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# GOODNEWS

*Catholic Charismatic Renewal Serving The Church*



## A New Season In The Church

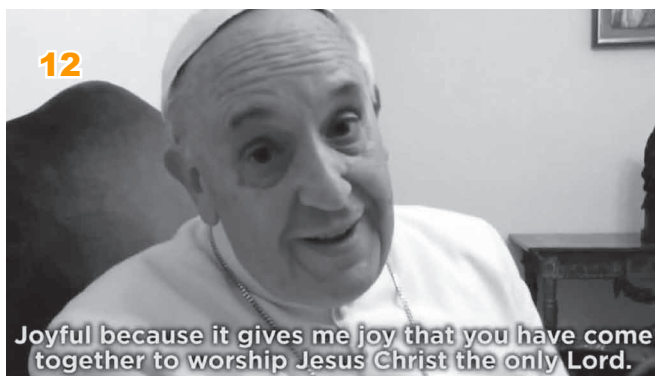
Dr Mary Healy



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Joyful because it gives me joy that you have come together to worship Jesus Christ the only Lord.

**Front cover: CCR Centre Celebration Mass 2014**

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

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

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by Kristina Cooper

Pentecost will soon be upon us again. A time for us to thank God for the gift of His Holy Spirit. The Easter-tide period is also when many groups organise the Life in the Spirit seminars. We are in fact organising some Life in the Spirit Seminars for the parish of Our Lady of Dolours parish, the church where our CCR centre is, so please pray for us. Part of the calling of the CCR is to spread the culture of Pentecost in our parishes, so do please prayerfully consider what you might do to help promote the celebration of Pentecost in your parish. One thing you can always do is to pray. At the office we have our Pentecost novena cards and we still have copies of our 50 Days of Freedom booklet with readings and reflections covering Easter to Pentecost.

It is amazing to think that the NSC has had an office for almost 40 years and been producing Goodnews in one form or another for a similar amount of time. This has been a great blessing, but growing costs and falling income and donations mean we need to appeal to people's generosity again if we are to continue our work. See inside for the special appeal letter from Charles Whitehead, Chairman of the Trustees and please respond if you are able and want to help us in our work.

We are continuing to unpack what happened at the Prophetic conference in Bethlehem last year. In this issue, Mary Healy who was one of the main speakers, reflects on what she sees as this new season of the Church which entails a renewed proclamation of the gospel accompanied by signs and wonders. Part of this new season too must be the growth in influence of the different nationality groups and their contribution to the CCR in the UK. These include Sehion and their very successful Second Saturday events which draw several thousand Catholic Charismatics each month, the Divine Retreat Centre in India (popularly known as Potta) who have just bought the Benedictine Abbey in Ramsgate as their first permanent retreat centre in Europe and Shalom, another Indian communications ministry from Kerala, who in March published the first UK version of their Catholic magazine "Shalom Tidings".

Meanwhile in London the All nations Catholic Charismatic Groups network in London are pioneering a new approach to the Life in the Spirit seminars. They are pooling their resources to put on five local Life in the Spirit seminars in the south London area, and then coming together for a joint Pentecost celebration. (See details of this on page 32). Many of these prayer group leaders together with others joined us at Our Lady of Dolours Church in Chelsea for our annual Mass on 27<sup>th</sup> March. It was a wonderful

occasion as the front page shows. See the back page too for more photos and a report. This sense of a new move of the Holy Spirit is everywhere. Fr Gareth Leyshon gives a round up of what is happening in Wales and the role of ecumenism in this. Fr Matt Anscombe, one of the newest members of the English NSC, tells us about New Awakenings. This brings together priests and lay people to carry out parish missions in the Clifton diocese. Fr Chris Thomas reminds us, however, not to be constantly looking for the spectacular new thing that God is doing, but to be more conscious of God's work around us going on all the time.

Sherry Weddell, the founder of the Catherine of Siena Institute, which seeks to help lay Catholics discover their charisms and calling, has recently written a book called "Forming Intentional Disciples", which challenges the current ethos of parish life. Her challenge is being listened to by bishops everywhere in a most unexpected way, she says. In this issue you can find more about the book. In her book Sherry unpacks the evangelising process, and the various conversion thresholds that people must go through before they become committed disciples of Christ. Key to this is understanding where people are on their spiritual journey and what is needed to take them to the next step. Ryan Service, a young seminarian, has been doing this naturally, and shares some of his experiences of one-to-one witnessing while having cups of coffee and doughnuts in coffee shops.

The inimitable Pope Francis continues to surprise and challenge us by his words and actions. In March this year he sent a message of fraternal greeting to an international meeting of leaders involved in the Prosperity Gospel Movement. That the pope of the poor should be befriending the prophets of prosperity was extraordinary and the message, filmed on a mobile phone, within a short space of time went viral. Bishop Tony Palmer, who played a key role in this amazing gesture explains the background to all this and what he and the pope hope will happen next. Pope Francis seems to have a knack for the memorable turn of phrase and pithy challenge. This means his words are being listened to perhaps more than those of any other pope. Pat Kennedy, who has been tracking what he has said since he was elected, begins a new series in which she will share some of Pope Francis's thoughts to meditate on. We continue our series on the Bible and in this issue, Matt van Duyvenbode, another member of the English NSC, who works for the Bible Society, reflects on the challenge of translating the bible into our cultural context. David Beresford, the new director of the Catholic Bible school, shares some of his own experiences of communicating the meaning of the bible to young people.

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# A new season in the Church

Mary Healy, who was one of the speakers at the International Prophetic conference organized by ICCRS in Bethlehem last November, reflects on what she sees as a new season in the Church.

Reading the signs of the times in light of the gospel, it is not hard to see that the Church today is entering a new era. During the World Synod of Bishops in 2012, Cardinal Donald Wuerl of Washington warned of “a tsunami of secularism” that is engulfing the world. With that statement he captured the drama in which the Church is living today. In the Western world we are witnessing an apostasy — an abandonment of Christian faith — on a scale never before seen in history. Vast numbers of people are deliberately and even aggressively rejecting the light that comes from God. With the loss of Christian faith has come the rejection of basic moral truths, such as the inviolable dignity of human life and the sanctity of marriage as a lifelong union of one man and one woman.

## The culture of death

The absence of God in contemporary society leaves a deep inner void, a spiritual impoverishment that people seek to fill with all kinds of counterfeits. Those who are starving will eat rotting garbage out of dumpsters! A culture of narcissism has developed, which ascribes the highest values to self-fulfillment, physical attractiveness, sexual freedom, and the accumulation of possessions. Pursuing these empty values has, in turn, led to a landscape of broken relationships, broken lives, loneliness,

addiction, suicide, and all the symptoms that Pope John Paul II summed up as “the culture of death.”

