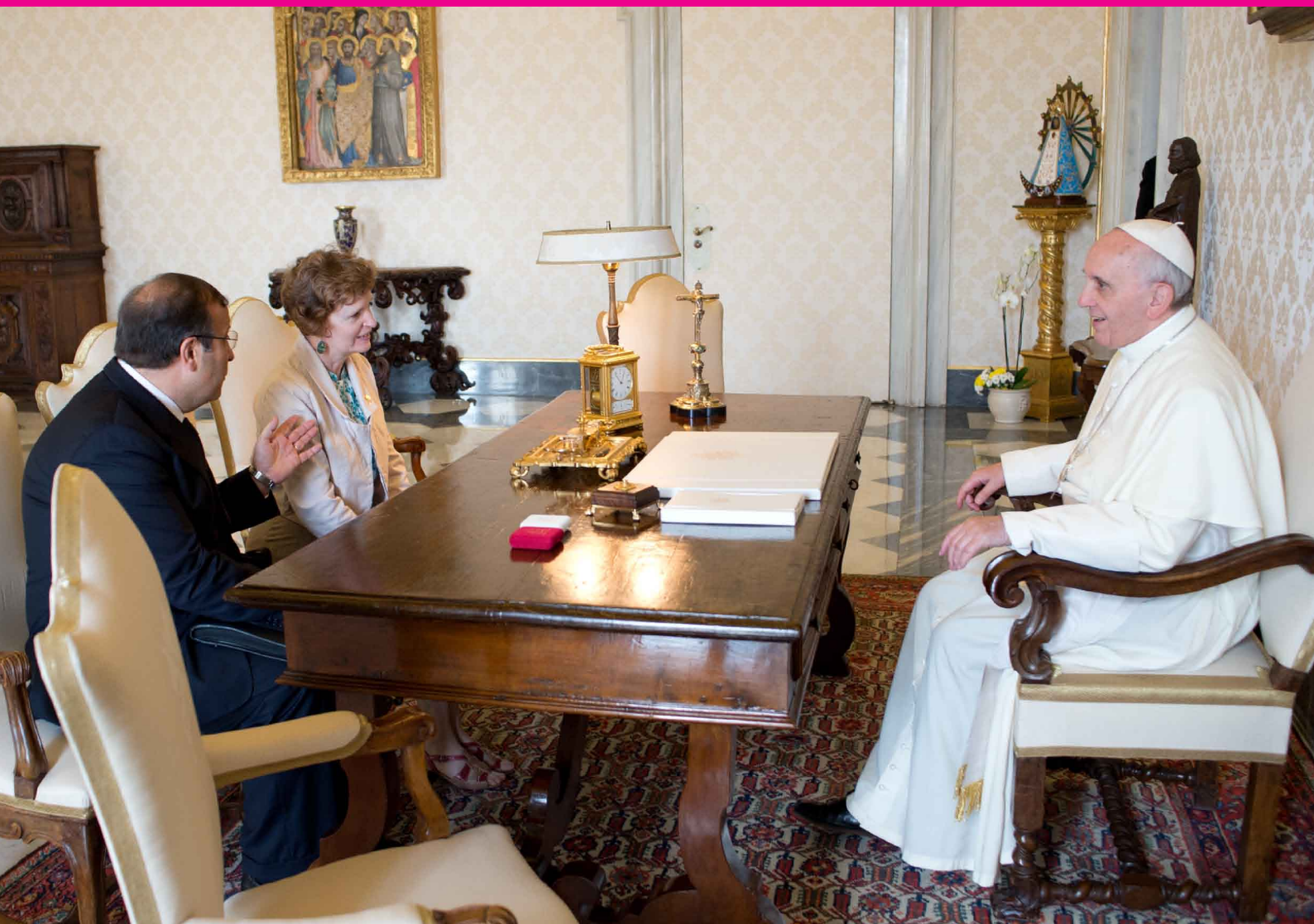




No.228

# GOOD NEWS

*Catholic Charismatic Renewal Serving The Church*



## A Holy Death

Pat Brown

## The Year OF Faith

Charles Whitehead

## One To One With The Pope

Michelle Moran

November/December 2013

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**Front cover: Michelle Moran meets Pope Francis**

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

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#### Regulars: News, The Other Half, Coming Events



by Kristina Cooper

So November is here, the clocks have been turned back and we face the end of another year and the birth of a new one. In the Church's calendar the readings at Mass traditionally focus on what are known as the Last Four Things - Death, Judgement, Heaven and Hell. We can often be afraid to think about death or talk about it, but in this issue we have a wonderful testimony by Pat Brown, who shares with us the time of blessing she had with her dying husband, John, and the joy of a holy death. Another timely article is one written by Stephen Walford "Heralds of the Second Coming" which looks at the prophetic charism present in the writings of recent popes and the way these complement the messages from recent marian apparitions and charismatic prophecy.

We were very excited and a bit jealous here at Goodnews when we heard that Michelle Moran, the chairperson of the English NSC and President of ICCRS, had been called in from Australia on 9th September 2013 for a personal meeting with Pope Francis. On our news pages she tells us what happened.

This year has seen the 50th anniversary of Vatican II during which time we have been asking several people to write about the documents that have meant a lot to them. In conclusion, Marcellino D'Ambrosio finishes this series with a two part overview of Vatican II and its fruits and what still remains to be done

As we come to the end of the Year of Faith, Charles Whitehead leads us to reflect on what the purpose of this Year of Faith was. He suggests that we have an examination of conscience as to whether or not we have grown in our relationship with God and love him more than we did a year ago and what we are doing to ensure that we keep growing in Faith. Key to the year has been the encouragement for people to go and evangelise and share their faith. Fr Robert Rivers and his co worker, James Gorman, (we forgot to add James' name in the last issue) complete their two part article "From Maintenance to Mission" and give practical suggestions as to how we can encourage the Church to have a more missionary mindset, so parishioners see themselves as missionaries of the gospel rather than consumers of spiritual services.

Evangelisation can be done in many different ways. Caroline Parra interviews members of Rise Theatre Company, and finds out how this group of young people use drama to spread the

gospel. Kate Snowden, meanwhile, who is a trained ballet dancer shares how God has used her dancing gift to reach people of all ages and backgrounds from small children at the annual Celebrate conference to traumatised women who have been used in human trafficking. We also find out about Shalom, one of the new ecclesial communities founded in Brazil whose special charism is evangelisation, and what they have been doing to reach out in the UK. Katherine Do Rosario(18) shares a brief testimony of going to World Youth Day with Shalom and how this has encouraged her to think about missionary work too.

Rosemary Swords in her final column for Goodnews, shares about her experience of witnessing to the Catholic faith to fellow Christians while Ros Powell, a female Catholic evangelist, shares about her visit to Oakwood prison and the amazing response of the men there to the gospel message. The heart of the gospel message, as Fr Chris Thomas reflects, is love. In his Advent meditation he challenges us to let go of those things that stop this love from flowing through us to others. As part of our plan to encourage new young writers, this month we welcome Pippa Baker, who works in the media world. She reflects on how counter cultural Christianity is, with its concept of submission to God and his will for our lives, rather being independent and doing what we want. In our Irish edition they have chosen to reprint an article by Fr Tom Kenny on intercession and have a short report on the Gathering at the end of September. Sue Whitehead, aka The Other Half, shares her usual interesting insights on life and we have also recommended reading and listening from Goodnews Books and Agape.

