he shared. There was also a young woman who shared about her life and that of her family being totally transformed after she attended a healing and deliverance meeting led by a priest.

During the colourful Vigil there were many moments of song, theatre and testimony. However during the adoration time it was wonderful to see 3 million people knelt in almost silence

before the Lord. This vibrancy and depth of faith is one of the reasons why I love Brazil and why I am sure that this WYD will go down in history not just as one of the largest gatherings with Pope Francis but as one of the most moving and fruitful encounters with the youth of the world.

To view the events go to wydcentral.org/prayer-vigil-rio-2013/ but if you have problems just google wydcentral.org/prayer-vigil-rio-2013



Left to right: Don Alberto and Michelle Moran

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SPECIAL EVENT KOLBE'S GIFT 1st-5th Oct The Leicester Square Theatre, 5 Leicester Place, London WC2H 7BH. Box office 08448 733433

STEVE MURRAY MIME ARTIST – gospel mimes & ministry for schools/parishes/conferences. Write to **BEHOLD MINSITRIES**, 1 Church Green, Roxwell, Essex, CM1 4NZ. E: behold@btinternet.com tel 07967 043287 or 01245 248584

COMMUNITIES

ALABARE HOUSE OF PRAYER Ecumenical lay community in Salisbury. Groups/individual retreat. Details: John Proctor, 15 Tollgate Road, Salisbury, SP1 2JA tel/fax 01722 340206 or 501586 www.alabare.org

CENACOLO COMMUNITY - Support prayer groups for those affected by family members being involved in drugs. Meetings in Liverpool, Coventry, Birmingham, London and Brighton. Cenacolo Community UK, Doddington Green, Dodding Holme, Mealbank, Kendal, Cumbria LA8 9DH tel 01539 736222 or email cenacolouk@gmail.com www.cenacolouk.org

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EMMAUS COMMUNITY OF PRAYER – Every Sunday 7.30pm-9pm (all welcome) at St Patrick's Church, Marshside Road, Southport PR9 9TJ. Call Archie Cameron 01704 224286
VERBUM DEI COMMUNITY Contact: Verbum Dei Retreat Centre, Rosary Cottage, Nunnery Lane, Carisbrooke, Isle of Wight PO30 1YT Tel 01983 529554

DAYS OF RENEWAL

ALTON 28th Sept (Peter Hobbs), **26th Oct.** (Mgr Jeremy Garratt), **23rd Nov.** (David Torkington). Theme **The Year of Faith** St Lucy's Convent, Medstead, Hants, 11am-4.30pm. Rev Foley 0118 933 3420

AYLESFORD Priory, 14th Sept led by Niklas Carlsson Cor et Lumen Christi Community. Start 9.30am-6pm. Further details contact 01580 211204 or 01622 747285

WEST BROMWICH SEHION 2nd SATURDAYS 14th Sept(TBA). 12th Oct(TBA), 9th Nov.(tba) . 8am-4pm. Rosary, Mass, Praise & worship, talks, confessions, prayer ministry, children & youth ministry at Bethel Convention Centre, Kelvin Way, B70 7JW. (nearest BR station Sandywell and Dudley BR station 2 mins walk). Call 07503 522671 / 07545 780095

CARLISLE Last Saturdays. 28th Sept; 26th Oct (Fr Bill Rooke) 11am-4 pm. St Edmund's, Orton Road, Call Janice Tel 01768 868489

HARROGATE 14th Sept (Hannah Zaffa) **12th Oct** (Rev Gillan Trinder); **9th Nov** (Rev Charlie

Connor) 12noon-4pm at St. Aelred's Church Hall, Woodlands Drive, Harrogate HG27BE Bring shared lunch Tel 01423 870789
LONDON NEW LOCATION 21st Sept (TBA). **19th Oct** (TBA), **16th Nov** (TBA) 10am-5pm St Aloysius Church, 20 Phoenix Road, Euston, Somers Town, NW1 1TA www.dayofrenewal.co.uk Contact 077677 65262
LONDON-OSTERLEY 7th SEPT (Gerard Pomfret) 9.30am-4pm. St Vincent de Paul Church, 2 Whitham Road, Middx TW7 4AJ Tel Neil 0208 568 9949

LONDON RETREAT DAY 14th SEPT (David Payne) organised by Westminster DST now at St Matthews, Hallowell Road, Northwood. 10 am-5pm. Theme "The Practical Benefit of Prayer" and "Faith on Fire". Bring a packed lunch. All welcome. Contact brendalcox@aol.com

LONDON SOUTHWARK 28th SEPT 9.30am-4.45pm St George's Catholic Cathedral, St George's Road, SE1 7HY. Keynote Speaker and Healing led by Fr Pat Collins CM. Mass celebrant: Fr Mark White and Fr Steve Wymer. All Welcome. Paul 01892 542245/ 07976245685 or stefaniedawn61@gmail.com

MARANATHA 13th July (Birmingham) maranathacommunity.org.uk Contact tel 0161 748 4858

PRESTON 12th OCT (Fr Ged Kelly, Sion Community) 10am-4pm St Clare's RC Church, Sharoe Green Lane North, Fulwood, PR2 9HH. Bring lunch. Call Bernard 01539 563391

SOUTHAMPTON 1st Saturdays - 7th Sept (Rev