A recent news item illustrates this darkness. A Belgian woman named Nancy had grown up with parents who treated her with utter contempt. While her brothers were celebrated, she was the girl nobody wanted. Her mother often complained, “If only you had been a boy.” Not surprisingly, as an adult Nancy renamed herself Nathan. Imagine the hurt and confusion of this broken woman! But instead of offering hope and healing, the best a godless society could do for her was provide a sex-change operation. After the surgery, instead of feeling the peace she longed for, Nancy was disgusted with what she saw in a mirror and felt like a monster. And then, the best a godless society could do for her was provide an assisted suicide by lethal injection under Belgium’s new euthanasia law. Satan is a tyrant—the thief who “*comes only to steal, kill and destroy*” (John 10:10). A fierce battle is going on for the hearts and souls of this generation. The stakes are high. What is going to meet this challenge?

Nothing other than a tsunami of the Spirit — a renewed proclamation of the good news of Christ, accompanied by signs and wonders that demonstrate the love and power of God!

In his recent book “Evangelical Catholicism”, George Weigel observes that a new era is emerging, a transition from what he calls “Post-Reformation Catholicism” — the era from the sixteenth to the twentieth centuries — to “evangelical Catholicism.” In this new era, the gospel is at the front and centre of everything the Church does. It is a time when every baptised Christian is being called to holiness for the sake of mission in the power of the Holy Spirit. Weigel would not call himself a charismatic, yet he writes, “Radically converted Christians have become men and women marked by tongues of fire, animated by the Spirit.”

This means that for those in the Charismatic Renewal, now is the time for us to come out of the closet and be unabashed about what God has given us — and what he desires for all. It is time for us to operate in the full range of charismatic gifts, moving in the manifest power of the Holy Spirit for the sake of seeking and saving the lost.

**Time for us to be confident enough in who we are as Catholics that we can learn from our Protestant brothers and sisters without fear of losing our Catholic identity.**

It is also time for us to be confident enough in who we are as Catholics that we can learn from our Protestant brothers and sisters without fear of losing our Catholic identity. Some of them are operating in the gifts at a much higher voltage than we. It is a time for humility and for unity, recognising our need for one another as brothers and sisters in Christ.

I have learned much from Protestant charismatics, particularly the healing evangelist Randy Clark. Last autumn, I travelled to Brazil with a team led by Randy to experience firsthand how he uses the spiritual gifts — especially healing and words of knowledge — for evangelisation. During the two weeks there I witnessed countless miracles as we ministered in different churches night after night. Each evening our team prayed over hundreds of people. On our first night a deaf man got up to testify to being healed, holding his hearing aids in his hands and weeping for joy. On other occasions two people with uneven legs had one leg visibly lengthen to match the other. People got out of wheelchairs, including a woman with a congenital hip defect that had caused her joint to disintegrate. Many tumors disappeared visibly. A withered, paralyzed arm was totally restored. I lost count of how many blind eyes and deaf ears were opened. Many people who had been in severe pain for years due to implanted metal rods and screws jumped up and down or bent to touch their toes with all pain totally gone. There were countless deliverances from demonic afflictions, healings of serious illnesses, and release from pain. When you witness such things, you cannot remain the same.

**I knew that the Lord was calling me to put into practice what I learned, and he was faithful**

Immediately after this trip I was scheduled to speak at a Catholic conference in Qatar. I knew the Lord was calling me to put into practice what I learned, and he was faithful. I spoke about Jesus’ commission to his disciples to proclaim the kingdom and demonstrate it with healings, then stepped out in faith and led prayers for healing, and many people waved their hands overhead

to testify to physical healing. The very next speaker came up to the podium in tears. He said that for several months he had had a significant loss of hearing in one ear after it was hit with a soccer ball. He was intending to see a doctor when he got home, but during the prayer, when I commanded ears to open in the name of Jesus, his ear popped open and he now hears fine!

I am now more convinced than ever that the Lord is doing something new and extraordinary in the Church. The Holy Spirit is pouring out supernatural charisms not only to healers with extraordinary gifts, but to every ordinary Catholic who is willing to step out in faith, believing that God will confirm our witness with signs, wonders and gifts of the Holy Spirit (see Heb 2:4).

In a homily given to the cardinals just before they entered the conclave that would elect him pope, Cardinal Jorge Bergoglio delivered a message that I believe is a prophetic word for the entire Church:

“The Church must come out of herself and go toward the periphery.... We must avoid the spiritual disease of the Church that can become self-referential: when this happens, the Church itself becomes sick. It’s true that accidents can happen when you go out into the street.... But if the Church remains closed in on itself... it grows old. Between a Church that goes into the street and gets into an accident and a Church that is sick with self-referentiality, I have no doubts in preferring the former.”

**It is time for the Church to turn outward in a radical way, to go out onto the streets**

For too long the Church has been turned in on itself, like a circle of people all looking inward, focused on our structures, our programmes, our problems, our reforms. It is time for the Church to turn outward in a radical way, to go out into the streets, literally, with the good news of Christ!

Cardinal Bergoglio himself modelled this kind of street evangelisation. He often took the bus and walked through the slums of Buenos Aires, where he would talk to people, let them take his picture, celebrate the Eucharist, and wash the feet of AIDS patients. This is similar to what Jesus’ ministry looked like. As the Gospels record, Jesus hung out on the wrong side of the tracks. To the scandal of the religious authorities, he spent his time with prostitutes, tax collectors, and sinners — the equivalent of today’s drug addicts, ex-cons, and down-and-out people. He forgave their sins, healed them physically and emotionally, satisfied their hunger, and caused them to overflow with the joy of the messianic kingdom. Jesus’ public ministry is what the Church’s ministry ought to look like today. All of us, especially those of us in the Catholic Charismatic Renewal, are being called to turn outward and go out to reach the lost in the manifest power of the Holy Spirit.



**Dr. Mary Healy teaches at the Sacred Heart Major Seminary, Michigan, USA and is also a member of the ICCRS Theological Commission.**



# Pope Francis

## on Living the Christian Life



**Pat Kennedy has been tracking the teaching of Pope Francis since he was elected in 2013, and chooses some of his thoughts for us to meditate on.**

**T**he life of a sleepy Christian is not a happy life, it is sad. We must be joyful. Let us not fall asleep. A Christian who does not use what the Lord has given him/her is not a Christian. He is not giving thanks. *(24<sup>th</sup> April 2013)*

**A** Christian moves, walks, even if there are difficulties. The Christian above all is sent. This means that the Christian is a disciple of the Lord. We cannot imagine a Christian who is still. He is sick in his identity as a Christian. Disciples walk and go. Christ sent the disciples as lambs among wolves, to announce the Word of God to all people who listened or not. Wolves are cunning. Temptation may tell us to become wolves and take the easy route; Christian astuteness tells us to remain as a lamb because then the shepherd will defend us. If we choose to be wolves; the wolves survive by eating each other. We walk as lambs in joy. Those who complain and whine do neither God or the Church any favours. This is living a so-called Christianity but without Christ. Christians walk in joy and exult because they know the Lord is carrying them. *(14<sup>th</sup> February 2014)*

**H**umility is necessary for fruitfulness. God overcame the sterility of our lives. He puts us on guard against pride which causes sterility. Often in the Bible, God gives the gift of life to sterile women. From impossibility comes life. But only I can allow the fruit to grow?