**Finally, those who are able, do come and join us for the unique historic meeting on Saturday 9<sup>th</sup> November. Many Streams, One River, which will take place at Westminster Methodist Central Hall, is a day organised jointly by leaders from the main new ecclesial movements and communities in the UK. It will be a day of celebration, talks, dance, mime and testimony in the presence of Cardinal Cormac Murphy O'Connor and Archbishop Vincent, and a sign of the coming together of the charismatic and institutional dimensions of the Church, as called for by Pope John Paul II in 1998. The tickets are £12. If you are interested ring the Goodnews office 020 7352 5298 or go on to [www.manystreamsoneriver.org](http://www.manystreamsoneriver.org)**

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# From Maintenance to Mission

(part 2 of 2)



**Father Robert S. Rivers, CSP who is based in Boston, USA is the author of "From Maintenance to Mission". He and James C Gorman give some practical suggestions to help parishes to move from maintenance to mission**

Part I of this article in the last issue of Goodnews recounted how efforts to implement the vision of "From Maintenance to Mission" have faltered. We traced the roots of this failure to a mentality of consumerism/membership and an emphasis on gathering as the starting point for, and the purpose of, evangelisation. Before we turn to strategies, we reflect shortly on the spiritual roots of an alternative evangelisation.

Paul VI's *Evangelisation in the Modern World* (1975) cautions us that "Evangelisation will never be possible without the action of the Holy Spirit....The Holy Spirit is the principal agent of evangelisation" (#75). This reflects the missionary mandate given by Jesus prior to his ascension: "*But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.*" (Acts 1:8) And it recalls the promise of Jesus at the Last Supper to send us "*the Advocate, the Holy Spirit*" to be with us and support us. (Jn. 14)

The presence of the Spirit challenges us to remember that it is God's mission – not the Church's – that we are implementing. The goal of the Church (and therefore of evangelisation) is the *Missio Dei*, "to participate with God in God's new creation, to work for God's shalom." Unlike earlier implementations of evangelisation, "the Church is empowered by the Holy Spirit to participate with God in God's mission of reconciliation, redemption and liberation." (Ian Douglas, "Baptised into Mission").

## Pursue those who are "lost" and on the margins

Jesus spent a lot of time with the "lost ones," for example tax collectors (Mt. 9:9-13 and Luke. 19:1-10) and sinners (Mark 2:15-17 and Luke. 15:1). As we can see in the three parables of Luke 15 (the shepherd's pursuit of the lost sheep, the woman searching for the lost coin, and the man and his two sons), he urged us to pursue those who are "lost." His "mission" was "*to call not the righteous but sinners to repentance.*" (Luke. 5: 32) He focused on those outside the traditional boundaries of the religious

community. In our "mission" we are sent to the "outliers." Just as Jesus participated in God's mission of reconciliation, redemption, and liberation of the "lost ones," we who were once "lost ones" are joined by God's Spirit to the missionary heart of Jesus. As we highlighted in Part I, everything begins with the call to conversion – as did Jesus' public ministry: "*The time is fulfilled, and the Kingdom of God has come near; repent and believe in the good news.*" (Mark 1:15) And Paul reminds us that this conversion is ongoing: "*You were taught to put away your former way of life...and to be renewed in the spirit of your minds, and to clothe yourselves with the new self.*" (Ephesians 4:22-24)

## Those who are converted become a fellowship of followers of Jesus

As Bosch says, "Conversion...involves a real – even a radical change – in the life of the believer." But it also "moves the individual believer into the community of believers." (Transforming Mission, p. 117) Those who are converted become a fellowship of the followers of Jesus. Communities always come with cultures. Today's mandate is to challenge the consumer culture of our Church. Christopher Duraingh ("From Church-Shaped Mission to Mission-Shaped Church") maintains that a congregation cannot become a movement for mission unless there is a radical shift from the 'cultures of membership' to 'cultures of discipleship.'"

What have been the most successful examples of creating "cultures of discipleship?" The Jocist model (Young Christian Students, Young Christian Workers, Christian Family Movement); the Cursillo Movement, the Rite of Christian Initiation of Adults (RCIA); and the RENEW Programme. All of these utilise gatherings of small groups to form and nourish their members. Their meetings offer safe places wherein people address change and transformation. They create partnerships for support on the journey. They are communities in which sharing and communication lead to conversion. They become schools of discipleship for those wanting to follow Jesus.

## Use small groups to replace a culture of consumerism with a culture of discipleship

The first step, then, in implementing an alternative strategy for evangelisation is to use small groups to replace the culture of consumerism with a culture of discipleship. In small groups we build a fellowship of the followers of Jesus in which disciples study and pray the scriptures to support one another in their mission to the world.

White and Corcoran (Rebuilt) have had considerable success with their small groups. Their experience suggests several steps for those who wish to create cultures of discipleship and mission:

1. **Initiate** a ministry of small groups comprised of 8 to 10 people, maximum, who gather frequently to pray about, reflect on, and share experiences of being a missional Church and evangelising the world.
2. **Provide** the group with resources (DVDs, reading lists, reflection points, etc.) that nourish and support a vision of the *Missio Dei*.
3. **Select** and train group facilitators whose tasks are to make sure everyone participates and to maintain a safe place for continued growth in discipleship.
4. **Integrate** the life of the small groups into a larger gathering (parish, faith community) of believers that supports sending.

## Alternative strategy must begin with sending

But, more importantly, an alternative strategy must begin with sending. As we said in Part I of this article, if our purpose focuses evangelising initiatives on the parish and its programmes and ministries we become "stuck" in gathering, immobilised and unable to engage in missionary activities.

We are sent to the places where people gather. Our challenge is to participate in communities wherever God's redemptive work occurs, wherever God's shalom is emerging – whether sponsored by the Church or not. And when we are with them our task is to listen to them, to walk with them, and to participate with them in living God's shalom in that setting.

There are several entry points for missionary activity where people likely gather today – mostly outside congregations and parishes – searching for meaning and community, or joining together to build a better world. Our challenge is to acknowledge that the Spirit has sent us there to proclaim God's Kingdom.

## Engaging People where they are

**SOCIAL/PEER NETWORKS.** In today's fractured society people still look for connections with others and make them wherever they can: shared interest groups, professional gatherings, online communities, neighborhood associations, athletic and recreational interests, blog sites, etc. In today's world, especially with those under 45, evangelisers must inhabit the online networks of Facebook, Twitter, LinkedIn and Google Plus+. Busted Halo is a good example.

**FAMILY.** Decisions about marriage, children and residence are fundamental choices of life around which young adults are gathering – in day care centres, community centres and their neighbourhoods – where they share insights, support and values that work for them and their children. Evangelisation must find creative ways to be with them, proclaiming and sharing the Gospel values that speak to their issues.

**WORK.** Today's world presents an uncertain milieu for employment with outsourcing, lay-offs, encroaching work demands and the

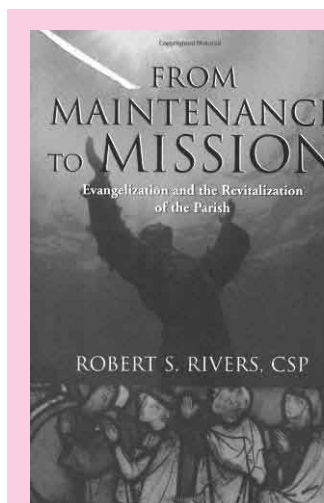
demise of the one-job career. Yet people gather at their jobs to make sense out of all this, looking for support to negotiate that world. We must find mechanisms by which we are present to the world of work.

