



B.C. Charismatic

Catholic Charismatic Renewal Services of B. C. newsletter

Fall 2019

Open the door to Jesus!

His heart broke for you and for the world, Murphy tells Gathering

By RICHARD DUNSTAN

Jesus wasn't trapped in the garden of Gethsemane. He had every chance to run for it before the soldiers arrested Him. But He stayed there and faced a horrible death for *you*, says Jim Murphy. And not only for you—for billions of people who need your help to find out about Him.

Murphy, featured speaker at Our Lady of Pentecost Gathering in the Spirit in Kelowna Aug. 11-16, said he has visited the spot where the Lord was praying in the garden.

In one direction is a long path from the gates of Jerusalem to the garden, a 40-minute walk, where He could have seen the soldiers coming in plenty of time. In the other direction, it's only the length of a city block to the open desert.

And Jesus, we know from Catholic theology, was human like us in all things but sin, so He was just as frightened and tempted as we would have been in His place. "All

Inside this issue:

Nelson conference	Page 3
BC prayer groups	Page 4-5
St. Thérèse's wisdom	Page 6
CHARIS celebration	Page 7
Upcoming events	Page 8

He had to do was get up and walk away," Murphy said.

Jesus stayed behind, of course, in perfect obedience to the Father's will. But Murphy thinks it was more than that. "I think that night in the garden, when everything in Him wanted to run, He saw your face and stayed for you. Forget the cosmos, forget the world, forget the universe. He loves *you* that much."

Murphy, who lives in Michigan, is a long-time Catholic charismatic speaker and leader who at various times has worked as a bodyguard for Mother Teresa, carried a six-foot-tall cross on foot across the United

States, and served as the last president of International Catholic Charismatic Renewal Services (the worldwide service committee superseded this year by CHARIS—see Page 7).

Theme for the gathering was I Stand at the Door Knocking (Revelation 3:20), and over four days of talks Murphy spoke about Who Is at the Door (the identity of Jesus), Opening the Door (accepting Jesus), Living Behind Closed Doors (spiritual life), and Going Back Out (evangelism and service). A total of 45 people attended the week-long event.

Not many people, even Christians, really get who Jesus is, Murphy said. People think He is "one of the ten nice guys" along with religious leaders like Buddha and Gandhi, and that following Him is a "niche thing" for those who happen to be into it.

(continued on page 2)

First charismatic beatified

By CYRIL JOHN, International Service of Communion member, CHARIS

Sr Rani Maria Vattalil of the Franciscan Clarist Congregation, who was born in Kerala and worked as a missionary for the liberation and uplifting of poor and downtrodden people exploited by the landlords in the diocese of Indore in Madhya Pradesh State in India, was beatified in Indore on 4 November 2017.

Sr Rani Maria, while travelling on a bus, was brutally attacked and stabbed to death by Samandar Singh on 25 February 1995 as part of the plot hatched by the landlords of the area who were unhappy with the work being done by Sister for liberating the poor people in the area from their clutches. She was 41.

Samandar Singh has been forgiven by her sister, Sr Selmy Paul, who is also a Clarist nun, and her whole family. He was present to witness the beatification ceremony. What has touched many people is the way Sr Rani Maria, who sustained 40 major wounds and 14 bruises through the stabbing, continued to chant the name of Jesus even in the midst of great pain until she breathed her last; the manner in which the whole family has forgiven the assassin; and the conversion experience of the assassin himself. We thank and praise the Lord for this.

Sr Rani Maria launched out in a big way into social action after she had the experience of baptism in the Holy Spirit during a seminar conducted for the charismatic leaders of the North India region in Indore in 1993.

Sr Rani Maria was beatified a Blessed Martyr Nov. 4, 2017 at Indore. During the Holy Mass Angelo Cardinal Amato, now prefect emeritus of the Congregation for the Causes of Saints, beatified Sr. Rani Maria, publishing the official decree of beatification signed by Pope Francis. She is the first woman Blessed Martyr of India. —*first published in CHARIS Magazine*

Murphy: How to help people let Jesus in

You can't open the door of anybody else's heart to Jesus, but you can help them open it. It just takes a lot of patience and compassion.