**G**od left behind his majesty and humbled himself to show us that we too must serve in humility. It is an ugly thing when you see a Christian who does not want to serve, who struts in his/her own importance. This is not Christian - it is pagan! *(8<sup>th</sup> December 2013)*

**A** pagan can become a believer through humility, just as a believer can lose the faith by following their own passions. Those with good will, who look for God will be found. *(13<sup>th</sup> February 2014)*



**G**od speaks to us like a parent and we need to be silent to hear it. *(12<sup>th</sup> December 2013)*

**B**eing Christian is not about obeying orders. It's about letting Christ take possession of our life, to change it, transform it and set us free. *( St Peter's Square 10<sup>th</sup> April 2013)*

**L**oving God, self and neighbour is not sentimentality or something sterile or vague. It is acknowledging God as Lord and overcoming rivalry and misunderstandings. Let us do something good today. Let us now pray for someone with whom we are angry. Let us take a step towards love shall we? Let's do it. *(St Peter's Square, 12<sup>th</sup> June 2013)*

**I**would like to thank all Movements and Associations, committees and ecclesial groups. You are a gift and a treasure in the Church - Go and convey the power of the Gospel and do not be afraid!

**REFLECTION** : Despite all that life throws at me, through my Baptism I will rise. That is the Christian life - dying and rising - walking towards the promise. I keep walking, but never alone. The Lord is carrying me across His shoulder like an injured lamb. This is my witness. I am called, gifted and sent, hard as it may be at times. The gifts of hope and joy and community bring me through and lead others to notice. They allow me the opportunity to tell them how the Lord is carrying me forward through it all. So as Pope Francis exhorts us: "Let us take a step forward- shall we? Let's do it"

- Where in my life, my faith, have I fallen asleep?
- What difficulties of life are holding me back and preventing me moving on? Have I taken an easy route?
- Where am I preventing Christ taking possession of my life. Am I afraid of what He will say in the silence if I make that space for him?
- Who threatens me in my life and robs me of being me? Where am I not acknowledging my own dignity and giftedness in Christ. Whom do I need to love, forgive and set free?

# CREW TRUST

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Dear Reader

CREW Trust is a registered charity (No 277425), set up in 1979 by the National Service Committee for the Catholic Charismatic Renewal in England and Wales, to promote and support the work of spiritual renewal in the Church and the advancement of the Christian religion. Among many things, it is the legal body responsible for the production of the **GOODNEWS Magazine**, and for the work of **Catholic Evangelisation Services (CES)** in producing the **CaFE** teaching resources for the whole Church. It also provides financial and administrative support for the work of the **National Service Committee, the Harvester's Men's Weekends, and the Network for young leaders**. Over the years many of you have given generously to ensure that the work of the Trust and the activities it undertakes could continue, and we are enormously grateful to all of you.

As the **Chairman of CREW Trust**, I am now asking again for your support for our work, in the knowledge that our important role in bringing new life into the Church is more and more widely appreciated and is bearing good fruit. I know there will be many deserving calls on your resources and that the general financial climate is difficult, but I hope you will want to support our work in bringing the life-changing power of the Holy Spirit to more and more people. I am convinced that the Lord wants the CREW Trust to have a strong financial base so that we can serve people even more effectively, **BUT THE REALITY OF OUR SITUATION TODAY IS THAT WITHOUT YOUR HELP WE WILL RUN OUT OF MONEY IN JUST OVER A YEAR'S TIME AND WILL NO LONGER BE ABLE TO OPERATE AS A CHARITABLE TRUST**. This would be a terrible tragedy, and we are doing all we can to avoid it by controlling our costs and raising additional funding.

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*Charles Whitehead*  
**CREW TRUST Chairman**

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# The Joy of Evangelising



**Ryan Service, a seminarian in Rome, shares his experiences of evangelising in everyday life**

***“The joy of evangelising always arises from grateful remembrance: it is a grace which we constantly need to implore. The apostles never forgot the moment when Jesus touched their hearts: ‘it was about four o’clock in the afternoon’ (Jn 1:39).”*** Pope Francis, *Evangelii Gaudium* (13)

The apostles recall their moment of encounter with the Lord and we too must “implore” the grace of “grateful remembrance”. This is, I think, the heart of the Pope’s message in this section from “the Joy of the Gospel”. Of course, the joy of Christian life is that it’s never only a “four o’clock” moment: the Lord is continually calling us to himself. That being said, there are times when we are asked to step out in faith and trust in the Holy Spirit. The Holy Spirit prompts us to act in a specific time and place where we have particular callings. I’ve started to notice a particular way in which the Holy Spirit calls me to action and, more often than not, it’s not a time that I’d like to be active! It’s breakfast time. The Lord clearly has a sense of humour because he knows that early mornings are not my best to say the least, but it’s amazing what the Lord can do with blurry eyes and bed-hair. Here I share some examples.

## Sausage Sandwich

‘It was about 8 o’clock in the morning...’ I arrived into the town centre earlier than I expected. It was cold and I didn’t fancy waiting around outside work. Walking from the train station the smell of cooked breakfast reached me and I couldn’t resist. Food and warmth: a good mixture. As far as I was concerned, ordering a sausage sandwich and a cuppa of tea was mere indulgence and a way of ‘filling time’. The Lord had other ideas. As I was paying the bill, the Holy Spirit unsettled me. There was something I had to say to the lady serving me. I didn’t know what, but I had to say something. I couldn’t leave otherwise. She handed over my change and still not knowing what I had to say I said “God bless you” without thinking anything of it. I had said it. Three simple words and a smile. I was about to turn and carry on my way until she stopped me with a full and beaming smile that filled the morning. “God bless you”. She repeated the words and thanked me for them. “No one has ever said that to me”. I turned and left the café.

## Another day. Another breakfast

The Lord got me at breakfast again. Same time, different town. It was my day off so I was looking forward to that essential me time when you want nothing more than your own space. Sat in a

café that was getting crowded a couple came over to me asking if they could sit next to me. With three chairs spare next to me I could hardly say no. They sat down and I carried on with my sandwich. I was annoyed because I wanted my own space and now I had these two strangers practically facing me while I was eating. Again, the Holy Spirit prompted me. I was reluctant. “Not today, Lord, let someone else evangelise”.