**SERVICE IN THE PUBLIC SQUARE.** In "Bowling Alone" Robert Putnam highlights the recent surge in the volunteer movement that serves the poor, the sick and the homeless. The "Occupy Movements" draw thousands of volunteers to demonstrate for social justice. These service initiatives and "public square" protests present appropriate and meaningful venues for evangelisation. Our challenge is to find imaginative ways to participate in them.

**LIFE PASSAGES.** People gather for births, weddings and deaths. We congregate to celebrate graduations, engagements and retirements. We come together to offer support in transitions, illnesses and milestones. These are times when we celebrate what is truly important for us and ask, "Where are we going and why?" Life passages offer opportunities to make God's shalom visible. When present at these gatherings, we can uncover God's redemptive work.

Those who are sent, typically have not figured out how to meet and engage people where they are. Rarely are we present in "missionary mode" at the points of intervention listed above. Our challenge is to do that as disciples of Jesus.

By way of conclusion, we hope that we Christians can recover the joy and excitement of following Jesus in the *Missio Dei* – as described in Jesus' saying, "*The kingdom of heaven is like treasure hidden in a field, which someone found and hid; then in his joy he goes and sells all that he has and buys that field.*" (Mt. 13:44) Despite the failures of recent evangelisation efforts, we remain captivated by the kingdom that Jesus proclaimed. And we hope these reflections will rekindle a similar fascination in our readers, encouraging them to "take joy in and even lust after what God wants us to do in the world." (Gerhard Lohfink, *Jesus of Nazareth*, p. 235)



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# SETTING THE CAPTIVES FREE



**Ros Powell shares her experiences of a visit to one of the largest prisons in Europe.**

It all started with an email from Rev Michael, the Catholic Prison Chaplain inviting me to speak to inmates at HMP Oakwood (One of the largest prisons in Europe that provides places for up to 1,605 Category C male prisoners). So after much prayer and intercession we all set off, Freddy, my husband and I, plus two other St Teresa prayer group members: Barbara Davies and Shauna McCue. The prison was huge and we stood in awe at the politeness of each prisoner that we passed as we walked through the many vast gates of the prison to reach the chapel. We were introduced to the chaplains that represented each faith including a Pagan Chaplain, who looked after the needs of those whose religion was Wicca (witchcraft).

The chapel was lovely and was shared by all the different Christian denominations. At 2pm the prisoners began to pour in and take their seats. We sat at the back and chatted to the lads. Three of them told us that they were not happy because on the right of the chapel were V.P.s (vulnerable prisoners: - those prisoners who are at risk of attack from other prisoners). These included sex offenders, police informers and ex-police officers. One man said that he didn't want to be in the same room as them because in his opinion they were scum. The atmosphere became very tense, and we started praying and interceding for peace. We started the service with praise and worship. This was led by some inmates who had formed a worship group in the prison. One of them sang a song he had written himself, which was beautiful. The service included scripture readings and prayers which inmates and chaplains read. Finally, Rev Michael introduced me and I went up to the front to speak to the congregation, which was ecumenical.

**I felt the Lord's compassion and mercy for each of the inmates**

This was the first time I had ever preached in a prison, and as I began to speak I felt the Lord's compassion and mercy for each of the inmates. I trusted the Lord to use me and anoint me to speak

the words that each one of them needed to hear. As I looked over at the lads' faces I realised that inside each of us there is a God-shaped hole which only Jesus can fill. Each of us is made in God's wonderful image and He is a God who forgives and heals us as we call out to him in our poverty.

I shared my testimony and spoke about how, through appropriating the finished work of the cross of Jesus that each of us are set free from sin and death. I went on to speak about the Baptism in the Spirit and the gifts of the Holy Spirit. I invited each one to say the sinner's prayer with me and we asked Jesus to forgive us and to come into our hearts. The Holy Spirit's presence was very evident in the room and some men began to weep as the Spirit touched them very powerfully.

I asked if any of them would like the individual laying on of hands. Most of them did, so Shauna, Barbara and I began to pray. Many received the Baptism of the Holy Spirit and the gift of tongues. I asked one lad if he wanted prayer and he indicated that he was deaf. Fortunately I knew a little sign language and the Holy Spirit fell upon him and released him in a gift of tongues. The Lord never ceases to amaze me!

**Will you hug me again?**

As I prayed with one young lad, for a moment I forgot where I was and automatically gave him a holy hug. He looked at me, dazed, and said "Will you hug me again?" As I looked into

his eyes I knew that the hug had released a special healing in him because he was so in need of a mother's love. Barbara prayed with one man who had his head bowed low. She felt the Lord wanted him to lift his head up and look Him in the eyes and know that God knew everything about him and He loved him. As he slowly lifted up his head, his eyes filled with tears and a smile spread across his face.

At the end of the service one of the men who had complained about being in the same room as the V.P.s came over to me and apologised saying that before he hadn't understood about forgiveness and he was sorry for what he said. The day was such an amazing experience for us all we all want to go back! There were 39 prisoners in the chapel. As I pondered on the day I remembered that Jesus was scourged 39 times for our sins. It wasn't the sins of the men that we will remember but the grace of God and the awesome privilege of spending time in their company.

# EVANGELISATION VI

*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.**

## LETTING THE BIBLE LEAD OTHERS TO JESUS

I was keeping a hospital appointment, when out of the blue the person I had come to see said 'Can I ask you a Catholic question?' 'Of course' I answered. I knew she was a very committed Christian and she knew I was a committed Catholic, as we had had some conversation on previous visits. The story she unfolded was simple. Her daughters were at the stage where the other girls in their class were making their first Holy Communion, and one had expressed an interest in taking part. This lady was a former Catholic and was inclined to let them if they wished, more so that the girls would not feel left out than for any other reason, even though the family all attended an evangelical protestant church. What did I think?

How would you have answered? This is what I said. 'You know how in Deuteronomy 6 it talks about teaching your children all the commandments of the Lord?' She said she was familiar with the passage. 'Well, you will one day answer to God for how you have taught your children. You can't teach them that it is okay to take part in a religious ritual whose meaning they do not believe just because it is convenient to do so, that would be hypocrisy. So if you don't believe what the Church teaches about the Eucharist you can't do that. On the other hand, if you agree with the teaching on the Eucharist, then not only the girls but you and the whole family should be participating'. I could see my answer was not what she was expecting, but by using a scripture she was familiar with, we were able to get to the heart of the matter - what did Jesus really teach about the Eucharist, and how are we to live out that teaching in our families? Following from that conversation she asked could we meet again, and we did many times. We explored together through the bible the teaching of Jesus on the Church, the sacraments and many other things, and eventually it was a great joy to be sponsor to her husband as the whole family became Catholics, and were able to enter into that Eucharistic communion with Jesus to which every believing Christian is called.

- Sometimes we hear that if someone is a committed Christian, we should not be concerned if they are not Catholic, after all, they know and love the Lord, and are often more committed than we are to reading the Word in Scripture. I like to ponder the words of Jesus to the apostles before the last supper, 'I have earnestly desired to eat this Passover with you' (Luke 22:15). Here is a beloved brother or sister with whom Jesus earnestly

desires to enter into Eucharistic communion; can I really be unwilling to play my part in sharing this good news with them?