Opening the door is always up to the individual, says Jim Murphy, guest speaker at this year's Gathering in the Spirit in Kelowna (see also Page 1); anything else would be a violation of God's gift of free will.

"God Himself will not kick the door in," Murphy said. "You can't make people love you. At some point you have to accept the decision of another human being.

At the same time, there are more than 7½ billion people in the world, and Jesus wants to be in all their hearts. "God loves them as much as He loves us."

There are many reasons people have a hard time opening the door to Jesus, Murphy said, and we need to look at those reasons with compassion, not judgment. Among them:

Unworthiness due to feelings of guilt over what we have done or shame over what others have done to us. But, Murphy said, "everyone is unworthy—that's why they call it mercy."

Pride. Most of us, especially men, are uncomfortable admitting we can't earn our salvation. We don't want to be in debt to God.

Resistance to change, especially since most people have lost their sense of sin. "If you do let Jesus into your life, it's going to change, and there are going to be some tearing moments. Welcome to Christianity!"

Bondage or addiction, not necessarily the fault of the individual. That includes patterns of sin, grief, sorrow, trauma. "We're not all playing on a level field. We don't know what goes on in another human being."

Demonic influence. Satanic possession is rare, but Satan's influence is not: "he's right there whispering to you."

All of this is tough enough in our own lives, and it makes evangelizing other people a real challenge.

JESUS' HEART WAS BROKEN FOR YOU

(Continued from Page 1)

But Jesus, he said, is "not a watered-down version of God the Father. Jesus is God, fully and completely, in every way. There is no way to heaven except through Jesus Christ."

However, Jesus is also fully human, and He's the way to heaven because He took all our sins on Himself. "As He hung on the cross, all the sins of humanity became His personal sin. He became the most sin-full person ever, but none of it was His."

Those aren't just words, either. Jesus was beaten repeatedly, fell three times under the weight of His cross, was mocked by the very people He was dying to save, and, yes, was terribly frightened. Murphy says medical doctors who study the crucifixion story believe Jesus sweated blood because the stress led to a rare and extremely painful condition called hematomidrosis, in which the capillaries in the sweat glands burst; and the strain on His heart caused hairline cracks in the heart muscle which leaked blood into the surrounding pericardium, which poured out as blood and water when the soldier's lance pierced His side.

What we need to do first, Murphy said, is help people get to their own hearts. "In our culture, not only are people not in touch with God, most of them are not in touch with their own hearts. We are raising a culture of zombies." Then we need to help them hear Jesus knocking on the door, and help them open the door.

How can we do that? Here are a few key points:

Prayer, fasting and penance for the people we're evangelizing.

Listening. Christians trying to evangelize tend to cut in with their own message too early in the conversation. Even in the secular world, 80 per cent of the value of what counsellors and psychiatrists do is in listening, not speaking. Listening builds trust. "If all of us listened twice as much as they talked, many more people would be in the kingdom of God."

Of course, we need to **be willing to speak** when the right time comes, and **help people recognize** the voice of God.

Charisms, signs and wonders have a role to play too. Don't wait for a perfect opportunity: "God says you take a chance, and I'll make everything perfect."

Finally, take responsibility for God's outreach to the people He wants to save.

"We're always waiting for God to drop something out of the sky," Murphy said. "God says 'I did drop something out of the sky. I dropped *you*.' Be open to the possibility that though we might not be perfect people, we might be the knock on the door."

Sometimes, too, people need ongoing support before they can get up to speed as new Christians, he said. Remember that list of reasons people have a hard time opening the door? Some of them are so heavy for some people that they can't get past them by themselves.

"Every human being has a list," Murphy said. "Maybe you can help them with some of the things on their list, so that they can open the door."

"Everything you've gone through, He's been there," said Murphy. He is no stranger to your pain. *That's* who's standing at the door.