A lovely conversation unfolded and then the inevitable question arose: “what do you do?” I explained how I am training to be a priest. I don’t think they knew how to take that answer, but the Lord encouraged me to be there as a listener. When we are newly discovering our sense of vocation we can be eager to speak our story, but the Lord wants us to be more eager to listen to the story of others. Sandwiches finished they were about to leave and I was moved to ask them: “is there anything you want prayer for?” A moment’s pause. I was starting to regret asking them. I felt embarrassed and unsure, but there was something encouraging me on. They asked for prayer for their son who was very ill and they went on to share his situation.

## Morning Coffee Break

Sat in a public coffee house it was quiet and I couldn’t help but hear a loud conversation next to me. I was reading the newspaper, but I heard they were arguing about religion. They were a couple. The woman was explaining her belief in God and, as it turns out, defending her Catholicism. The man was not so supportive and asking her to explain her faith, detail by detail. The tension was palpable. Obviously, I was not going to pipe up and start joining in the conversation, but I could do something. I was prompted to pray for that lady. I prayed that the Lord would give her the words to speak. A passage of Scripture came to me: “*Now go; I will help you speak and will teach you what to say.*” (Exodus 4:12. NIV). I prayed for the man too that he would be gentle in listening. The Word came to me: “*my dear brothers and sisters, take note of this: everyone should be quick to listen, slow to speak and slow to become angry, because human anger does not produce the righteousness that God desires.*” (James 1: 19-20. NIV).

My role was not to speak here, but to pray over the situation, to speak the Word into that situation, even in the silence of my heart. I don’t know the outcome of that particular situation. I had to leave for work, but I was able to leave in the confidence of the Holy Spirit. The Lord makes a feast of breakfast time for me when sometimes I’d rather fast or have brunch instead. I’ll end with this quote from Ian Fleming, the James Bond author, which offers a way of looking into these moments: “Hope makes a good breakfast. Eat plenty of it” (From *Russia with Love*).

# NEW Awakenings

*Sharing a passion for mission in the Clifton Diocese*



Fr Matt Anscombe talks about an exciting parish mission venture within the Clifton Diocese, which he hopes might inspire other clergy and laity from other dioceses to work together on similar projects.



**Fr Matt is Catholic Chaplain to the University of Bristol and Diocesan Vocations Director. He has recently joined the National Service Committee.**

## *The prompting*

It's amazing what the Lord puts into your mind and heart when you're pondering His will and are open to Him. It was September 2011. I was praying in the chapel of the Marist Convent in Nympsfield, Gloucestershire with other priests from my Jesus Caritas priestly fraternity. My eyes were fixed on the beautiful, simple, stained glass window of the Holy Spirit, in the form of a dove, above the altar. I had been thinking about mission within the diocese and had felt a surge in my heart about the need for more grass-roots evangelization within in our parishes. More kerygmatic preaching I had thought. Greater boldness. We need to get people to really know Jesus and the power and gifts of His Spirit. Suddenly the letters 'DMT' popped in to my mind and I realized straight away that they meant 'Diocesan Mission Team'.

## *The confirmation*

Over supper, I spoke to one of the priests, whom I knew less well than the others. I told him that I felt the Lord was calling me to form a diocesan mission team. My initial fear was that he would think, "Why is this whippersnapper being so presumptuous about all of this?" I had only been ordained a priest for just over a year, after all! However, his immediate reaction was to say, "If you get a team together, you can come and give a mission in the 4 parishes that I serve in." He had, in fact, been planning to book a Redemptorist mission the very next day. I presented the idea to another priest, Fr Barnabas Page, a lay school chaplain, Mandy Baker and Deacon Tim Meadows from the parish where I was serving, all of them involved in Renewal, asking them if they wanted to be part of a team. They were up for it. I went shortly after and spoke to the bishop to get his blessing and thus was born 'New Awakenings'. In the past two years we have given four missions. Our next mission is right in the heart of the diocese as we go to the Cathedral Parish

of St Peter and St Paul in Clifton from Ascension to Pentecost this year. Two other bookings are lined up after that too.

## *The Vision of New Awakenings*

I think it would be correct to say that all parish missions are a time of grace and blessing in the life of a parish. In essence, they are an opportunity to 'reconnect', 'rehear' and 're-receive'. We 'reconnect' in the sense that we deepen in our awareness of being part of a parish community, and part of the wider Church, and all that that entails. We 'rehear' insofar as we open our ears, and our hearts, in a new way, to the basic truths of our faith. We 're-receive' by responding in love to God, who wants to be constantly poured into our hearts, and by letting that happen.

New Awakenings follows in this parish mission tradition. However, I think there are some important distinctions to make insofar as this is a diocesan project, and has at its core a desire to connect people in their relationship with Jesus through a deepened awareness of the empowerment of the Holy Spirit.

## *Clergy and laity working together*

From the start, there has been a desire to try and engage clergy and laity to work more closely together in this mission project. Whilst the core team may seem clergy heavy (3 clerics to one laywoman), we draw in a lot of support from laity around the diocese. In fact, over the past couple of years over 25 people from around the diocese have helped out in some tangible way, either through prayer ministry or giving workshops. This, of course, does not include the scores of people who have worked behind the scenes in the parishes themselves. After all, the mission is really in the prayer and preparation and the follow-up!

Where engaging the laity is concerned, let's face it – on the whole our Church is not great at empowering the laity to take seriously their baptismal vocation. Perhaps we are on the cusp of something new as our parishes begin to realize that it's not all about the clergy (and it never has been!) but that we are all called to work together for the sake of the Kingdom! Our vocations all flow into each other

and a fully functioning Church is one where we recognize this and allow it to flourish. Hopefully New Awakenings is giving out that message. That is a lot of what we are about.

### *Thinking beyond our parish boundaries*

The four missions that we have been involved in have all been across more than one parish. In our diocese, we are called to recognize that parishes need to work with each other for the sake of mission. In fact, we have a document called 'Parishes in Communion for Mission', which helps us to try and live this out in reality. This is not just about sharing the resources of one priest over several parishes but a desire to recognize the missionary nature of who we are as Church.

New Awakenings, I believe, is a fruit of this desire. Our first mission took place across four parishes. Our last mission across five! We have been trying to take people out of their comfort zones and out of their own parishes in order to help them understand that we are a missionary Church and that we have to resist the temptation to be inward looking. We need to pool our resources and encourage each other, rather than become too parochial.

### *Focusing on the Holy Spirit*

Once I had confirmed with Bishop Declan that he was encouraging of New Awakenings, I sent an email to Charles Whitehead to ask some advice. His suggestion was to keep the Life in the Spirit Seminars in mind as a focus of the mission. This has been so important because the main focus of the week long mission is a three day programme from Thursday to Saturday where we explore in more depth God the Father's love, Jesus and salvation and baptism and the Holy Spirit. In fact, Saturday is a focused Holy Spirit day.

