

Good News

“I must
proclaim the
good news
of the
kingdom
of God”

Catholic Charismatic Renewal
serving the Church



The newsletter of the
Catholic Charismatic Renewal.
Melbourne, Australia.

www.ccr.org.au

Don't 'photoshop' your heart - be who you are - *Pope Francis*

By ELISE HARRIS

Lima, Peru, Jan 21, 2018 / 11:56 Am (Cna/Ewtn News)

On Sunday Pope Francis told Peruvian youth that Jesus doesn't want disciples who have been “photoshopped” to perfection, but like the great saints of the past, God calls people to follow him with trust and enthusiasm, despite their weaknesses.

“When Jesus looks at us, he does not think about how perfect we are, but about all the love we have in our hearts to give in serving others,” the Pope said 21 January.

With technology it's easy to digitally enhance photos to make them look the way we want, but this only works for pictures, he said. “We cannot 'photoshop' others, the world, or ourselves. Color filtering and high definition only function well in video; we can never apply them to our friends.”

These pictures might turn out nice, but they are “completely fake,” the Pope said, and assured the youth that their hearts “can't be 'photoshopped,' because that's where authentic love and genuine happiness have to be found.”

“Jesus does not want you to have a cosmetic heart,” he said. “He loves you as you are, and he has a dream for every one of you. Do not forget, he does not get discouraged with us.”

“Moses, he was not articulate; Abraham, an old man; Jeremiah, very young; Zacchaeus, small of stature; the disciples, who fell asleep when Jesus told them they should pray; Paul, a persecutor of Christians; Peter, who denied him,” and the list could go on, he said. “So what excuse can we offer?”

Jesus, Francis explained, wants youth who are “on the

move. He wants to see you achieve your ideals and to be enthusiastic in following his instructions.”

This is a difficult path that can't be walked alone, but must be one “as a team, where each member offers the best of his or her self,” he said, adding that “Jesus is counting on you” just as he counted on the many Peruvian saints who influenced society, including St. Rose of Lima, St. Turibius, St. Juan Macías and St. Francisco Solano, among others.

“Today (Jesus) asks if, like them, you are ready to follow him,” the Pope said, asking the youths “are you willing to follow him? To be guided by his Spirit in making present his Kingdom of justice and love?”

Pope Francis spoke to youth in Lima's Plaza de Armas before reciting the Angelus on the last day of his January 15-21 visit to Chile and Peru. Earlier in the day he prayed Terce, also called the prayer of the “Third Hour” in the Church's Liturgy of the Hours, with contemplative sisters.

He also met with the country's bishops, and after lunch will celebrate Mass at Lima's “Las Palmas” airbase before returning to Rome. **Continued on page 6**



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Good News

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Neither the Co-ordinators nor the Editor necessarily endorse opinions expressed in articles in this publication, nor does CCR necessarily endorse events mentioned, other than those events listed on the back page.

Good News is distributed free of charge to registered CCR groups in the Archdiocese of Melbourne.

For individuals who would like a copy mailed, the annual subscription is \$15.00 for four issues.

All subscription enquiries should be addressed to The CCR Centre, 101 Holden Street, North Fitzroy, VIC 3068.
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Good News can be downloaded in Adobe Reader format from the CCR website: www.ccr.org.au

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The deadline for the next issue of *Good News* is **Friday 27 April 2018.**



For the revelation awaits an appointed time; it speaks of the end and will not prove false. Though it linger, wait for it; it will certainly come and will not delay.
Habakkuk 2:3

As we grow in the gifts of the Holy Spirit the most important issue is that we gain an unshakable confidence in the goodness of God. This comes as we learn to trust God, and trust is not something that comes naturally to us as human beings. In fact, the one thing that all humans are born with is doubt in the goodness of God. We have an example of this in the creation story in Genesis. Eve reached for the apple because a doubt about God's goodness had entered her head. That doubt convinced her that God was holding something back from her; hence he is not entirely good. It is a great ploy that the evil one uses and unfortunately many of us take the bait. Praise God that he knows all and provides for us to grow in trust of his goodness and come to learn first-hand his faithfulness.

This certainly has been my journey. I praise God that I have seen first-hand his faithfulness to me and have grown to trust in his goodness. This has taken much of the past fifteen years, because that many years ago he gave me a vision of a building. This building was to be a headquarters. It was to be a place where people would come to be healed; to learn about praying for others to be healed and to discover the joys of proclaiming the kingdom of God. It had many rooms including a large space that many people gathered in. There were rooms where people could stay as they experienced the first move of the Holy Spirit and were learning to stand firm in the rhythm of prayer and praise as their lifestyle changes came into effect. It was an odd shaped building and one I believe I would recognise if I were to see it.

At that time, I had many people tell me that this was a spiritual building despite the conviction in my heart that this was a physical edifice. So, onto the back-burner it went. In my heart I have never let go of that vision but did not know the how or the why of it.

After Christmas I met with some friends for our annual lunch which is always followed by prayer for each other for God's blessing on the New Year. When I was receiving prayer my friend said that she felt the Lord saying I was to resurrect the vision of the place he had given me many years ago. She had a sense that he wanted me to bring it to the forefront again, that this was the time. The other friend confirmed this adding that Isaiah 61, given me at that time, was not finished with.

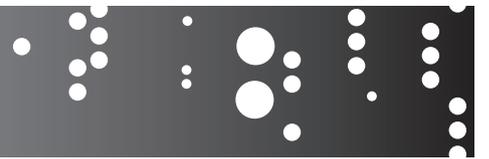
I am taking a leap of faith and sharing this vision with you, and asking you to join me in prayer for this place to materialise. If this is the Lord's time, then we need to pray it in.