"There is no limit to what Jesus can do for you, and I don't mean in the sweet by-and-by. I mean in August of 2019. He can heal you *now*."

How can we open the door to Jesus? Peter tells us in Acts 2:38, the account of the first Pentecost: repent, believe in Jesus, be baptised, and the Holy Spirit will be poured out on you.

"Repent," Murphy said, doesn't simply mean being sorry for your sins and beating yourself up—"hating the 'you' of yesterday." The essential meaning of repentance in the Bible is not sorrow but *turning*: recognizing we're on the wrong path, changing direction, and walking *that* path instead of the old one. "When we encounter Jesus, it's expected that our life will change.

Murphy said the process of opening the door is different for different people, so nobody should have specific expectations of what it will be like. For some it's dramatic, for others very ordinary; for some

—continued on Page 6

The loving presence of Jesus

Just surrender and let Him work, says John Connelly

Jesus has already given us everything we need to be Christians, says John Connelly, and it's high time we stopped resisting and let His grace take effect.

Christianity isn't about trying to reach a distant God in the skies through prayer, Connelly told the annual Nelson diocesan charismatic conference in Cranbrook April 26 and 27. In Christ, God is already living and praying in us. All we need to do is let Him do it.

"Christianity is the active decision to live every moment of every day in the loving presence of Jesus Christ," he told a congregation of about 100 at Christ the Servant parish. "We are called to carry the loving presence of Jesus, and bring His presence to the world."

If Jesus does not fill your life, Connelly said, "you have missed the meaning and purpose of human existence."

Connelly, a Catholic lay evangelist and musician currently living in Bruno, Saskatchewan, quoted St. Ignatius of Loyola: "we could become saints if we would stop resisting God and let ourselves be formed by His grace."

But sin enters into the picture and creates the illusion that we are somehow separate from God, and that we have control over our lives. The results have been ridiculous, from the very beginning of humanity, when Adam and Eve sewed aprons of fig leaves to cover their nakedness.

"It's the first game of hide and seek," Connelly said. "Imagine hiding from an omniscient God behind fig leaves." But we're no different today; we hide from God behind fig leaves of our own. ("Social media are the number one fig leaf," he said.)

"The illusion of control is a farce," he said. "You could die at any minute. You have no control."

Connelly, now approaching age 60, learned this lesson the hard way about 10 years ago, when he had a heart attack and found himself in a hospital bed, with God asking him, "where are you in your relationship with me, John?" He had to come up with some answers.

"I am a better person because of my heart attack," he said.

Handing a volunteer from the audience one end of a bungee cord and pulling on the other end himself, Connelly showed how sin creates tension in our lives by moving us away from Jesus. But that tension serves as a warning to us, he said, and it pulls us back to Jesus' loving presence.

Letting go of resistance to God is the key to the five-step *nada* prayer Connelly taught the audience. He handed out a card listing the steps. *Nada*, Spanish for "nothing," is based on the spirituality of St. John of the Cross, a 16th century Spanish Carmelite mystic. It's a

letting go of everything, including our worries about not praying well enough.

"Don't worry about distractions," Connelly said. "The saints were distracted too. It's not something to beat yourself up with. Let go, let go, let go, let go. As soon as you get tense about one part, just go back to *nada*."

Nelson conference

The first step is *oblatio*, surrendering to Jesus' Spirit of love. "Come Holy Spirit," we pray. "Take control of [fill in whatever our concern may be.]"

Next is *meditatio*, reading Scripture and letting it speak to us – "learning to think like Jesus. If you ask the Lord what is Your 'now' word for me, He'll give it to you."

Third comes *contemplatio*, resting in Jesus' love. "You will find rest for your soul," Connelly said, and "soul" includes your will, personality and emotions. He also noted that the second and third step, *meditatio* and *contemplatio*, correspond roughly to the popular Lectio Divina form of prayer.