Throughout the week, there is an emphasis on the Holy Spirit, whether it be the action of the Holy Spirit in the Word of God; prayer; witness, or the Eucharist. On Saturday we try and focus this with a 'retreat' day, where the Person of the Holy Spirit is explored more deeply. Considering that, following our next mission, three out of five of our missions will have taken place from Ascension to Pentecost, I think the Lord is trying to say something about engaging more with His Spirit!

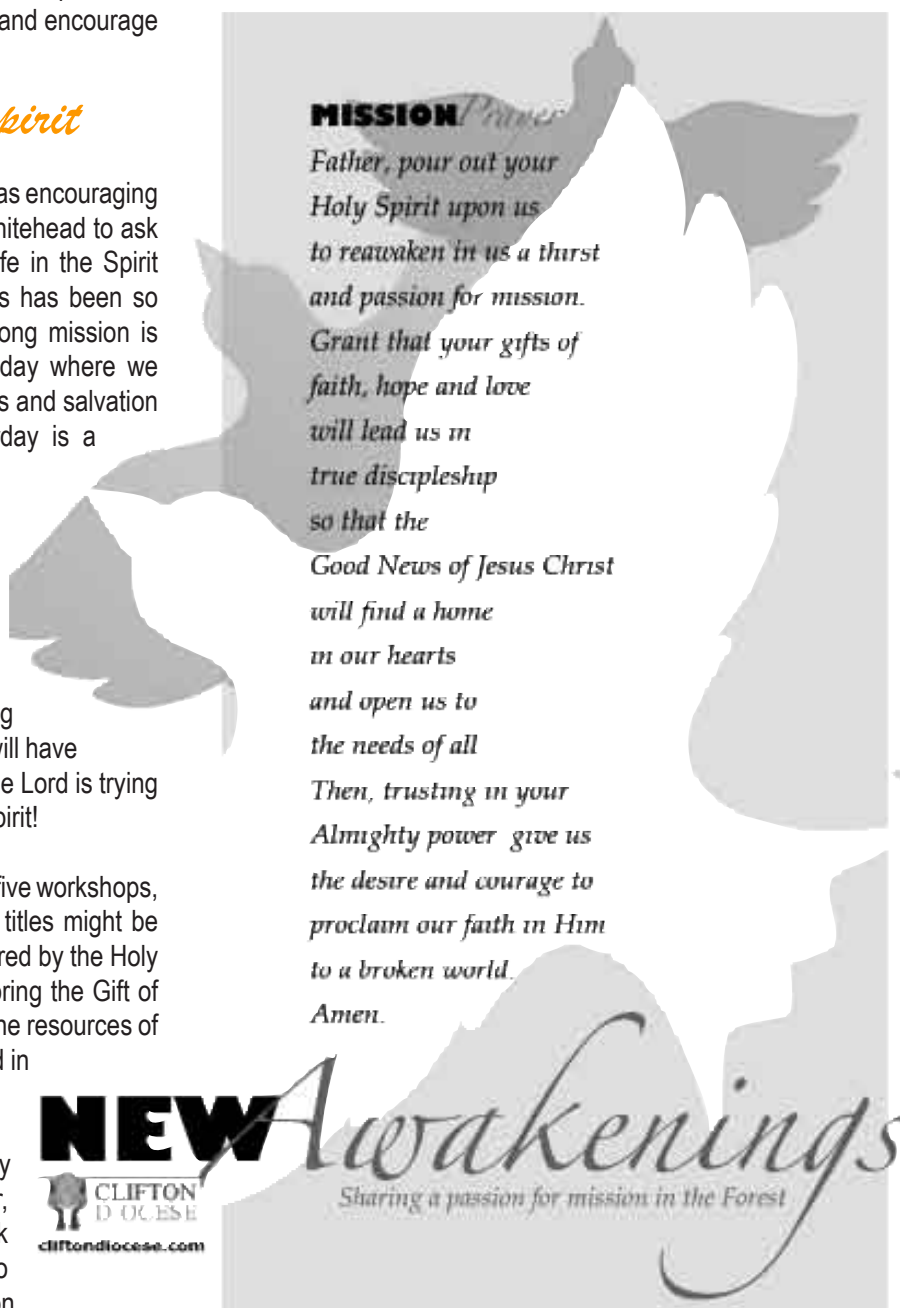
On Saturday afternoon, we offer a choice of four or five workshops, of which we ask people to sign up for two. Such titles might be "Growing in the Fruits of the Holy Spirit"; "Empowered by the Holy Spirit"; "An Introduction to Prayer Ministry"; "Exploring the Gift of Praise". This is a great opportunity for us to call in the resources of many great people in our diocese who are involved in the work of Renewal.

It's funny really that a lot of people are put off by the two words "Charismatic Renewal". However, whilst the praise that takes place during the week might not be like a gathering in Renewal due to the expectations of those coming to the mission,

New Awakenings is most definitely a product of Renewal. I am always upfront with the parish that I, and all those involved with the mission, are active in Catholic Charismatic Renewal. The energy, dynamism and effective witness which comes from New Awakenings demonstrates that it is a powerful out-working of the Holy Spirit and a great opportunity for proclaiming the kerygma. There's no denying that those who come and get involved in the mission week are touched deeply by it and for many it moves them on in significant ways.

**If you would like to know any more about New Awakenings, please don't hesitate to contact me. It would be great if something similar could happen in other dioceses. I'm always happy to support you.**

**[newawakenings @ cliftondiocese.com](mailto:newawakenings@cliftondiocese.com)**



**MISSION Prayer**  
Father, pour out your  
Holy Spirit upon us  
to reawaken in us a thirst  
and passion for mission.  
Grant that your gifts of  
faith, hope and love  
will lead us in  
true discipleship  
so that the  
Good News of Jesus Christ  
will find a home  
in our hearts  
and open us to  
the needs of all  
Then, trusting in your  
Almighty power give us  
the desire and courage to  
proclaim our faith in Him  
to a broken world.  
Amen.