- Because we share a love for the Word of God in Scripture, and because God's plan for the Eucharist, the Church, Sacraments and so many distinctive 'catholic' teachings are well laid out in Scripture it is essential that we learn how to simply but straight forwardly present these things directly from Scripture, in a way that many biblical Christians are familiar with in their own study of scripture. This requires some study, but thankfully these days there is a wealth of resources to help us to learn

## Action plan

- Take up your study of scripture again, with a view to how you would explain the teachings of the Faith to someone who accepts the bible, but not the Church.
- Explore the wealth of material available on the internet for this. Recommended contributors include John Martignoni, Scott Hahn, Jimmy Akin, Patrick Madrid, Karl Keating. Catholic Answers is a useful site; you will find the link on the GoodNews magazine website.

## Scripture to ponder

Luke 22:15; 2 Peter 1:20; Matthew 16:18; 1 Timothy 3:15

## Further reading suggestions

[www.biblechristiansociety.com](http://www.biblechristiansociety.com) free audio and notes download with excellent teaching on apologetics.

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

# Dancing for the King

for such as times as this.



Photo © Shot-With-Spirit



**Kate Snowden reflects on the tension of her calling as a dancer and ballet teacher and therapist working with girls rescued from human trafficking.**

This year's Celebrate Conference theme: *'for such a time as this'* (Esther 4:14)) resonated particularly with me as we braved the Easter snow and headed down to Ilfracombe. Although I sometimes find it hard to negotiate which 'box' I fit into as a dancer, teacher and therapist and as a single woman in a Church, I have come to feel very welcome at the Celebrate family conference, despite not coming with a hoard of offspring for the various youth streams.

After training at the Royal Ballet School, my professional ballet dancer's career took an unexpected turn following a serious injury onstage in Berlin. God used the rather difficult months that followed, to draw my attention to the plight of young girls caught up in forced prostitution as a result of human trafficking. I began working with these women in Berlin with 'Teen Challenge' and later, became a founding member of 'Alabaster Jar', a Christian NGO dedicated to women working on the streets as prostitutes, many of whom had been trafficked. After several years, this work, led me back to London to become a dance movement psychotherapist, with a view to helping young women rescued from what is now commonly referred to as the modern day slave trade. My life now involves a three-way tension between teaching ballet, practicing as a therapist and working creatively with a team called Talitha Arts. Talitha (supported by the International Justice Mission) provides therapeutic creative arts workshops to girls rescued from human trafficking and sexual slavery in India and are now beginning to work with vulnerable groups in the UK.

## **I felt irrationally and ridiculously angry**

This Easter, not long back from the trafficking aftercare homes in Mumbai, I had the privilege of running dance workshops for the 4-14 year olds in the youth streams of Celebrate as well as performing myself. The difference between the poverty-stricken parents selling their daughters in India, to the many secure Catholic families at Celebrate felt enormous. I struggled to conceive of both realities within the same world, never mind the same month. Initially, I felt irrationally and ridiculously angry that the entire conference was not thinking about the girls I had just left. However, there was a simultaneous desire to give the children at the conference an experience of dancing for the King. I found myself questioning, as perhaps Esther, did: Why /who am I here *'for just such a time as this'*? However, just when my identity crisis seemed to be approaching the need for a priest, Dave Wells took the stage. Through his talk, and subsequent workshops, God blessed me with what felt like a string of pearls of wisdom. Among his pearls, Dave shared a power point image of Pope Benedict washing the feet of a Cardinal alongside one of Pope Francis washing those of an offender in a detention centre. It's not either, it's both", he said.

At the end of his talk, he challenged the conference to think about whose feet we should be 'washing' and, immediately, I saw the bare, brown, dirty feet of the girls in India which I had so often

experienced a desire to wash and wrap in Persil-white soft towels. Their young feet have been taken to places they did not want to go, their eyes and bodies have seen and experienced unspeakable things and most of them are walking completely alone. So what on earth was I doing in Devon? ..... "It's not either. It's both."

In one of the dance workshops, a twelve year old shared how unhappy she felt at school and a rather horrible experience of being bullied because her family were different. She shared that she could only be herself when she was dancing. As we moved, she said she just wanted to 'do this all day' because she felt so happy and did not have to pretend to be someone else to fit in.

## **The therapeutic value of dancing transcends language and circumstances**

I believe that her stifled tears are no less relevant to God than those of the girls I had been dancing with in Mumbai. In fact, I believe that the motivation and therapeutic value of their dancing transcends their respective languages and very different circumstances. Thousands of miles apart, I had the privilege of witnessing God using dance to touch them both, blessing them with a new language beyond Hindi or English. I realised that for *'just such a time as this'* I can, and indeed have to be, 'both' and not 'either'.

After an admittedly challenging, but wonderfully full session with thirty-two 8-12 year olds, I spent the last morning in the "Little Lights" stream. Initially, rather nervous about the prospect of a room full of rather tired, dancing 4-5 year olds, I shared with them that God's Kingdom is the only Kingdom in which we could all be princesses (or superheroes-we had some boys!), and I watched as they too 'got it'. The little girls put on their imaginary crowns and learnt to curtsy for their King who loves them so very much. One little boy volunteered that all heroes are "brave like David", so they should protect the princesses and do a bow instead. (Wonderful to know that clearly both bible study and chivalry are alive and well in the young Catholic Church!) As I watched one blond little girl take both the knowledge that she was God's princess, and her curtsy, extremely seriously, I found myself moved and humbled by what could only be seen as the purest form of reverence. It's not either, it's both.

## **It's not either ..It's both**

She is her Father's princess, just as Esther was His princess, just as the girls in India are His princesses. I believe that each one is loved and precious in their privilege and their pain. As a little girl, dance became my most authentic language so this year at Celebrate, it was such a joy, not only to dance myself, but also to help a few little, and not so little, girls experience dancing for the King in a way that perhaps went beyond their weekly ballet or street dance class. At *'just such a time as this'*, I hope to do more work in the Church and with girls rescued from trafficking. My prayer is that I will continually surrender myself and my dancing to the King, and hopefully encourage others as Esther, Pope Francis and Dave Wells encourage us all, to abandon the easier 'either' for the more challenging 'both'.



# How have we celebrated the YEAR OF FAITH<sup>2012</sup><sub>2013</sub>



**Charles Whitehead calls on us to reflect on this past year.**

When you read this we will be almost at the end of The Year of Faith, and my question “How have we celebrated The Year of Faith?” is not intended to produce a litany of extra events and activities in which we have taken part. Most parishes and dioceses have put on special activities or talks and have encouraged their people to be more committed to their regular church events as a way of responding to Emeritus Pope Benedict’s Special Year. Of course, all these things are good and I am certainly not criticising anyone who has been doing more in their parish or diocese. But I don’t think this was the main purpose behind the Year, so I want to look at the background and to pick up on a few key things Pope Benedict said when introducing his Year of Faith.

## Porta Fidei – the Door of Faith

On October 11<sup>th</sup> 2011 Pope Benedict issued his Apostolic Letter “Porta Fidei”, announcing a Year of Faith which would start on October 11<sup>th</sup> 2012 and finish on November 24<sup>th</sup> 2013, the last Sunday of the liturgical year, slightly more than a year later. The starting date commemorated both the 50<sup>th</sup> anniversary of the start of the Second Vatican Council and the 20<sup>th</sup> anniversary of the publication of the Catholic Catechism – key events in the life of the Church, both of which we were to study during the Year of Faith. In section 6 of “Porta Fidei”, Pope Benedict told us: **“The Year of Faith is a summons to an authentic and renewed conversion to the Lord, the one Saviour of mankind”**, and in section 7 he made a link with the New Evangelisation: **“It is the love of Christ that fills our hearts and impels us to evangelise”**. In his mind, the New Evangelisation needs us to be filled with this love – only then will we want to witness to others. This increase in love was his hope for The Year of Faith.