Thank you, Father, for the word *"that goes out from my mouth: It will not return to me empty but will accomplish what I desire and achieve the purpose for which I sent it."* (Isaiah 55:11)

I would also like to publicly thank Bishop Colin Campbell for his continual 'yes' both to the Lord and to CCR. His energy and passion to urge us on, coupled with his discernment and prayer are truly appreciated and very uplifting. May God continue to bless his ministry and keep him safe.

IN EVERY SEASON

By GEORGE GABRIEL



I love our street for two reasons.

First, I love the sight of the trees that are lined up.

I love the sight of the leaves and how they change with the different seasons.

I moved to Melbourne from the Philippines last May, just as autumn was ending.

It was so interesting how on one side of the road the trees didn't have leaves on them, and on the other side, they did.



That's also where I was in terms of my life, for I had shed off a huge part of my identity but also had new opportunities for growth.

Over the last decade, I worked full time in ministry as a preacher, writer, creative director, and event director for the largest Catholic community in the Philippines.

I walked away from all that and migrated here with my wife and two-year-old son to start a new life.

It was difficult, but at the same time, I was grateful for the gift of a clean slate.

After all, how many people get to start over at age 40?

I could do anything I wanted to do and be anything I wanted to be.

So here I was, ready to tackle the new world I had entered into.

But as many stories go, it didn't turn out the way I had expected.

As the leaves on the other side of the road started falling off as well, I entered into my own winter season.

For the next five months, I would apply to countless jobs to no avail.

My faith was challenged.

I had to face many cold truths about life and myself, this being my first time to ever apply for work in my life.

I nearly lost hope, but I made it through the night with the help of loved ones and friends in the faith.

Sure enough, spring came.

On the first week of September, just as the leaves started growing again, I started a once-a-week job with an ethical enterprise that has helped expand my ministry and given my days even more meaning.

I am gaining the local experience I need, making significant connections, and feeling so very fulfilled.

A new season has come.

And although I'm not yet exactly where I dream to be, I choose to bloom where I am planted.

To learn, to grow, and to know that harvest time is coming soon.

So I work and wait with anticipation.

The second thing I love about our street is how the road dips at a certain point such that you actually can't see the end of it.

And that's what makes life so exciting for me.

I never know exactly what will happen, but I am guaranteed a future full of hope.



In that I continue to trust - through every season.

"For surely I know the plans I have for you," says the LORD, "plans for your welfare and not for harm, to give you a future with hope." - Jeremiah 29:11 (NRSV)

George Gabriel is the new Co-ordinator for CCR Youth 'ONE'. He will work with Fr Dan Serratore in the formation of our younger members.

A comment from a leader on Retreat:

"Someone told me I was not able to do something!
I said, I will attempt it; if I succeed it will be good.
If I fail, so be it!"

This is a statement we could all learn to apply.

A Leader with God's Heart



BY MOST REV COLIN CAMPBELL

This was the first time the leaders from Sale and Sandhurst had joined with the Melbourne Coordinating team to focus on what leadership means for CCR and to seek a common focus going forward.

Bookshops today creak with books helping you to become a better leader, but they only lead you in how NOT to be a leader. It was with this line that our wonderful Bishop Colin Campbell, from "paradise" across the "detch" began an intensive three-day Retreat for the Leaders of CCR in Victoria.

"A good Christian leader has the head and heart of God."

Leadership is not necessarily management: leaders deal with people – managers deal with things. Leaders will be those who remember the words "enlisting" and "influencing" when empowering others. Messages often are misleading. Communication needs to be clear with trust of others a very important element.

A good Christian leader looks to Jesus and this must always be a central point for the Catholic Charismatic Leader. A good Christian leader has the head and heart of God. Do what Jesus wants – how? By knowing your scriptures. How to pray? As Jesus prays. How to lead? As Jesus led. When Jesus is speaking what is he saying? He is speaking forgiveness, encouragement, healing, about the glory of God. He lifted people up, he did not put them down. What do we speak about? How often do we use "but" when speaking of others?

Bishop Colin gave us what he considers the seven important stages of leadership from Jesus' life.

1. The most critical point - Self-awareness. Know who you are (and whose you are). Know yourself, your strengths and weaknesses and how to optimise the strengths and to work on the limitations. Do not try to be something you are not. Humility – from the root "Humus" – means to have your feet on the ground. Jesus was a self-aware leader. In *Luke 2: 41-52* we are told that Jesus went missing as a twelve-year-old. He was becoming aware of the Father and what the Father wanted. He was growing in wisdom and strength.

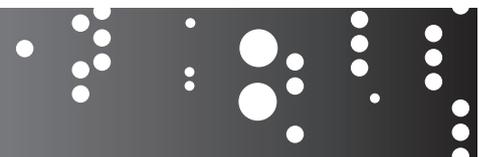
However, when Mary and Joseph found him in the Temple asking questions, he then went and was obedient to them for the next 18 years. It is in the ordinary life, the hidden life of prayer that forms a good leader. That is the place of growing in wisdom and strength. It is crucial to highlight the importance of the ordinariness of family life for self-awareness to develop.