**NEW Awakenings**  
Sharing a passion for mission in the Forest

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# New Streams of Unity



**Kristina Cooper reports on a totally unexpected new impetus in the path of Christian unity.**

What's going on? It seemed like the path to Christian unity had gone quiet. Then in the last six months all kinds of things have suddenly happened. Before Christmas the Archbishop of Canterbury, Justin Welby, invited Chemin Neuf, a Roman Catholic community (albeit with an ecumenical calling) to go and live in Lambeth Palace as prayer support and witness of unity. Then, at the end of February, a warm video message of brotherly love by the pope to a Kenneth Copeland Ministries international leaders' conference in Texas went viral. It wasn't so much what the Pope said that made the airways go hot, as to whom he said it. Influential as Kenneth Copeland might be within his own network, the Faith Movement with its emphasis on prosperity as a sign of the blessing of God, is considered somewhat heretical among many mainstream Christians. Pope Francis in his recent exhortation *Evangelium Gaudium*, had expressed misgivings himself about certain prosperity gospel teachings. Yet as the Pope has concretely demonstrated, disagreement with someone's theological views doesn't mean you can't be in fellowship with them. As he stressed in *Evangelium Gaudium*, there is a hierarchy of truths in Catholic teaching, "**How many important things unite us! If we really believe in the abundantly free working of the Holy Spirit, we can learn so much from one another! It is not just about being better informed about others, but rather about reaping what the Spirit has sown in them, which is also meant to be a gift for us....Through an exchange of gifts, the Spirit can lead us ever more fully into truth and goodness.**"

And Pope Francis may have found an unexpected ally in Copeland, who in his own way, has had a heart for Christian Unity for many years. In one of Copeland's daily devotions of 5<sup>th</sup> April

1992 he wrote, "It's time we realised that we need one another. .... Ephesians 4.13 says that when we all come together in the unity of faith, we'll have *"the measure of the stature of the fullness of Christ."* In other words, when the Body of Christ comes together and begins to function as one, we'll have the Holy Spirit without measure – just like Jesus did! We'll begin to see ministries functioning in the fullness of their callings. We'll begin to see manifestations of the Holy Spirit in full measure. We'll see Jesus in fullness as we've never seen Him before."

**Palmer key player in the off piste dialogue between the champion of the poor and the apostle of the Prosperity gospel**



A key player in this recent off-piste dialogue between Pope Francis, the champion of the poor and Copeland, the apostle of the Prosperity Gospel, is Bishop Tony Palmer, a South African Christian, who is a personal friend of both men. Palmer has a rather unusual back story which has equipped him in a unique way to be a bridge builder. As a young man Palmer came to faith in the Faith movement at a Kenneth Hagen bible study group in South Africa. Called to full time ministry

he later studied at Hagen's Rhema Bible College, and worked for Kenneth Copeland Ministries for three years in 1998. On trips back to Italy over the years to visit his wife, Emiliana's family, however, Palmer and his wife came into contact with Catholic Charismatic Renewal. He comments, "When my wife found out that she could be charismatic, evangelical, Pentecostal and Catholic, she wanted to reconnect to her Catholic roots and she became a Roman Catholic and our children have been brought up Catholic and educated in Catholic schools."

Meanwhile Palmer found that more and more he was ministering to Catholics through his scripture teaching, albeit in a Pentecostal context. This culminated in 2003 by Palmer being invited by Matteo Calisi, one of the key leaders of the CCR in Italy and the president of the Catholic Fraternity of Covenant Communities,

to work alongside him teaching in the Catholic Church. Kenneth Copeland was the only person not only to support Palmer's new call but to also help fund his ministry. Palmer comments, "I think he saw in my invitation to work with the Catholic Charismatic Renewal in Italy a seed of something that could flourish and help promote unity in the Body of Christ."

### **I was influenced a lot by the Catholic Church**

Palmer comments, "I was influenced a lot by the Catholic Church and I asked if the Ark Community which I had founded could be accepted into the Catholic Communion." This turned out not to be possible for various reasons. Instead Palmer was invited to join the Communion of Evangelical Episcopal Churches (CEEC). This was founded in 1995 and is part of the recent Convergence Movement, which began in certain evangelical and charismatic churches who wanted to incorporate sacramental and liturgical aspects into their church life, and who had come into the Anglican/Episcopalian communion. Recognising Palmer's special ecumenical calling, within a few years, Palmer was consecrated a bishop and was made the Communion's ecumenical officer in 2005.

It was through his friendship and ministry with Matteo Calisi that Bishop Tony Palmer first encountered Cardinal Bergoglio, then Archbishop of Buenos Aires in Argentina, some years later. Cardinal Bergoglio had played a key role in the setting up of CRECES (the Renewed Communion of Evangelicals and Catholics in the Holy Spirit) which brought together Catholic priests and evangelical pastors and he was known for his warm relationships with evangelical pastors. At the famous ecumenical gathering at Luna Park in Buenos Aires, Argentina, in 2006, the future Pope, in front of the assembled crowd of 5000 people, went on his knees and asked all the evangelical leaders present to lay hands on him and pray for him.

It was on a courtesy visit with Matteo Calisi and a few others, to Buenos Aires that Bishop Palmer met Cardinal Bergoglio personally. Bergoglio as he often did, asked them all to share their personal testimonies. The cardinal was particularly fascinated by Palmer's family situation and the fact that while Palmer's wife and children were Roman Catholics, Bishop Palmer was part of the American Episcopal Church. Palmer comments, "He realised that not only my ministry but my personal life too was a demonstration of unity and he asked me if I would like to have a personal relationship with him apart from the work we were doing as colleagues."

### **Cardinal Bergoglio became one of the three great mentors I have had in my life**

Palmer continues, "In this way Cardinal Bergoglio became one of the three great mentors I have had in my life. The other two being Kenneth Copeland and Archbishop Robert Wise of the Anglican Episcopal Communion, who was responsible for me becoming a bishop."

Bishop Palmer was amazed when last year he heard that his friend and spiritual father had become pope. He comments, "I couldn't believe it. I knew God was doing something. But I didn't imagine what the Holy Spirit had in store." Knowing the pope's new commitments he didn't expect the friendship to be able to continue, so he was amazed when last Christmas as he was relaxing in front of the TV he received an unexpected call from Pope Francis. At first Bishop Palmer said he thought one of his friends was playing a joke on him. But it was indeed Pope Francis.

When was he next coming to Rome the Pope asked? Could he come and see him? What time would suit him? Palmer remembers "I couldn't believe it, the Pope asking me when would it suit me,

a nobody from South Africa?" The two men met up on 14<sup>th</sup> January and spent the whole morning in the papal apartments chatting and catching up. As they talked and prayed together they made a covenant to work for unity in the Church. "We didn't have an agenda," emphasises Bishop Palmer. "He told me that we are brothers and that nothing will change our friendship. He asked me what I was up to and among the things I mentioned was that I was going to the Kenneth Copeland's international leaders' conference. I asked if he would like to send a greeting to them."