Just a few weeks before his election as Pope, Cardinal Jorge Mario Bergoglio pointed out in his sermon on Ash Wednesday: **“This Year of Faith we are living is also an opportunity that God gives us to grow and mature in our encounter with the Lord”**. For both Benedict and Francis, our relationship with the Lord is the key element in growing in our faith. To emphasise this view and to complete my Papal quotes: **“May every Christian in this Year of Faith rediscover the beauty of being re-born from above, from the love of God, and live as a child of God”** (Pope Benedict

13.01.13), and **“without faith in Christ’s sacrifice on the cross, the Church is nothing more than a pitiful non-governmental organisation”** (Pope Francis’ first homily). Both quotes remind us we need not only to believe we have been born again of water and the Spirit, but also that Jesus has saved us through his death on the cross. Finally, a Catechism quote: **“Believing in Jesus Christ and in the one who sent Him for our salvation is necessary for obtaining that salvation”** (section 161). Salvation clearly demands a living, dynamic faith in Jesus and the Father.

## Lord, I Believe

All this tells us that faith is the way we are to respond to God – **“Lord, I believe”**. We are saved, we are converted to Christ, when we put our faith in Him and then live out our salvation day by day, celebrating our personal, intimate encounter with Him. This suggests that the question I really need to be able to answer as this Special Year comes to an end is this one: **“How have I grown and matured in my relationship with the Lord? What evidence is there that I now have a deeper love for Him and a closer, more intimate walk with Him than I had a year ago?”**

This deeper love and closer walk is the fruit I hope to find continuing to grow in my own life in the weeks and months ahead; if this is to happen I need to make sure I continue to have a good understanding of this simple little word “faith” and of how I am to live a life of faith in practice. Only as I put my faith into action will I really grow in my relationship with the Lord. But unless my heart’s desire is to understand what it means to be **“re-born from above”** not much will change. Thinking about all this, studying it, talking about it, researching it in Church documents – all these things are good, but it is only as I actually trust the Lord and step out in faith that anything really changes.

## “Have faith in God” Mark 11:22

Scripture frequently reminds us of the importance of faith: **“Commit everything you do to the Lord – trust him and he will help you”** (Psalm 37:5). When I trust him he will help me because **“faith is the confident assurance that what we hope for is going to happen. It’s the evidence of things we cannot yet see. God gave his approval to people in days of old because of their faith”** (Hebrews 11:1). I have to act before the result becomes clear, to put my faith into action so that God can then do his part. **“Have faith in God”**, says Jesus in Mark 11:22, but so often we put our faith in our doubts and fears rather than in

God’s promises. We trust all sorts of people almost daily – doctors, teachers, bus and train drivers, airline pilots, so-called experts on all kinds of issues – so why do we find it really hard to put our faith in God, to trust him to do what he has said he will do? Is it because we are so rational, so self-sufficient, independent, analytical and arrogant that we really think we have all the answers? Is this why we don’t turn to God – we think we can handle things ourselves? Pope Francis is well aware of his own human weakness – that’s why he asks for prayer so often. We have much to learn from this humble servant of the Lord who is quietly reforming the Church.

## “What good is it if a man claims to have faith but has no deeds?” James 2:14

It’s because we have faith that we should be acting in certain ways and doing certain things – but faith has to come first. Why?

- It’s how we let God work in us and through us as we respond to His promises

- It’s how we show God to others

- It’s the key to a fruitful Christian life when it leads to action: **“as the body without the Spirit is dead, so faith without deeds is dead”** (James 2:26).

- it affects how we respond to all the different people we meet and to life’s confusing events. How often do I wonder – can I trust the Lord in this? St. John reminds us: **“Who is it that conquers the world? The one who believes that Jesus is the Son of God”** (1 John 5:5). Clearly we must put our faith in the Lord.

## Grace is Favour

**“Grace is the free and undeserved help that God gives us to respond to his call to become children of God, adopted partakers of the divine nature and of eternal life”** (Catholic Catechism 1996). So if we think we have to earn more faith, we are wrong – we cannot. But we can ask for it and receive it as grace. St. Ignatius of Loyola understood this well: **“There are very few people who realise what God would make of them if they abandoned themselves into his hands and let themselves be formed by his grace”**. Or as Paul explains it in Philippians 3: 7-10: **“I no longer count on my own righteousness through obeying the law; rather, I become righteous through faith in Christ. For God’s way of making us right with himself depends on faith”**.

So faith is very important in every area of our lives, it really is the key to living a fruitful Christian life, but we have to put it into practice. A lack of faith limits God – the Hebrews did not believe what God said and so they spent 40 years wandering in the wilderness. That same sin of unbelief will limit us today. We must remember that faith is not a leap in the dark, it’s a response to a promise. The parable of the talents (Matthew 25:14) teaches us that those who use what God has given them will be given more. As Paul puts the challenge to us in 2 Corinthians 13: 5-6: **“Do you not realise that Christ Jesus is in you? Examine yourselves to see if you are living in faith.”**

## Believing, Trusting, Expecting...

I have always looked at my own faith in three different ways. The basic faith I exercise is **believing faith** – God exists, he created and loves me, he sent Jesus for me and I can know him personally and intimately. Then comes what I call **trusting faith** – God is faithful to me and he keeps his promises, I can trust his word and in all things he works for my good (Romans 8:28). Thirdly there is **expecting faith** – I must expect him to do amazing things, and this is often the most difficult and challenging of the three. In some situations it can be the special charismatic gift of faith which is at work (1 Corinthians 12:9) but I need to also believe that He wants to work in and through me, that He is speaking and guiding me day by day, and that when I step out in faith He will be there for me. Sue and I have many examples in our lives of expectant faith:

– Sue’s conviction that a house which was not even for sale was where God wanted us to be; nine months later we were living there, staying for 27 years – she had a similar conviction about the healing from deafness of our 3 year old son, Luke, at a particular meeting; so she fetched him from his playgroup, he was prayed with and immediately totally healed.

- then there was the Italian prayer group leader and the well-known Italian priest who both told me on different occasions they believed I would be the next President of ICCRS. At the time I was not even a member of the Council, but I accepted their words in faith and two years later was not only a Council member but also the ICCRS President.

There are times when I just have to believe the incredible, see the invisible, and do the impossible, because **“My faith overcomes the world”** (1 John 5:4).

## So how do I feed my faith?

There are six very obvious and practical ways to feed our faith on a day by day basis: **Prayer, the Scriptures, the Sacraments, Study, Serving others, and Witnessing to what we believe**. But in addition to these things, which form vital parts of our daily Christian living, there is a seventh which I still believe lay at the heart of Emeritus Pope Benedict’s vision for the Year of Faith: **an authentic and renewed conversion to the Lord, which has to be a very personal and private matter**. Only as our relationship with the Lord grows and develops will our daily faith move from something creedal to something expectant. This, I believe, is what lies behind Pope Benedict’s Year of Faith and whilst he has emphasised that the heart of it all is our personal, intimate encounter with Jesus, he knows full well that this is something we need to be working on for the rest of our lives – it cannot be limited to a Special Year.