2. Visionary. Have a vision for people to follow. People need to see your passion. Jesus literally places the Spirit within the person, so they can grow with the heart and mind of Jesus. What was the vision that Jesus gave? Think of imaginative ways of presenting the Kingdom of God to people, as Pope Francis says, capture their imagination. Jesus captured imagination by revealing what God was like. *John 6: 29 – Believe the works that I do and again, John 10:38 - even though you do not believe me, believe the works, that you may know and understand that the Father is in me, and I in the Father.*

3. Single-minded. Perseverance is required, Jesus did not give up on the task. "Let me go and bury the dead" means I'll think about it! A good leader is single-minded for the Kingdom. They follow through and have a 'no compromise' attitude for the vision of the Kingdom of God. The scriptures reveal many times Jesus' absolute focus on moving to Jerusalem, even though the disciples tried to distract him. Often, we hear people say, "I have moved on from CCR". What have you moved on to?



Bishop
Colin Campbell



The Gospel is not negotiable, because there are no part time disciples. Perseverance and persistence are necessary characteristics for a good leader. Remember, Jesus was not just with them, he was in them. What the Holy Spirit did for these twelve men who were single-minded, head over heels for Jesus, he does for us. The Apostles were the most unpromising material, yet they turned the world on its head.

4. Motivating and empowering goes hand in hand with discernment. Being able to discern the gold nuggets in others. It is important for a leader to discover the talents and gifts and allow them to be used. Jesus had trust in those he had formed to carry on the works he gave them. He has that same trust in us. Jesus sees what we are, and he sees what we can become.

5. A strategic planner. Jesus was a strategic leader. He was an effective team builder. It is essential to have a core group of people who understand each other. Jesus had the inner circle of Peter, James and John – they had the same mind and heart. This provided a stable base in case of future divisions. Jesus confided in these three -read the Transfiguration. They were with him in the garden of Gethsemane; he taught them things he didn't teach others. He introduced them to his heavenly family – the Transfiguration.

He then widened the circle to the twelve disciples and these were quite a disparate group. Mark's Gospel focuses on the formation of these twelve. In leadership it is important that those around us are of the same mind and heart.

6. Jesus was the perfect follower. A good leader is a good follower who needs to be there for all stages of development. The world teaches us that if you want people to follow you then turn on a good show. You need to learn to mop the decks (be a good midshipman) before you can become the Captain. Doing the menial tasks and being faithful in the small things. A critical characteristic of a good follower is to be a good listener, especially in prayer.

Jesus was a person of prayer, a good listener and obedient, and this comes from prayer (*John 9:4*). Praying to the Father and listening to what he says. St Teresa of Avila used to say to her Sisters: In prayer I want you only to look at him. Contemplation in prayer is very important. Many times, we cannot meditate in prayer because we think Jesus is far away when he actually is very close. We need to "see" him.

7. Exercising authority. At the beginning of *Mark's Gospel (1:29)* we are told that Jesus' teaching was with authority. We read that also in *Matthew 7:28* and *Luke 4:21*. His teaching was different. It was clear, decisive, clear cut. When Jesus asks someone to follow him there is no compromise. Jesus did not give good advice or recommendations.

8. The Leader with unconditional love. Jesus came out of love. His motivation in all things was love. In English we have only one word for 'love'. Luke's Gospel graded

the steps that the Hebrew language used. Eros is the chemistry between a man and a woman. Basically, it means 'I love you because you make me happy'. The idea behind it is: what's in it for me? The next step is Philia meaning 'friendship or companionship'. It is no longer 'I like Eros but 'we': 1+1 =1. The next stage is Agape – real love. This is the complete giving over to the other. Sacrificial love; this is the love God has for us. Jesus has asked that the love he has for us (Agape) be the way in which we love each other. This is where the going of Discipleship gets tough. Agape love is the motive behind God's dealing with us and is the model that Jesus gives us for good leadership.

9. The Servant Leader. This is the model of a leader with a bowl and towel ready to wash the feet of the world (*John 13: 1-5*).

How did Jesus put his leadership skills to work? He used four steps:

1. Come and see. He saw the Holy Spirit operating in John the Baptist and that is where Jesus goes and is baptised. *As Jesus was coming out of the water, he saw the heavens open up and the Holy Spirit descending like a dove. He heard a voice from above say, "You are my beloved son with whom I am well-pleased."* There are points in each of our lives we never forget. Invite people to experience what a relationship with Jesus can do for them. Come and see – anyone can do this, there are no degrees required.

The response of faith to Come and see – Admission: I will.

2. Follow me – Luke 5: 1ff. Look at the fishing aspect of this story. A fisherman needs patience, knows when to reel in and when to let go. Jesus drew alongside and asks Peter if he can use his boat. We learn from this to begin where people are. When God sent his Son, he started where we are – our humanity. Begin with the known and then move to the unknown. *The perfect time never comes – Cardinal Suenens.*

The response of faith to Follow me - Submission.

3. Be with me. When a group grows the intimacy is in danger of being lost. This is a time to grow in faith. Jesus took time to form his disciples before he let them minister.

The response of faith to Be with me - Commission. I make a commitment to receive formation.

4. Remain in me. Stay connected to Jesus in prayer so that we are ready for whatever life throws at us.

The response of faith to Remain in me - Transmission – go out and transmit what has been received.

The Servant model contains all of the other characteristics of good leadership.

Wendy Power from Sale Diocese summed up the three days with the following: **Love steadfastly, Live listening, Love listening to Him then, Speak with loves authority, Serve lovingly, listen more and Love more.**



Bishop Colin read to us the following report that could have been written if the twelve disciples had undergone the same testing as prospective employees go through today. Thanks God for the transformation that Jesus brings to each one of us.

To: Jesus of Nazareth
c/o Campaign Headquarters
Capernaum

Dear Sir,

Thank you for referring your twelve candidates to us for diagnostic and psychological screening re your campaign.