Fourth comes *missio*, reaching out to unite everybody—"all the prodigal sons and daughters," regardless of their moral or spiritual position—to the mercy of God, through intercessory prayer, through example, and through evangelization. He said everyone should go through every day consciously thinking "my job is to bring all people into the loving kingdom of God. That's why I exist."

Finally, the evening *examino*, looking back over our day to see how we experienced love, how we ourselves loved or failed to love, and what might require confession or healing. Ignatius said that if you give up every other spiritual practice, you should never miss for a day examining your conscience," Connelly said. "If you don't do that, the rest of it becomes just a story you tell yourself."

Connelly said surrender to God is the answer to the current scandal of sexual abuse in the Church—"one of the biggest crises of faith we've ever had. Suddenly the Catholic Church is a poster child for moral corruption."

"I say let it all die. Let everything that is not of the Lord crumble. That's a good thing. It's happening. What are we complaining about? We've been in this situation before," for example in the 13th century when God called St. Francis of Assisi to "rebuild My Church."

Connelly said we must be like King Jehosaphat in 2 Chronicles 20, when a huge army came to attack Judah. Relying on the prophecy of Jehaziel that "the battle is not yours but God's," Jehosaphat and his people bowed down and prayed, and their attackers destroyed one another.

"Every bishop should kneel down and ask the Holy Spirit to do what the bishop can't do," Connelly said. "All we have to do is stop resisting."

—RD

Catholic charismatic prayer groups

Vancouver archdiocese		Vancouver archdiocese (continued)	Vancouver archdiocese (continued)
Vancouver		Chilliwack	Richmond
El Shaddai	Sun 1 p.m.	St. Mary's	Wed 7 p.m.
St. Jude (gym)		8909 Mary St.	4451 Williams Rd. (hall)
3078 Renfrew St.		contact Lovelett Knight 604-792-7783	contact Miriam Saldanha
contact Cindy Lui 604-323-0722			604-277-5580
Our Lady of Fatima	Sun 2:30 p.m.	Coquitlam	
Portuguese parish		Our Lady of Fatima	Wed 7:30
1423 E. 13 th Ave.		315 Walker St.	
contact Flaviane Montenegro		contact Janet Tng 778-998-8098	
604-446-4511 flaviane27@hotmail.com			
fmontenegro@rcav.org		Langley	
Blessed Sacrament	Mon 7:30	St. Joseph's	Tues 7:30
3040 Heather St.		20676 Fraser Highway	
contact Bernadette McNiall		contact Fred Probstl 604-534-8039	
778-838-9542		Maple Ridge	
Mission Ablaze	Tues 7:30	St. Luke's	Thurs 7 p.m.
St. Mary's basement		20285 Dewdney Trunk Rd.	
5251 Joyce St.		contact Walter Carotenuto	
contact Oscar and Riz Geronimo		604-830-5389	
604-454-3143		Mission	
St. Patrick's Church	Tues 8 p.m.	New Beginnings	Sun 2:30
2881 Main St. (downstairs hall)		St. Joseph's (meeting room)	
contact Bernard Lee Wen 604-708-3326		32550-7 th Ave.	
El Shaddai	Thurs 7 p.m.	contact Judi Holt 604-832-0334	
(in St. Patrick's hall—see above)		judiholt@me.com	
contact Ann Bantayan 778-885-8960		New Westminster	
Our Lady of Sorrows	Thurs 7:30	Community of the Risen Lord	
555 S. Slocan St.		third Thurs of month 7 p.m.	
contact Leo Strong 604-454-0819		Video teaching/live Skype meeting	
Abbotsford		St. Peter's parish hall	
El Shaddai	2 nd and 4 th Sun 1 p.m.	405 Royal Ave	
St. James parish gym		contact Ashanti Munaweera 604-961-7589	
2767 Townline Rd.		North Delta	
contact Ghie Javier 778-317-0798		Immaculate Conception	Fri 8 p.m.
St. Ann's	Thurs 7:30	8842-119 th St. (hall)	
33333 Mayfair Ave.		contact Lennie David (Mrs.) 604-597-8227	
contact Anna and Ben Wauthy		North Vancouver	
604-852-6198		St. Stephen's	Thurs 7:30
Burnaby		1360 E 24 th St.	
Holy Cross (music room)	Mon 7:30	contact Ted Holowka 604-924-0573	
1450 Delta St.		Port Moody	
contact Alba Stevenson 604-299-4123		St. Joseph's	Thurs 7:30
Mustard Seed	Mon 7 p.m.	140 Moody St.	
Our Lady of Mercy		contact Jocelyn Rochard 604-469-0713	
7455-10 th Ave.		Powell River	
contact Gina Esperanzate		Maranatha	Wed 7:30
604-353-4158		Assumption (bottom floor meeting room)	
St. Francis de Sales (hall)	Wed 7:30	7109 Glacier St.	
6610 Balmoral St.		contact Don and Charlene Bourcier	
contact Nancy Lim 604-435-9134		604-485-9595 or Pat Clark 604-483-9982	