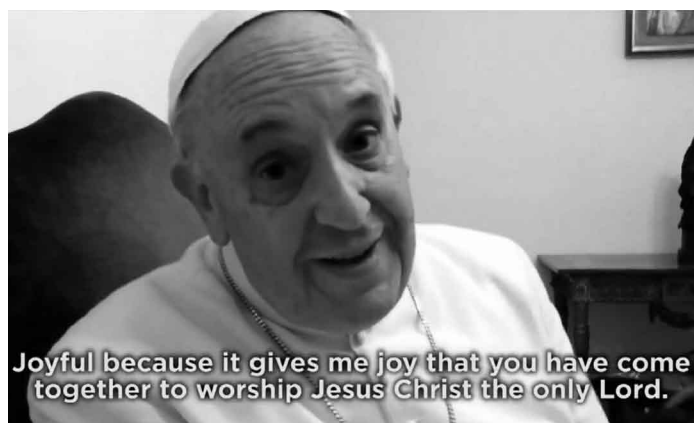
### **Pope's video message on Palmer's mobile phone**

It was Pope Francis, who suggested that a message might be filmed on Bishop Palmer's phone. "Of course it had occurred to me but I didn't want to abuse our friendship so I hadn't mentioned it," confesses Palmer. So the message was very simply created there and then with Palmer adding the English subtitles later. He comments, "The pope's message was incredibly wise even from a theological point of view. Who can argue with 'love God and love your neighbour as yourself,' which was his message? The prerequisite of unity is to believe in the other person and give them the benefit of the doubt. We must become friends – that's the only basis to work out doctrinal differences."



On June 19, 2006, the Third Fraternal Encounter of the Renewed Communion of Evangelicals and Catholics was held in Luna Park stadium in Buenos Aires, Argentina. Present were the Archbishop of Buenos Aires, Cardinal Jorge Bergoglio, and the Preacher of the Pontifical Household, Fr. Raniero Cantalamessa. The highlight of the meeting was when the Argentine Cardinal fell to his knees to be blessed by the some twenty Protestant pastors present.

Continued on page 14



*Continued from page 13*

As those of you have seen the video will know, Bishop Palmer's own introduction to the papal message must have been very challenging to the listeners at the Copeland conference (see [www.youtube.com/watch?v=b5TwrG8B3ME](http://www.youtube.com/watch?v=b5TwrG8B3ME) )

In it he drew the audience's attention to the signing of the Joint Declaration of the Doctrine of Justification by the Roman Catholic Church and the world-wide Lutheran Federation in 1999 (which was also signed by the Methodist Church in 2006). This agreement states that **"we Roman Catholics and Protestants of the Lutheran Church believe and confess that by grace alone, in faith in Christ's saving works and not because of any merit on our part, we are accepted by God and receive the Holy Spirit, who renews our hearts while equipping and calling us to good works."** "This brought an end to the protest of Luther. We preach the same gospel now. The protest is over," said Palmer challenging the leaders present, and by implication evangelicals world-wide to sign this Joint Declaration too.

### **Vision to get leaders of evangelical churches world-wide to sign the 1999 Joint Declaration of the Doctrine of Justification**

Palmer commented, "the Pope was very positive about the video going viral and we have been in regular contact since then, and I went to see him personally again on 2<sup>nd</sup> April. The idea we are now working on is to get a whole bunch of evangelical leaders to sign the 1999 Joint Declaration of the Doctrine of Justification. Already many prominent evangelicals I am in contact with have agreed to sign this." Palmer's hope is that there would be a formal

**"I am speaking to you as a brother. I speak to you in a simple way. With joy and yearning. Let us allow our yearning to grow, because this will propel us to find each other, to embrace one another. And together to worship Jesus Christ as the only Lord of History."**

***Pope Francis, 2014***

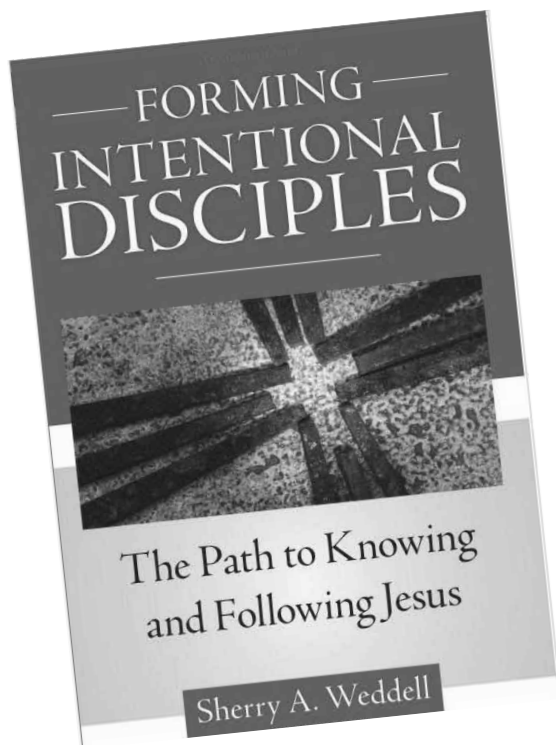
world wide signing of this Agreement in the year 2017, which fittingly would be the 50<sup>th</sup> Anniversary of the Catholic Charismatic Renewal, the 500<sup>th</sup> Anniversary of the Protestant Reformation and a year of Jubilee for the Jewish Faith.

Palmer says that since the pope's message was made public he has been deluged by emails of support from people from all backgrounds. "I received 980 emails in two days, only two of which were negative." Many of these he said were from former Catholics saying that because of what he said they were going back to the Catholic Church because his message had turned their theology upside down.

Pope Francis's idea of Christian unity, however, Palmer says is not the usual Catholic stance that unity will only come when those who have been separated return to the one true Church. "He has pulled me up on more than one occasion when I have used the expression 'coming home to the Catholic Church'. 'Don't use this term,' he told me. 'No one is coming home. You are journeying towards us and we are journeying towards you and we will meet in the middle. We will meet on the road as we seek each other.'" This is underlined by Pope Francis' public comments in *Evangelium Gaudium* when he comments, **"We must never forget that we are pilgrims journeying alongside one another. This means that we must have sincere trust in our fellow pilgrims, putting aside all suspicions or mistrust, and turn our gaze to what we are all seeking: the radiant peace of God's face."**



# Must read book of the moment!



We don't do book reviews in Goodnews generally but every now and again a book comes out which we feel we really must draw

people's attention to because of its significant content and influence in the Church. "Forming Intentional Disciples" by Sherry Weddell is one of these.

Sherry Weddell is a Catholic lay woman from the United States. A convert from evangelicalism, she felt called to help Catholic lay people discern their personal calling and charisms and developed "The Called and Gifted" discernment process. Over the past 15 years this has been used in hundreds of parishes, mainly in the United States but also all over the world. In 1997, together with co-worker, Fr Michael Sweeney OP, she founded the Catherine of Sienna Institute to provide teaching and resources to help equip parishes to form lay apostles.

In the process of her work she discovered that many Catholics, even those in leadership roles, were not properly evangelized. She comments, "We learned that the majority of even 'active' American Catholics are still at an early, essentially passive stage of spiritual development." What she found more troubling was that this was accepted as the norm, and shaped the spirituality and ethos of parish life. She comments, "We learned that there is a chasm the size of the Grand Canyon between the Church's sophisticated theology of the lay apostolate and the lived spiritual experience of the majority of our people."