All of them have now taken our battery of tests. We have run the results through our computer, and also arranged personal interviews for each of them with our psychologists and vocational aptitude consultants. The results of these tests are included, and we advise that you study each of them carefully.

It is the opinion of the staff that most of your nominees are lacking background, education and vocational aptitude for the type of enterprise you are undertaking. Besides, they do not have the team concept. We have found ample evidence of jealousy and rivalry among them. Therefore, we would recommend that you continue your search for persons of experience and proven ability.

Simon Peter is emotionally unstable and given to fits of temper – definitely not the man you would want to head your organisation.

Andrew has absolutely no qualities of leadership. He is just a follower.

The two brothers, **James and John**, are too hot-headed. Besides, they place personal interest above company loyalty.

Thomas demonstrates a questioning attitude that would undermine morale.

Matthew, the tax-collector, is undoubtedly a man of ability, but would project the wrong image for an organisation such as yours.

James, son of Alphaeus, and **Thaddaeus** have radical leanings. Hence their unsuitability.

There is one of the candidates, however, who shows great potential. He is a man of ability and resourcefulness, good with people, has a keen business mind and has contacts in high places. He is highly motivated, ambitious and responsible. That man is **Judas Iscariot**. We recommend him as your controller and right-hand man.

We wish you every success in your new venture.

Sincerely yours,

Jordan Management Consultants

Continued from page 1

In his speech to youth, Francis directed them to the example of one of his favorite Peruvian saints, Martin de Porres, who was the son of a Spanish nobleman and a black slave woman. The saint had wanted to enter the Dominican order, but was initially prevented from becoming a brother due to a law at the time that prevented people of mixed race from joining religious orders.

“Nothing prevented that young man from achieving his dreams, nothing prevented him from spending his life for others, nothing prevented him from loving, and he did so because he had realized that the Lord loved him first,” the Pope said.

Because he was a “mulato,” meaning a person of mixed race, St. Martin had to endure many hardships, but he knew how to do one thing that was the secret to his ultimate happiness: “he knew how to trust.”

“He trusted in the Lord who loved him. Do you know why? Because the Lord had trusted him first; just as he trusts each of you and will never tire of trusting you,” the Pope said.

When we face similar difficulties in our lives, and are tempted to become negative or discouraged, “remember that Jesus is by your side,” Francis said. “Do not give up! Do not lose hope!”

The Pope told the young people to look to the saints for encouragement, but he also urged them ask for help from people they know can give them good advice, and to let these people accompany and guide them as they go forward in life.

“The Lord looks on you with hope,” he said, explaining that God is never discouraged with us, but it is we who get discouraged with ourselves.

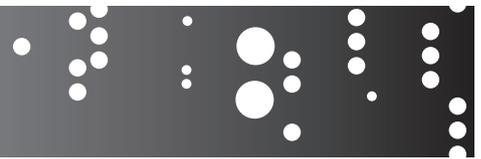
Pope Francis closed his speech telling youth to turn to Mary, who will encourage and support them “lest you grow discouraged. And if you get discouraged by anything, do not worry, for she will tell Jesus. Just don’t stop praying, don’t stop asking, don’t stop trusting in her maternal protection.”

Why include CCR in your will?

As you know Catholic Charismatic Renewal relies entirely on gifts from individuals to continue its mission. We ask you to please consider a gift to CCR when you make your will or update it. Making a gift to CCR can be as simple as adding a codicil to your existing will. You may use this or a similar statement:

“I/we bequeath ...% of my/our estate to the Catholic Charismatic Renewal Committee, 101 Holden street, North Fitzroy 3068, Melbourne, Victoria.”

Please let us know if you have included us in your will so that we can properly thank you.



From the *Acts of the Apostles, chapter 2:*

"Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. And at this sound the multitude came together, and they were bewildered, because each one

heard them speaking in his own language. And they were amazed and wondered, saying, "Are not all these who are speaking Galileans? And how is it that we hear, each of us in his own native language? Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians, we hear them telling in our own tongues the mighty works of God." And all were amazed and perplexed, saying to one another, "What does this mean?" (Acts 2:5-13)

This scene is repeating itself among us today. We too have come "from every nation under heaven," and we are here to proclaim together "the mighty works of God."

There is, however, something else to discover in this part of the story of Pentecost. Since ancient times it has been understood that the author of Acts - and this means first of all the Holy Spirit! - through this insistence on the phenomenon of tongues, wanted to make us understand, that at Pentecost something takes place that reverses what happened at Babel. The Spirit transforms the linguistic chaos of Babel into a new harmony of voices. This explains why the account of Babel in *Genesis 11* is traditionally inserted among the biblical readings for the Pentecost Vigil.

The builders of Babel were not, as it was once thought, wicked people who intended to defy God, a kind of equivalent of the Titans of Greek mythology. No, they were pious and religious people. The tower they wanted to construct was a temple to the divinity, one of those temples with layered terraces called ziggurat, whose ruins can still be found in Mesopotamia.

What then was their sin? Let us listen to what they said among themselves when they started to work on it: "They said, 'Come, let us build ourselves a city, and a tower with its top in the heavens, and let us make a name for ourselves, lest we be scattered abroad upon the face of the whole earth'" (*Gen 11:4*). Martin Luther makes an illuminating observation about these words:

"Let us build ourselves a city and a tower": let us build it for ourselves, not for God... "Let us make a name for ourselves": let us do it for ourselves. The people take no concern for the name of God to be glorified; they are concerned with making their own name great.

In other words, God is being exploited; he must serve their desire for power. They perhaps thought, according to the mindset at that time, that by offering sacrifices from a great height they could win victories from the divinity over the neighbouring peoples. This is the reason God was forced to confound their languages and derail their project.