in British Columbia (fall 2019)

<p>Kamloops diocese</p> <p>Kamloops</p> <p>El Shaddai Sunday 1 p.m. Our Lady of Perpetual Help basement 635 Tranquille Rd. contact Aida Sunga 250-376-0523 rsunga@hotmail.com</p> <p>Nelson diocese</p> <p>Cranbrook</p> <p>People of Unity Wed 7:30 Christ the Servant prayer room 1100-14th Ave. S. contact Flo Reid 250-426-7570, Lynne Williams 250-489-1702, or Sharlyn Sorge 250-489-9768</p> <p>Creston</p> <p>Life in the Spirit Wed 7 p.m. Holy Cross parish hall (starts Oct. 12) 128 16th Ave. N contact Jeanne Marie Plante 250-428-5765 jmeplante@gmail.com Yvonne Horne v.horne@live.com</p> <p>Golden</p> <p>Sacred Heart Parish Fri after 808 11th St. 9 a.m. Mass contact Jim and Valerie Davidson 250-348-2319 davidsonjv@uniserve.com</p> <p>Grand Forks</p> <p>People of Peace Wed 10 a.m. Sacred Heart sacristy 7269-9th St. contact Gladys Miller 250-442-8589 russ-m@telus.net or Johanna Tournemille 250-442-2421 johanna.tournemille@gmail.com</p> <p>Invermere</p> <p>Canadian Martyrs Thurs 4 p.m. 712 12th Ave. contact Harold Cotton 250-342-1351 cotton2@shaw.ca</p> <p>Kelowna</p> <p>People of Faith Thurs 7 p.m. St. Charles Garnier parish 3645 Benvoulin Rd. contact Piera 250-762-6150</p>	<p>Nelson diocese (continued)</p> <p>Kimberley</p> <p>Sacred Heart Church Fri after 502 Church Ave. 9 a.m. Mass contact Maureen Watson maureenwatson8@gmail.com</p> <p>Nelson</p> <p>Trinity Prayer Community Tues after Cathedral of Mary 7 p.m. Mass Immaculate, Jubilee room 813 Ward St. contact Loree Renwick 250-352-7960</p> <p>Osoyoos</p> <p>New Life Praise Group Mon 7 p.m. St. Anne's Church 7709-87th St. contact Laurie Martin 250-495-2964 lmartin@persona.ca, Maria (Maite) Gonzalez-Richer, cell 250-408-4246, maite33@telus.net, Patricia Norman fishenpat@gmail.com, 250-495-2910</p> <p>Penticton</p> <p>Shekinah Prayer Group Tues 7 p.m. St. John Vianney hall 361 Wade Ave. contact Bernadette Barry 250-492-3478 bkbarry@shaw.ca</p> <p>Summerland</p> <p>Holy Child Church Tues after 14010 Rosedale Ave. 7 p.m. Mass contact Bev MacIntyre 778-740-0508 bevmacintyre777@gmail.com</p> <p>West Kelowna</p> <p>Our Lady of Lourdes Tues 6:30 p.m. 2547 Hebert Rd. contact Marcia Lawrence parish 250-768-4114 ololoffice@ololwestbank.ca</p> <p>Prince George diocese</p> <p>Prince George</p> <p>St. Mary's Thurs 7 p.m. 1088 Gillett contact Luis Dauvin 250-614-0002</p>	<p>Prince George diocese (continued)</p> <p>Kitimat</p> <p>Christ the King every other Mon 7 p.m. contact Mike Weeres 250-632-5609</p> <p>Terrace</p> <p>Abba Prayer Group 2nd & 4th Thurs Sacred Heart 7:30 4830 Straume Ave. parish 250-635-2313</p> <p>Victoria diocese</p> <p>Langford</p> <p>Our Lady of the Rosary Wed 7 p.m. Intercessory prayer group 798 Goldstream Ave. (sacristy) contact Marian Wauthy 250-474-6255 or Yolanda Greenberg 250-478-6041</p> <p>Sidney</p> <p>St. Elizabeth's Church Thurs 2 pm 10030 Third St. contact Cathy 250-652-2365</p> <p>Victoria</p> <p>Led by the Spirt Mon 7:30 p.m. Sacred Heart Church (Pope John Hall) 4040 Nelthorpe St. contact David MacIntyre 250-383-9955 macintyre500@hotmail.com</p> <p>El Shaddai Sun 1 p.m. St. Andrew's Cathedral 740 View St. contact Florita Cadiz 250-415-7720 victoriaelshaddai@yahoo.com</p> <p>People of Hope Tues 7:30 St. Andrew's Cathedral (parish centre) 740 View St. contact Lynn Dunstan Weedmark or Richard Dunstan (250) 477-4700 richard@thedunstans.com</p>
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Thérèse of Lisieux: The power of a fragile saint