The Year of Faith may be almost over, or may indeed have ended by the time you read this, but it’s never too late to deepen our faith in God and our loving relationship with Jesus in the power of the Holy Spirit. My prayer is that the legacy of The Year of Faith may be an on-going celebration of this, which will be with us and continue to challenge us for the rest of our lives. Amen.

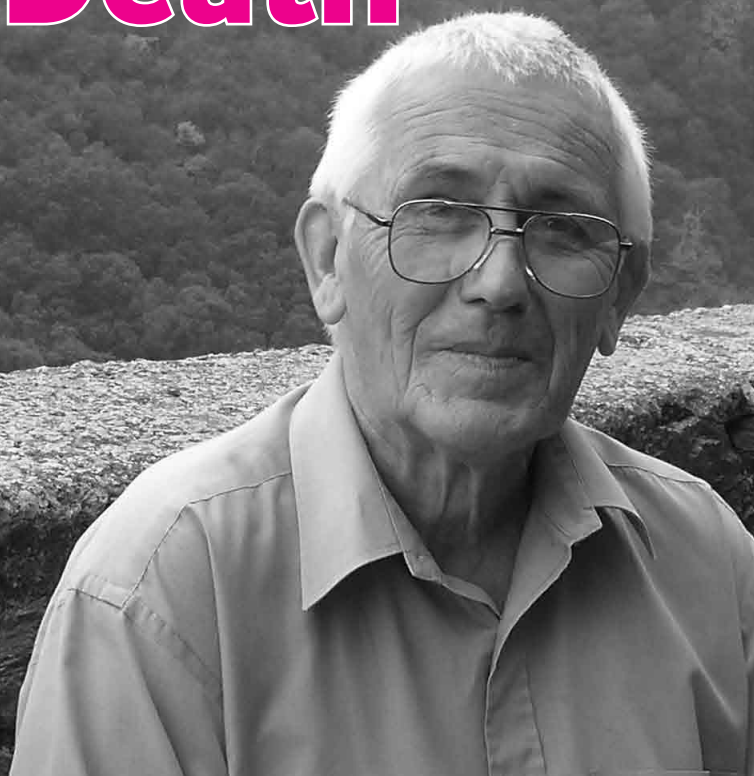
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# A Holy Death



**Pat Brown reflects on the journey she shared with her dying husband in the last year of his life and the spiritual growth she and the rest of the family gained.**



'Is John alright?' This sentence was the beginning of a journey, sometimes painful, sometimes joyful, a journey of paring down, of letting go of our hopes and plans and of letting God be the Lord of our lives. The four of us were out for a meal, a priest friend and his sister and John and I. I glanced at John and he looked lost and somehow unfocussed. When asked if there was anything wrong he said not and looked surprised at the question. That night was the beginning of a new way of living which began imperceptibly at first. Hospital appointments took up a lot of time and then the diagnosis was given. John had a condition that meant he would lose the ability to walk, talk and swallow, and for which there was no treatment. His mind was not affected. This was to be a gradual deterioration and there was no great change in our life at first. I was very involved in Church matters and was also on the retreat team at our Passionist Convent. John had been a mainstay of the parish for years and regularly took Holy Communion to the sick and housebound. I was very much involved in Charismatic Renewal and John was completely supportive of me in all that I did.

## Physical diminishment but mental and spiritual growth

There were two roads on this journey that ran side by side, one of physical diminishment and one of mental and spiritual growth. From the beginning we talked about the illness and how we both felt. John was completely accepting; he never asked 'why me', he saw humour in every situation and I cannot recall him grumbling once. We talked about death and he had no fear. He had been a climber and mountaineer from his late childhood and he always felt closest to God on the high hills. John's journey was of course his own, and he sometimes shared it with me. The physical symptoms he had to endure were cruel and relentless. He began to fall but rarely hurt himself. He found it difficult to get up and our daughter

who is a nurse specialist explained that all the skills that we learned as children were the skills that John was losing. The deterioration continued and we both began to realise that all that we had done together; going to daily Mass, seeing friends, going on holiday would no longer be possible.

We had regularly read the Office together and we continued to do this for as long as it was possible. Then I read and John listened. We prayed together for our family and friends and I know that John spent long periods in meditation and prayer. I realised that I had to 'grow up' spiritually quite quickly. I thoroughly enjoyed all that I did, but when it became apparent that John could not be left for long periods, I had to re evaluate everything. I gave up giving retreats and was at home with John where I was needed.

My prayer grew deeper and stronger and I spent many hours, sometimes in tears, asking the Holy Spirit to show me how I needed to change in order to be able to do all that I wanted and needed to do for John. I love the Scriptures and I found that verses were coming to mind during each day, *'Rejoice in the Lord always and again I say rejoice. Let your gentleness be known to everyone. The Lord is near. Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding will guard your hearts and minds in Christ Jesus.'* (Phil. 4:4-7)

## Our lives had become smaller and pared down to a very simple and satisfying existence

I found that change came easily. I didn't feel resentful at having to give up my life outside. I was content at home. God is good. Jesus said *'ask and you shall receive'* and I stood on *'Jesus is the*

*Way, the Truth and the Life'* and I told Him this and He answered my prayer a hundredfold. I know without doubt that this was the Lord's work in me. I was by nature selfish and I found that with God's grace I am able to put John's needs before my own. We were content. Our lives had become smaller and pared down to a very simple and satisfying existence. We are blessed with good and caring children and they and their partners did all they could to help us. Our second son began taking us to Mass each Sunday and as a result came back to the Church, praise God! We are also blessed to have Fr Tom Kenny in the parish. Although he is retired he celebrates Mass in his house and in the earlier days we were able to go there and Tom regularly prayed with John. Another great blessing is our church family, especially the Intercessory Praise group. Their love and prayers sustained us daily

As time went on, John became more frail and needed help with eating and other aspects of life. Our beloved family stepped in to lighten the load. Our eldest daughter offered to come and look after John so that I could spend some weekends at the Briery and another son and daughter stayed alternately on Wednesday evenings so I was able to go to Praise and Mass each Wednesday. A son-in law came each Friday so I could go shopping. All of them did all they could to help.

## He offered everything to Jesus.

John would occasionally say that he was very tired and that he was ready to go home to God. He offered everything to Jesus. When his speech was failing and he said very little I asked him if he had peace and good memories, and he said they were very good. On another occasion he said that I hadn't to be upset when he died! During these blessed days we loved and appreciated each other, we laughed and cried and thanked God for each new day. The day came when John's condition suddenly worsened. The community matron who had been a rock, organised a hospital bed, palliative care and everything else needed.

## MEDITATION BY ST AUGUSTINE

If you love me, do not cry!  
If only you knew the gift of Heaven which God has given me.

If only from your world you could see me in the ranks of the angels

And hear their glorious singing.

If only you could see unfolding before you

The eternal fields of Paradise

And the new paths on which I walk.

If only for one brief moment

You could stand with me in contemplation

Of God's infinite goodness and beauty.

For, my dear one, you have seen me

And have loved me in the world, a land of shadows,

You are not able yet to see and love me

In the joy of everlasting eternity.

Yet, believe me, that on a day known to God

And fixed in time by him,

When death shall come to break the chains that hold you,

And bring your soul to heaven, I shall be waiting for you.