This suddenly brings the matter of Babel and its builders very close to us. How many of the divisions among Christians have been due to a secret desire to make a name for ourselves, to elevate ourselves above others, to relate to God from a superior position in comparison to others! How many have been due to the desire to make a name for ourselves or for our own church more than for God! This is where our Babel comes from!

Let us turn now to Pentecost. Here too we see a group of men, the apostles, who are preparing to build a tower that goes from earth to heaven, the Church. At Babel they still spoke one single language, but at a certain point people no longer understood one another; at Pentecost all the people are speaking different languages, but everyone understands the apostles. Why? It is because the Holy Spirit had brought about a Copernican revolution in them.

Before this moment the apostles were also preoccupied with making a name for themselves, and they often discussed "who among them was the greatest." Now the Holy Spirit has shifted their focus away from themselves and refocused them on Christ. The heart of stone has been shattered, and in its place beats "a heart of flesh" (*Ezek 36:26*). As Jesus had promised before leaving them, they were "baptized in the Holy Spirit" (*see Act 1:5-8*), that is, they were completely submerged in the ocean of God's love that was poured out upon them (*see Rom 5:5*).

They are dazzled by the glory of God. Their speaking in diverse languages can also be explained by the fact that they were speaking with their eyes, with their faces, with their hands, with the amazement of people who have seen things too lofty to put in words. "We hear them telling in our own tongues the mighty works of God." The reason they all understood the apostles is that they were no longer speaking about themselves but about God!

God is calling us to bring about that same conversion in our lives: a conversion from ourselves to God, from the smaller unity of our parish, our movement, our own church, to the greater unity that is the unity of the whole body of Christ, indeed of all of humanity. It is the bold step that Pope Francis is urging us Catholics to take and that representatives of other churches assembled here demonstrate they want to share!

St. Augustine had already made it clear that ecclesial communion takes place by degrees and can occur on different levels: from a full degree which consists in sharing both the sacraments and the interior grace of the Holy Spirit, to a partial degree that consists in sharing the same Holy Spirit. St. Paul included in his communion "all those who in every place call on the name of our Lord Jesus Christ, both their Lord and ours" (*1 Cor 1:2*). This is a formula that we perhaps need to rediscover and go back to appreciating. Today that communion also includes our brothers and sisters who are Messianic Jews.

The Pentecostal and charismatic phenomenon has a specific vocation and responsibility in regard to the unity



of Christians. Its ecumenical vocation appears even more evident if we think back to what happened at the beginning of the Church. What did the Risen One do to prompt the apostles to welcome the Gentiles into the Church? God sent the Holy Spirit on Cornelius and his household in the same way and with the same manifestations with which he had sent the Spirit on the apostles at the beginning. Peter could therefore only draw the conclusion that *if then God gave the same gift to them as he gave to us when we believed in the Lord Jesus Christ, who was I that I could withstand God? (Acts 11:17).*

Now we have seen this marvel repeated before our very eyes, this time on a worldwide scale. God has poured out his Holy Spirit on millions of believers who belong to almost all the Christian denominations and, lest there be any doubt about his intentions, he has poured out his Spirit with the identical manifestations, including the most unique one of speaking in tongues. We too are left to draw the same conclusion that Peter did: "If God then has given them the same gift he gave us, who are we to continue to say that other Christian believers do not belong to the body of Christ and are not true disciples of Christ?"

We need to look at what the charismatic path to unity involves. St. Paul outlined this plan for the Church: "speak the truth in love" (see *Ephes 4:15*). What we must not do is bypass the issues of faith and of doctrine in order to be united in the sphere of shared action in evangelization and social issues. Ecumenism experimented with this path at its beginning and experienced its failure. Divisions inevitably resurface quite soon, even in the sphere of action. We must not substitute charity for truth but rather aim for truth with charity; we need to begin to love one another in order to understand each other better.

The extraordinary thing about this ecumenical path based on love is that it is possible at once; the way is completely open before us. We cannot "cut corners" concerning doctrine because there are indeed differences that are to be resolved with patience in the appropriate settings. However, we can skip some steps concerning love and be united right now.

It is the only "debt" that we have toward others (cf. *Rom 13:8*). We can welcome and love one another despite our differences. Christ did not command us to love only those who think the way we do and who fully share our creed. If we love only those people, he warned us, what is special about that since the pagans also do that? (cf. *Mt 5:46*)

We can love each other because what already unites us is infinitely more important than what divides us. What unites us is the same faith in God the Father, Son, and Holy Spirit; the Lord Jesus, true God and true man; the shared hope of eternal life; the common commitment to evangelization; the shared love for the body of Christ, the Church. We need to hear how this same reproof from God might be addressed to us and to repent. Those who listened to Peter's discourse on the day of Pentecost

were *cut to the heart, and said to Peter and the rest of the apostles, 'Brethren, what shall we do? And Peter said to them, Repent, ...and you shall receive the gift of the Holy Spirit (Acts 2:37-38).* A renewed outpouring of the Holy Spirit will not be possible without a collective movement of repentance on the part of all Christians. It will be one of the main intentions of the prayer that will follow this time of sharing.

After the people of Israel set about rebuilding the temple of God, the prophet Haggai was once again sent to the people, but this time with a message of encouragement and consolation:

Now take courage, O Zerubbabel, says the LORD; take courage, O Joshua, son of Jehozadak, the high priest; take courage, all you people of the land, says the LORD; work, for I am with you... My Spirit abides among you; fear not. (*Hag 2:4-5*).