Many of Sherry Weddell's comments and insights will resonate with those in the Catholic Charismatic Renewal and other ecclesial movements, who have sought a more intense and fervent spiritual life than is usually available in the parish set up. The challenge in Sherry Weddell's book, however, is that she is holding up the same vision of Christian discipleship for parishes too.

What is perhaps exciting is not so much what is in the book, which won't be a surprise to many of those involved in the CCR, but the reaction that the book has been getting from the institutional Church. Sherry Weddell said that when she wrote the book two years ago, she warned the publishers that there might be a negative reaction to some of the challenging things she said. But

the opposite has happened and instead bishops are quoting the book in their pastoral letters, and even buying copies for all their priests to read. She has been asked to give 5 priests' retreat this year on the back of the book. And in the UK Bishop Philip Egan from Portsmouth has invited her over this June to run her "Called and Gifted" programme for key people in his diocese so they will be able to help lay people to discern their charisms. Something is definitely happening!

The focus of "Forming Intentional Disciples", however, is at a more basic level. In the book she lays forth some of the frightening statistics of the falling away of the practice of the Catholic faith in America and the Western world generally. It is obvious that evangelisation is essential if the Church is going to survive. If Catholics are going to go out and evangelise others, however, they have to have had a personal experience of Christ's salvation themselves.

She identifies what she calls five thresholds of conversion which are necessary to walk through on the way to becoming a disciple. These are:

- 1) Initial trust
- 2) Spiritual curiosity
- 3) Spiritual openness
- 4) Spiritual seeking
- 5) Intentional discipleship

Would be evangelisers have to learn to listen to other people to discern where they are on their spiritual journey, if they want to help to bring them to the next stage. She suggests that parishes too might adopt this framework to ensure that there is a conscious culture of evangelisation and discipleship undergirding all its activities. She comments, "If we do not see the parish as a centre of evangelisation and apostolic formation, we are denying priests and their pastoral collaborators one of the great, abiding joys of ministry and one of the most powerful protections against cynicism and burn out."

The book is both challenging and hopeful, giving helpful tools and examples to help kick-start the process of transforming our parishes into centres of evangelisation and discipleship so that the Church can meet the challenges of the 21<sup>st</sup> century. The fact that the book has met such a positive response is surely a sign that the Spirit is on the move and I would highly recommend you to buy the book and read it and pass it on to your priest.

**Published by Our Sunday Visitor and available from Good News Books. Price £11.99 + £1.30 p&p. tel 01582 571011.**

## Gentle as a dove but strong as a Lion

**Vivien Snow (née Perry) pays tribute to Audrey Newton, a key figure in the development of the CCR in Wales, who died this year on 16<sup>th</sup> January, aged 98**



Vivien (left) and Audrey

Audrey was an extraordinary person. She was born in 1915, an only child. In 1940 she married FX (Francis Xavier) and they had 5 children: Jude, Felicity, Simon, Timothy

and Gemma. After the war, the family moved from Crawley to Warrington, then to Penmaenmawr in 1972. She was greatly influenced by Fr. Ian Petit who was her pathway into Charismatic Renewal.

After Bishop Langton Fox had met Renewal in Birmingham he promoted it in his diocese, Menevia. He was delighted to have the help of Audrey and gave her a lot of responsibility. Even when other dioceses were introducing service teams, he did not feel the need – he had Audrey! Audrey hosted a prayer group in her front room and helped with the organisation of Days of Renewal, fostered the growth of prayer groups, developed ecumenical links and witnessed to the fruits of baptism in the Spirit. She had a profound spiritual life, attending Mass daily, praying the Divine Office, a Eucharistic minister and a tireless worker in the parish. In 1980, as a delegate at the Hopwood Leaders' Conference, she met with Bishop Langton Fox and the other Welsh delegates and together it was decided to organise a Welsh National Conference in 1981 in Carmarthen. The steering group was composed of Audrey and me together with Fred Roberts and Bishop Langton as chairman.

### A peacemaker and very approachable

The Conference was a success beyond everyone's dreams. Audrey always played a key role in the meetings and was a peacemaker whenever required. She had many responsibilities at the Conferences: chairing some sessions, part of the prayer ministry team, and a leader of small group leaders. Audrey was so approachable she seemed to spend the rest of the time listening to people's problems. After the first Conference, Bishop Langton became President, and I became chair with Audrey as secretary, and Fred remained as treasurer. Audrey's secretarial training meant she recorded everything in shorthand. Her minutes were superb, and we owe to her our early records of prophecies given. During this time we became very close friends and we travelled extensively

together. Audrey was a great traveller anyway, globetrotting to visit her sons in Canada and daughter in Australia. Arriving at an international leaders' conference in Paray le Monial, our booked rooms did not materialise so Audrey ended up sleeping in a tent pitched on the rugby field at the age of 78, with the most primitive sanitary arrangements. It didn't faze her a bit. Audrey had a passion for holy wells which we explored in north Wales, Brittany and Italy, and more than once they ended up completely lost. Her spirituality was Franciscan, she lived in a Franciscan parish, and we went several times to Assisi and other Franciscan sites. She was an artist and on the return journey the car would contain various bits of wood because she liked the shape, and stones for use in her paintings and craftings.

### Although English, Audrey was very sensitive to the Welsh character of renewal

Audrey's primary devotion was always to her Lord and to her family. However she was passionate about the value of Charismatic Renewal, especially youth renewal and Welsh renewal. As the youth element grew, Audrey was always there supporting and helping, and defending the young people when oldies found their enthusiasms a little excessive. Although English, Audrey was very sensitive to the Welsh character of renewal within the Principality. She felt strongly that the Welsh were a nation, with distinctive culture, customs and of course language. She herself had some considerable success in learning Welsh. Therefore she was the prime mover in the development of the Conference Committee into the National Service Committee for Wales. One of the first benefits was being given places as delegates to the International Leaders' Conferences in Rome. This widening of renewal experience was an enormous benefit which fed back into renewal in Wales. Audrey continued as Secretary of the NSC until 1990, but afterwards still remained very involved, praying and helping wherever needed.

Many people coming into contact with Audrey were touched by her compassion, her prayerfulness and her gentleness. But those who worked with her in renewal knew more of her gifts – her wisdom, her strength of mind and determination, her discernment and her sense of humour, and that she was firmly at the helm!

Audrey, you may not have been a tall person, but you were a giant in renewal, quietly spoken but a resounding witness, gentle as a dove but strong as a lion. It was a gift from God to have been your friend and together to work for the coming of the Kingdom.

May you rejoice for ever in the company of Our Lady, all the angels and saints, in the presence of the Lord you loved so well. God bless you Audrey, rest in peace. Amen