For on that day you will see again

The one who loved you in his life

And who loves you still with all his heart in Paradise.



Our wonderful daughter-in-law transformed our bedroom into a sitting room in a weekend, all the family rallied round. I can distinctly remember walking into the bedroom one day asking God to help me through this time and a great peace came.

John was so comfortable and pain free. He did not need medication. The family came and went and I sat with John and prayed. The night before he died I and a son went to Tom's house to Mass. We were surrounded with friends. On the morning of his death all the family came, including our grandson who has cerebral palsy and has a bright mind in a useless body. One of our sons began to read "We Didn't Mean to go to Sea" by Arthur Ransome, a favourite of John's. He listened and smiled. There was much laughter and many tears. We were all able to say goodbye, John had been prayed with and anointed. He died peacefully and happily. Our grandson said all that needed to be said. 'Don't cry Nana, Old John is with Jesus now.' Alleluia!

## Our last years were in many ways our best

It is now nearly a year since John died, and looking back over the years of his dying and death I am full of gratitude to God for His great love for me and for every minute I had with John. We had 54 years together and we went through good and bad times, as most of us do. I feel that our last years were in many ways our best. I know that there is nothing more important in my life than my relationship with the Lord. One of John's favourite psalms is Psalm 4 *"You have put*

*into my heart a greater love than they have for corn and new wine. I will lie down in peace and sleep comes at once, for you, Oh Lord, make me rest in safety."* Those lines are on his memorial card.

*"Glory be to Him whose power working in us can do infinitely more than we can ask or imagine".....I asked and He gave. May He be praised now and forever!*



## USING DRAMA TO INTERPRET THE GOSPEL



**Caz Parra meets members of the Rise Theatre Company and finds out more about their work**

Those of us who had the privilege of witnessing its very first performance of Rise Theatre Company will remember feeling struck at the freshness with which the small group of unknown young people interpreted the Gospels from a 21st century perspective. Here enacted before us were practical real life examples of how God works, moves and calls us in our day to day life.



*Charley Pinfold*

Rise, which is based in Paignton, Devon, and presents original, faith based drama, had its origins seven years ago at Celebrate, the annual Catholic charismatic family conference in Ilfracombe. Helen Martin and Charley Pinfold, two twenty somethings approached Charles Whitehead, the organiser of the conference and suggested that they get together with a few others in Joel's Bar, the young adult section of the conference and produce a short drama. He willingly agreed and Charley wrote a short drama for the main conference. It was such a success that Charles commissioned them to prepare more dramas for Celebrate the following year. Thus Rise Theatre Company was born and their work became a regular feature not only at Celebrate conferences and weekends but round the country too as word got out. Since then, the company has worked in over 50 schools, and across the country at events, festivals, and churches, including performances at Wembley Arena and for the Papal Visit at Hyde Park in front of 70,000 people.

### Living lives to the full

Seven years later, Rise is still going strong. Through the years, the company has changed in personnel but it has remained true to its original calling. John Bosco, one of the current team, comments "We primarily work with young people, encouraging them to realise their potential, to rise up and shake the dust off their feet, grab hold of the identity that God has created for them and live life to the full."

Rise does its work through drama, acting workshops and presentations. "So far, all of our work has been in Christian-Catholic schools and that's because the workshops are what we are really focusing on at the moment," says John, adding that the group has ministered to people of all ages. "We are very passionate about our message and about delivering it with God at the centre."

Rise uses theatre and games to build trust and break down barriers in order to share and explore faith. "Through working with Rise I have learnt a lot about trust. Gaining young people's trust is vital because if that barrier is still up when you present them with a piece of scripture for them to devise, you are not going to get anywhere," says Philippa Hogg, another member of Rise.

### Our best performances have been those when we really had to trust that all of this is for God

"There is also an element of learning to really trust the Holy Spirit and keep praying before every workshop and every performance, which we do every time," says Philippa. "As a team we need to trust we are on a journey. We still get nervous and freak out before a performance but then the sound cue goes on, you perform and it becomes the most rewarding thing. Our best performances have been those when we really had to trust that all of this is for God and he's got it in his hands, when you just think 'all will be well', that is still a lesson we are learning."

"Another thing we are learning", interjects John, "is to not judge a book by its cover." He says sometimes he walks into school thinking the young people will react to and engage with Rise in a specific way. "It is hard not to judge. Sometimes you go into a school with a preconceived notion of how things are going to be and this notion colours the day's dynamic. You suddenly introduce yourself in a certain way and effectively lead the young people to react to you in a particular way. It's like a domino effect. I've learnt it is just so important not to judge the young people by what's around them and how they are presenting themselves. If you scrub the surface, their true personalities come out and that makes such a difference."

### "Sometimes you go into a school with a preconceived notion of how things are going to be and this notion colours the day's dynamic....."

Rise has just finished touring "Soldier to Saint". The play, originally commissioned for the last Brightlights festival that took place in St Alban's, focuses on the saint that gave the city its name, the very first British Christian martyr. "'Soldier to Saint' was written by Charley Pinfold but we all devised it together" says John. Since the beginning Rise has worked as an ensemble, with all members creating and devising all plays collaboratively, without relying on big costume or set changes.

"We spent two months devising a 15-minute play and we thought it was a shame to only perform it once. We put so much work in and it was so positively received that we decided to run it for two

nights at a hall in Kings Cross and then we decided to take it to other venues, so we tweaked it a bit, added a couple of things and voila," says John. Having originally intended to perform for five dates, the "Soldier to Saint" tour actually ran for 12 dates, which took place mostly in the south east of England. Next March, Rise expects to take the play to the north of the country and maybe even return to the most popular venues.

While Rise would perform wherever they might be invited to, John says "Soldier to Saint" has been regularly performed in churches, which has been crucial to the vision for the play. "We prayed at the beginning of the tour that "Soldier to Saint" would be an opportunity for all Christian communities in the area where we are performing, to come together and so far it has been really positive that in Catholic churches and in church halls of other Christian communities people are coming in and watching the performance. We are really hoping it is fostering ecumenism in the communities we visit." **For further information or for booking enquiries, call us for a chat on 07960 944653 / Email: [info@risetheatre.co.uk](mailto:info@risetheatre.co.uk) / [www.risetheatre.co.uk/](http://www.risetheatre.co.uk/)**



### RISE Theatre presents "Soldier to Saint" a modern take on the story of Britain's first Christian martyr, St Alban

'Soldier To Saint', whose cast includes Stephen Newbury, John Bosco and Charley Pinfold, sets this story in 2020 London. It is a terrifying time of upheaval, when Christians are being persecuted and forced into hiding. The tension and rioting of the time are very effectively created.

The play opens with a figure wearing a coat and clutching a briefcase, frightened not knowing where to seek refuge. He is reluctantly taken in by a soldier, John Alban, who is haunted by his experiences in war. The two strike up an unlikely friendship, as it is revealed that the man is a fugitive priest, Fr. Thomas Emmanuel. John is very impressed by the strength of the faith of Fr. Emmanuel, and starts to read his Bible. During subsequent conversations, John is convinced of the truth of the story of Jesus, and is baptised by Fr. Emmanuel.

When the police come to check on who is living in his apartment, John first of all tries to pass Fr. Emmanuel off as a friend staying overnight in his apartment. When the police return, convinced that Fr. Emmanuel is being hidden in the apartment, John persuades Fr. Emmanuel to let him take his place. During questioning by the judge, it is discovered that he isn't the real Fr. Emmanuel. Faced with the choice of renouncing his beliefs or certain death, John refuses to walk away from the truth and is executed.