That same word of consolation is now addressed to us Christians, and I dare to make it resound again in this place, not just as a biblical citation but as the living and efficacious word of God that is bringing about here and now what it signifies: "Take courage, Pope Francis! Take courage, leaders and representatives of other Christian confessions! Take courage, all you people of God, and work because I am with you, says the Lord! My Spirit will be with you."

Edited version of text. Full version available at: www.cantalamesa.org

Celebrate Pentecost in Melbourne at the Collingwood Town Hall. 20 May 2018 at 2.30pm.

New Things

"See, I am doing a new thing!"
Isaiah 43:19

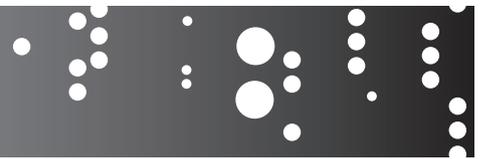
Michele Moran has written to us to advise about the moves on the International level, requested by Pope Francis, of bringing together ICCRS and the Catholic Fraternity of Charismatic Covenant Communities and Fellowships for "one service for the one grace".

This has implications not only for the Rome Office but on the national and diocesan levels. How this will affect the State Offices is yet to be determined and during this coming year we will receive more communication which will then be conveyed to all prayer group leaders.

Meantime, we could join Pope Francis in his hope and prayer for this 'new thing' that the challenges it presents will bring with it the 'newness' of the Holy Spirit.

THE POWER OF TRADITIONAL PRAYER

By TIM KIRK



I have a confession to make.

After 35 years as a praying in tongues, prophecy giving, healing ministering, worship leading, power preaching charismatic Catholic, I have discovered something that I didn't know about myself before: I love praying the rosary!

I still love all the charismatic elements as well of course, more than ever in fact, but in recent times I've come to a much deeper understanding of how powerful traditional prayers can be.

It's all down to insomnia.

It seems it is quite common for folks approaching their middle years to have trouble sleeping through the night (hint: I was born three and a half weeks after the infamous 1967 Duquesne weekend). I often seem to wake up between two and three in the morning and sometimes struggle to get back to sleep. Moreover, I find that when you can't sleep and it's three o'clock in the morning, the small but persistent worries and concerns that you can carry with relative ease through the day become a lot larger and more threatening. If you are not on your guard, anxiety will gain a foothold and then you'll be awake worrying until your alarm clock goes off and it's time to get up.

So, faced with insomnia and the looming threat of anxiety, I started praying the rosary. Slowly.

Doing an exegesis of the Our Father at 2am is a profound exercise.

I find that prayer through the night often carries an extra spiritual charge, a touch of mystical presence that it takes longer to enter into during day time prayer. Some nights I don't even get past the word 'Father', so rich is that word as a source for theological wonderment. How about 'Your Kingdom come'? Whole libraries have been written on the in-breaking of the reign of God through the person and ministry of Jesus. What a powerhouse concept to pray into in the dead of the night! I started to declare it over myself, my family, my community, parish, diocese, city and nation: "Your Kingdom, come!, Your will, be done!, on earth as it is in heaven".

If I get through the Lord's Prayer, I start on the Hail Marys, where I likewise find so much material for contemplation.

Unlike many Catholics, I didn't receive a devotion to Mary with my mother's milk. My beautiful mum is an Anglican. And, if I'm honest, I have sometimes found the somewhat porcelain presentation of Mary in some of our Catholic churches just a little hard to relate to. In my own family, we have prayed the rosary in times of need, or, for example, when we have been on car trips together, but now there is a new respect for this ancient form of prayer growing in my heart. So what has changed?

I believe the Spirit has given me two striking images of Mary that have caused me to reassess what Marian devotion can mean for me. The first came to me in an intercession

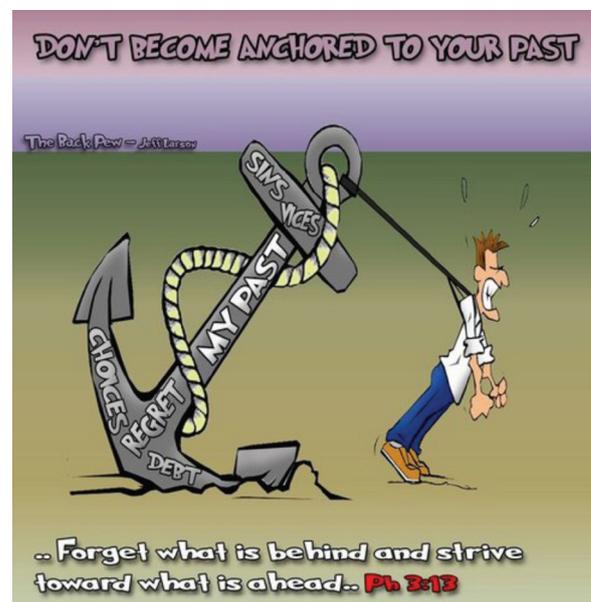
session at a meeting of leaders in the Disciples of Jesus community. As we were praying strongly for protection and blessing for our community I suddenly saw in my mind an image of Mary as a warrior queen, the terror of the devil and his demons. Sharp blades of light seemed to fly from her mantle as she moved. I was left in no doubt that Mary is mighty in warfare and a powerful intercessor. Believe me, you want this woman on your side.