By FATHER SYLVESTER OBI IBEKWE

St. John Vianney/St. Ann parish, Penticton

Reading St. Thérèse's autobiography, *The Story of a Soul*, I marvel again and again at how she came to a great understanding of God's love. She knew she didn't have to be great, strong or perfect for God to love her. She said "I'm just weak. I can't do anything great." She continues: "Great deeds are forbidden me. I cannot preach the Gospel nor shed my blood—but what does it matter? My brothers toil instead of me and I, a little child, well, I keep close to the throne of God and I love for those who fight."

Thérèse knew that a good father helps out his little children. And seeing clearly that God is an infinitely good Father, she realized that her littleness and weakness would draw down the Father's help. She realized she could trust God, her Father, because she was a child, a daughter, of the Father. She saw she could take God by love.

Thérèse would often cry "Abba" or "Papa" because she knew she was the daughter of an infinitely good Father. Despite her weakness and littleness, she never lost her confidence in God. She expressed her way of spiritual childhood thus: "to remain little is to recognize one's nothingness, to expect everything from God, as a little child expects everything from his father."

Thérèse's life was not based on sentimentality. She was real. Her being real was not in spite of what she underwent in life but because of it. When she was 3½, her mother died. Pauline, her older sister, had become Thérèse's second mother. Pauline left her and entered the Carmelite monastery. Losing the people she loved in this life, Thérèse was wounded. She was diagnosed with a broken heart or what others would call a debilitating nervous condition. She speaks of how she was cured by our Lady as she prayed and gazed at her statue: "the Blessed Virgin glowed with a beauty beyond anything I had ever seen. Her face was alive with kindness and infinite tenderness, but it was her enchanting smile that really moved me to the depths. My pain vanished and two great tears crept down my cheeks—tears of pure joy."

She was fragile, but her fragility was not an obstacle to becoming a saint. She realized early in life, close to the time she made her first Holy Communion, that so many things in this life are fleeting, and that God's love is what matters most. She writes: "our friends were too worldly and too clever at mixing the pleasures of the world with the service of God. They scarcely gave a thought to death. And I knew that all is fleeting that we cherish here under the sun. The only good thing is to love God with all one's heart and to stay poor in spirit."