Whilst British society may not be as extreme as the one depicted in this play, it is becoming increasingly secular and challenging for Christians. This thought-provoking play challenges us to ask ourselves what we would do in such circumstances. Would we be prepared to make sacrifices for our family, friends and even strangers? Would we stand up for our beliefs





# From Permission to Submission

by Pippa Baker



I remember the scene; I was 15 and just about to pluck up the courage to ask my parents if I could go to a party. It was a big deal; all of my friends were going, which obviously wouldn't matter to them but was the driving force behind my desperation to attend. I attempted to use all of my brain power to conjure up a neatly packaged proposal: "I'll be home by 11 and I promise I won't walk back on my own." Regardless of the outcome, I knew I needed to ask their permission.

As life goes on and the memory of the above seems distant, asking permission of people still has the power to evoke a feeling of vulnerability, of fear, and occasionally of thwarting insecurity.

My soon-to-be brother in law had to fight these emotions when recently asking my father's permission to marry my twin sister. Some may call it old fashioned (I for one am a bit of a traditional girl at heart) but many would go further and deem it entirely unnecessary. 'Why should he have to ask her father? She doesn't belong to him' or 'She can make up her own mind' or even 'Who cares what her parents think?'

The situation in question could be applied to many circumstances. Why, as a self-reliant adult should I have to seek out another's consent?

The more I concentrate on this attitude, the more I am made aware of how rife it is in our society.

I was sitting in a business meeting the other day and was struck by the words of one of my clients - "it's better to ask for forgiveness than for permission." In other words, do as you like and if the consequences are displeasing, then say sorry. This certainly rattled something inside me and immediately I was reminded of the 'what would Jesus do' bracelets that were so popular 10 years ago. Indeed, what would Jesus have to say about this?

We read in John 5:19 that Jesus doesn't do anything independently of his Father; *'I tell you the truth, the Son can do nothing by himself; he can only do what he sees his Father*

*doing, because whatever the Father does the Son also does.'* All of Jesus' works, his words, his miracles, his encounters with thousands of people, were from a place of loving relationship with his Heavenly Father. This demonstrates a counter cultural lesson for us as Christians. Jesus doesn't just teach us permission, rather total and utter submission to God and His will for our lives.

Jesus' lesson is certainly hard to learn as we see independence becoming more and more of a social epidemic. People are not open to being told what to do, what to think, or how to behave. Don't we just have to turn on our TV sets and watch the 10 o'clock news to see this?

The sin of Adam is so ingrained in our human nature that the thought of Jesus' level of submission to God can be almost unattainable for us. After all, isn't the process of 'do as I want and say sorry afterwards' a reoccurring theme in all of our lives? Even us faithful Mass-going Catholics? Of course, I am not claiming that we intentionally mean to act in this way, but I am so often struck by my own sinful selfish nature when in the midst of decision making. I find myself telling God what I want the situation to look like and ask Him to bless it rather than submitting to what He may want first.

Jesus never promised submitting to God's will would be easy, but I've learnt it is entirely necessary to my vocation as a Christian in the world. While society's fear of asking permission of people may be wrapped up in what the outcome might be, how comforted we can be as Christians knowing that God always has our best interest at heart.

I'm learning slowly that deeper trust in God's providence follows submission and obedience. Yielding to His word and will every day shouldn't be because he tells us to and therefore we must. It need only be about loving Him back because He loved us first. He calls us to lose ourselves in His sovereign plan, no matter how contrasting this may be to the world. There, in God's love, is where we will truly find ourselves again.

**Jesus *never* promised submitting to God's will would be easy, but I've learnt it is entirely necessary to my vocation as a Christian in the world.**

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### ENGLAND

#### ARTS AND PLAYS

**TENTEN THEATRE** Uses drama to communicate Gospel values – programmes for parishes, schools & young offenders. Contact Tenten Theatre, PO Box 49063 New Southgate, London N11 1YU. **Call 0845 388 3162 or see website [www.tententheatre.co.uk](http://www.tententheatre.co.uk)**

**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](http://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](mailto:cenacolouk@gmail.com) [www.cenacolouk.org](http://www.cenacolouk.org)**

**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 28<sup>th</sup> Sept 23<sup>rd</sup> Nov.** (David Torkington). **No December. Theme The Year of Faith** St Lucy's Convent, Medstead, Hants, 11am-4.30pm. **Rev Foley 0118 933 3420**

**WEST BROMWICH SEHION 2<sup>nd</sup> SATURDAY 9<sup>th</sup> Nov.** (Fr Soji & Fr Timothy Menezes) **14<sup>th</sup> Dec** (Fr Soji & Rev David Palmer), **11<sup>th</sup> Jan** Fr Soji & Rev David Palmer) 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. 30<sup>th</sup> Nov** (Fr Hugh Pollock), **no meeting Dec, 25<sup>th</sup> Jan** (speaker tba) 11am-4 pm. St Edmund's, Orton Road, **Call Janice Tel 01768 868489**

**HARROGATE 9<sup>th</sup> Nov** (Rev Charlie Connor) **14<sup>th</sup> Dec** (Vincent Naylor), **11<sup>th</sup> Jan** (Fr Sebastian CFR). 12-4pm at St. Aelred's Church Hall, Woodlands Drive, Harrogate HG27BE Bring shared lunch **Tel 01423 870789**

**LONDON NEW LOCATION 16<sup>th</sup> Nov** (TBA), **14<sup>th</sup> Dec** (Charles Whitehead) 10am-5pm St Aloysius Church, 20 Phoenix Road, Euston,

Somers Town, NW1 1TA **[www.dayofrenewal.co.uk](http://www.dayofrenewal.co.uk) Contact 077677 65262**

**MACCLESFIELD 15<sup>th</sup> Dec** at St Albans'. **Contact Gyorgy 01625 615763**

**MARANATHA** (Birmingham) **info @ [maranathacommunity.org.uk](http://maranathacommunity.org.uk) Contact tel 0161 748 4858**

**PRESTON 15<sup>th</sup> March 2014** (tba). 10am-4pm St Clare's RC Church, Sharoe Green Lane North, Fulwood, PR2 9HH. Bring lunch. **Call Bernard 01539 563391**

**SHROPSHIRE 16<sup>th</sup> Nov** at St John's Bridgnorth. **Rita Wilkinson 01952 276782**

**WYCLIFFE, CO DURHAM** See under "Intercession"

#### DISCIPLESHIP/TRAINING

**LITTLE WAY HEALING MINISTRIES TRAINING COURSES** on "How to pray for the Healing of Memories" led by Fr Laurence Brassill OSA & Mrs Pauline Edwards & team **28<sup>th</sup> April-4<sup>th</sup> May 2014** (Carmelite Priory, Boars Hill, OX1 5BH) **PO Box 499, Fleet, GU51 9FY. Tel 07936269143 [www.littlewayhealingministries.com](http://www.littlewayhealingministries.com)**

**ANIMATE YOUTH MINISTRIES** Liverpool invites 18-25 year olds with a passion to serve the Church. Spend a year developing gifts for a lifetime. **Tel 01744 740462**

**CRAIG LODGE** CCR Community in Argyll, Scotland committed to walking the path of holiness as Our Lady of Medjugorje calls us to.