The second image was even more affecting. It was one of the 2am waking nights. I was experiencing a significant level of struggle about a particular issue and I began praying the rosary. An image came into my mind in my drowsy but prayerful state. It was a woman, around 30 years of age, with brown hair and a strong, maternal air. She carried great authority and she spoke to me words of comfort and encouragement. I have no memory of what was said but was left with an image of a very human Mary: an earthy, passionate, powerful woman. She came to me as a mother. I think for the first time I understood in my heart what Catholicism has championed for so long: Mary possesses a role, assigned to her by God, as one who mediates to us a powerful maternal influence and care. Just as an earthly mother watches over and intervenes, when necessary, on behalf of her children, so Mary is positioned in the spiritual realm to watch over us and to intervene for us. Asking for her intercession is a powerful weapon of spiritual combat. Mary is willing and able to take up the spiritual battle on our behalf.

So now I have no doubt: traditional prayer does indeed carry great power. All the more so when prayed with an enlivened expectation of the action of the Spirit, something I'd like to think we charismatic Catholics are pretty good at!

Tim Kirk is the co-ordinator of the International Council of Disciples of Jesus Covenant Community.

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OWN THE MOMENT

By DINA MANANQUIL-DELFINO



One day I was having lunch with my husband. The words on a man's hat nearby caught my eye: "Own the moment!" My google search of the verse (being curious of its origin) led me to one of the biggest hockey stores in U.S.

I was not interested in the merchandise but the words hit me. The most recent time that I needed to own the moment was when I went to surgery for the removal of a cyst. From the instant I was informed that I needed to go to hospital for this, I was gripped with anxiety, churning days and nights over the many "what-ifs"... being a scaredy cat!

I haven't been in hospital for years and the last time I did was to give birth to my now 25 year old daughter. So when I was wheeled into the theatre, (finding myself so alone, leaving behind my husband and sister at the ward), with only the rosary beads as my comforting companion, I needed to own the moment when the anaesthetist injected the liquid into my prepped hand. That to me was the only moment I could own, for I was "gone" and I woke up after an hour, with no memory of what happened. All I could do was trust the medical team who was managing my surgery.

Another verse similar to "Own the Moment" is "Seize the Day!" **Carpe diem** is a Latin aphorism, taken from book 1 of the Roman poet Horace's work Odes. The ode says that the future is unforeseen and that one should not leave to chance future happenings, but rather one should do all one can today to make one's future better. The meaning of "carpe diem" as used by Horace is not to ignore the future, but rather not to trust that everything is going to fall into place for you and taking action for the future today. (Wikipedia)

I stand guilty of not owning the moment, of not seizing the day as much as I should, as my thoughts and actions are oftentimes directed into the future – what to eat next, where to go after, what is the event few days from now, how much laundry in the basket, who is coming for counselling soon, what time for bed, the next article to write about... Sometimes I find myself hardly listening to my husband talking about his cleaning woes at work, or to my 85 year old father in his interest in Philippine politics, barely focusing on my grand-daughter's attempts at dancing and singing and stories about school. When I pray, my mind wanders off and although I ask for the presence of God, I am gone by the time He arrives! My frustration increases when my prayer time is disturbed by a phone call, an email or a text, and yet find myself wondering if I should check and reply to the sender immediately.

Can I really own a moment? How? Even when I sleep, dreams intrude and they rudely take over my desire to rest my exhausted brain and body. Can I really seize the day? I make wonderful plans but something happens to mess it up and catapult it into an unwanted spin or is subdued by boredom and everything is slow, dreary and monotonous.

My sister Tes lent me a book by Henri Nouwen, "Discernment". How appropriate as I was in that critical time of my life. Nouwen shared: "Know the time: when to act, when to wait, when to be led."

When to act – are spontaneous responses to the experience of God's active service in our lives; when to wait – is patient and attentive listening, trusting that this long process will bear fruit as it relies on the promises of God on you; and when to be led may mean moving from action to passion, when we become recipient of other people's actions and suffering can become an active and noble ministry. A cancer patient might find himself in the stage of *when to be led* – often he is at the mercy of doctors, hospitals, treatments, there is nothing much to do but wait and be led.

Jesus is our perfect model for these three - "owning the moment". He walked, preached, healed, and performed miracles. At Gethsemane, he waited. At the cross, he was led. He owned every moment. At Pentecost, the apostles waited for the coming of the Holy Spirit – then they acted with boldness to bring the Good News to the world, then they were led in various ways to their deaths and martyrdom.

I can only pray that the good Lord will help me as He leads me to these different seasons, to receive the grace to be grateful for every moment, so I can own it with love, joy and peace able to say, "Thank you Lord!".

THE YOUNG HEART OF THE CHURCH
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AGES: Year 9 - 30 years
TIME: 10am - 10pm
WHERE: Mount St Josephs
133 Maidstone Street, Altona
(opposite Westona train station)

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St Paul states *“Do not conform to the pattern of this world but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is - his good, pleasing and perfect will”*

(NIV Romans 12:2). I know that I have constant struggle with this concept. It’s so difficult to change old habits and thinking patterns. The ego is constantly at work wanting its own way.

However, this is what Christ asks of me. Indeed, He asks this of each one of us as St Paul reiterates so strongly. For most of us that have received the Baptism in the Holy Spirit it means a change to way we think and act. Pope Francis says it so plainly when he says that to be transformed means to be “living from the inside out”. Allowing the goodness which God has planted in each of us to come. By allowing God to come near to us we accept the graces which are freely poured out on each of us daily and we can then draw nearer to God. Remembering always, that it is God who draws alongside us first and seeks us first and not the other way around. So, in drawing nearer to God we are more likely to change our hardened and stubborn hearts and mindsets that would hinder transformation.

Is it that simple and easy? Well, no! It’s a conscious decision of our will to draw nearer to God in surrender of all ungodly attitudes and conducts. How often we judge, condemn and tear people to pieces only to find out that people are not what we thought they were or what they seemed to be! When we do this, we fail to see the Christ figure in them. We fail to see the innate goodness with which the human person is endowed by God. It’s often easy to reduce or lower the dignity of each person instead of upholding the dignity of the person.

We can attend retreats, seminars, teachings, etc., and even daily Mass and still remain unchanged if we do not identify ourselves as sinners first in need of God’s grace and mercy and secondly allow ourselves to surrender to God’s hands so that He can, in the words of that well known charismatic song ‘melt us, mould us, fill us, use us. This takes true humility. We can all learn from St Teresa of Avila who said to the sisters “Humility, however deep it be, neither disquiets nor troubles nor disturbs the soul; it is accompanied by peace, joy and tranquillity.” (<http://ocarm.org/en/content/ocarm/st-teresa-avila-true-humility>, Ch 39, Para 3) In other words, we don’t beat ourselves up when we recognize our weakness. At the same time, we mustn’t gloat about our strengths because all that we have that is good is a gift from God.

Let us not be disheartened then but take courage particularly as we journey through Lent this year. Allow the Spirit of God to show us our weaknesses and then have the resolve to ask Jesus to help us to imitate Him more closely. Mary, Mother of God, help us to draw ever closer to Jesus. Show us the way.

Supernatural Seeds Sprouting Forth!

We often hear words of prophecy - then forget about them. The word that was given before the Jubilee Cross began its journey was that as the Cross moved it would plough the ground and that supernatural seeds would be sown that the Holy Spirit would cause to grow. Well, the first seeds are sprouting! Praise God!

St Catherine of Sienna Parish in Caroline Springs hosted the Jubilee Cross in its movement across the western region of Melbourne. St Catherine’s was a parish that did not have a Charismatic Prayer group yet welcomed the Jubilee Cross with open arms. Through the visit of the Jubilee Cross many hearts and lives were touched by the Cross and by prayers for healing. Many blessings were received at that time and they have continued to flow in the wake of personal encounters and experience.

Such blessings have given rise to the establishment of a new Charismatic Prayer Group as part of the parish ministries. This new group, “Hearts on Fire”, will be launched in the church on Friday evening 9 February.

The Holy Spirit has caused these seeds to grow and we are certain that the blessings will continue as Caroline Springs burns brightly for Jesus.

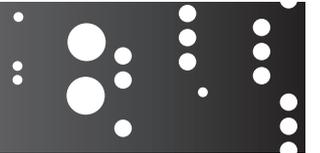
I Will Pour Out My Spirit

“Thus, you will know that I am
in the midst of Israel,
and that I am the LORD your God,
and there is no other;
and my people will never
be put to shame.”

It will come about after this
that I will pour out my Spirit
On all mankind;
and your sons and daughters
Will prophesy,
your old men will dream dreams,
your young men will see visions.

Joel 2: 27-28

MARK YOUR DIARIES...



Renewal Days

An opportunity for fellowship with others and growth through teachings.

2018 dates: 19 May, 18 August and 17 November.

Our Lady Help of Christians Hall, 49 Nicholson St, East Brunswick.
NO PARKING IN SCHOOL GROUNDS. *Public Transport:* train to Parliament Station, tram no.96 along Nicholson St to stop no.22.

Pentecost Celebrations

Sunday 20 May 2018

Pentecost will be celebrated at the Collingwood Town Hall. Praise and Worship begins at 2.30pm, followed by Mass and a Healing Rally. More details later.

Can't make it to a Healing Prayer Centre during the week?

Saturday 24 March 2018

You are welcome to come to the Open House Healing Ministry Day. 9.30am - 2.30pm at the CCR Centre.

CHARISMATIC MASSES	TIME	VENUE
Third Sunday	12 Noon	St Benedict's, Burwood
HEALING MASSES	TIME	VENUE
Each Sunday	7.00pm	Holy Family, Doveton (Ministry after)
First Saturday	2.30pm – 5pm Adoration followed by Healing Mass	St Peter's, 38 Guinane Ave, Hoppers Crossing
First Sunday	2.30pm	St Peter Chanel, Deer Park
	3.00pm Praise & Worship, 3.30pm Mass	St Christopher's Parish, 5 Doon Ave, Glen Waverley
	5.00pm	St Benedicts, Burwood. Prayer Ministry after Mass, Praise Rally at 7.00pm
	5.30pm Praise, Worship, Adoration 6pm Mass, followed by Prayer Ministry	St Marks, Fawkner
First Monday	7.00pm Praise, 7.30pm Mass	St Joseph's, Springvale Phone 9547 9557
First Friday	7.30pm Eucharistic Adoration	St Pius X Church, Heidelberg
	8.00pm Healing Mass	St Pius X Church, Heidelberg
	8.00pm	St Patrick's Church Murrumbeena, Cnr Dalny and Murrumbeena Road, Murrumbeena
	8.15pm	St Peter's Clayton
First Wednesday	7.30pm	St Peter & Paul, East Doncaster
Third Wednesday	7.30pm	St Mary's, Castlemaine
Third Thursday	7.30pm	Our Lady Help of Christians, Henry St, Eltham
Third Sunday	5.30pm	St Francis Xavier, Frankston
	5.30pm Praise, 6.00pm Mass	Good Samaritan Chapel, 1-29 Southern Cross Drive, Roxburgh Park
Fourth Tuesday	10.00am	St Joseph's, Chelsea
First Friday	10.00am	Holy Hour For Priests St Anthony's, Noble Park

St Peter's, East Bentleigh - Healing Masses: Monday 21 May and 19 November 2018.