Thérèse once asked how she could show her love for God by deeds. She gave an answer: "well, the little child will strew flowers. She will embalm the Divine Throne with their fragrance, will sing with silvery voice the canticle of love."

Thérèse understood that so many of the activities we do in life are boring. Nevertheless, with each present moment, no matter what we are doing, we have the opportunity to grow in grace and holiness not by performing great deeds but by doing little things with great love—performing our duties faithfully and for the love of God. Thérèse's "little way" is the realization that God is present in every moment of our lives, no matter how insignificant our lot in life may be.

There were times when Thérèse could not pray, or practice virtue. She said: "I seek little opportunities, mere trifles, to give pleasure to Jesus—for instance, a smile, a pleasant word when inclined to be silent."

As she lay dying, she was asked by the infirmarian why she wasn't sleeping. Thérèse said: "I cannot, dear sister, I suffer too much! Then I pray..." "And what do you say to Jesus?" the infirmarian asked. "I say nothing. I love Him."

When a sister spoke of the happiness of heaven, Thérèse interrupted, saying: "it is not that which attracts me. It is love! To love, to be loved, and to come back to earth to make Love loved. Her last words, looking at her crucifix: "O! I love Him! My God, I love Thee!"

In 1997, as she was being proclaimed Doctor of the Church by St. John Paul II, roses showered down as they read from her autobiography. Didn't she say that she will spend her eternity doing good and that she would shower roses on earth?

May St. Thérèse intercede for us to discover the Father's love, and to love Him in return.

(Previously published in the *Catholic Mountain Star*.)

JESUS' HEART

(Continued from Page 2)

emotional, for others academic. It might be at a prayer meeting, or it might be driving down the street. "It doesn't matter," Murphy said. The important thing is to make a *decision*—a word coming from the Latin *de*, "from" or "of," and *cidere*, "cut." "When I've made a decision, I've cut off my other options," Murphy said.

Then we need to walk a path of obedience to Jesus, following what Murphy called "the five responsibilities": sacraments, Scripture reading, prayer, serving others, and the community life of the Church.

Above all, we must stay close to Jesus. Murphy, raised Catholic, had his own conversion experience as a teenager. He had a vision of the crucified Jesus looking at him, knowing everything about him, but with no judgment, just love. "I didn't do this [crucifixion] so you could go to church," Jesus told him. "I did this so we could be friends." "That night Christianity stopped being my religion and became my relationship."

For decades now Murphy has been in active service in the Church, but the relationship has always been primary. "If it ever comes to a decision between intimacy with God and ministry, choose intimacy," he said. "Never do anything *for* God again. Only do things *with* God."

CHARISMATIC RENEWAL RETURNS TO CHURCH'S ROOTS

Look to Jesus, not yourself, for salvation

The Catholic Church needs a revolution in the lives of its people, says Father Raniero Cantalamessa, and the world needs to hear the Gospel in its original power. The Catholic Charismatic Renewal offers a way to both goals.

Father Cantalamessa, the “pope’s preacher”—officially, “preacher to the papal household”—since 1980, was among the speakers at the June 9 celebration in Rome marking the beginning of CHARIS, the new “service of communion” set up by Pope Francis to serve the renewal worldwide. Father Cantalamessa, who spoke at the celebration along with the Pope and several other charismatic leaders, is also “ecclesial assistant” with the international service communion, the highest level of CHARIS.

Father Cantalamessa said what Catholics need is a “Copernican revolution,” a reference to the discovery that the earth goes around the sun and not vice versa. Similarly, he said, Catholics need to learn to grasp the teaching of the Church that the new life we receive in salvation comes from Jesus, not from ourselves. And *renewal* is the way we get it. In his talk on June 9, he said:

Why precisely this word [renewal]? The idea of newness goes along with the revelation of the Spirit’s sanctifying action from beginning to end. Ezekiel had previously spoken about a “new spirit.” John speaks about being “born of water and the Spirit” (Jn 3:5). But above all St. Paul is the one who sees in this “newness” what it is that characterizes the whole “new covenant” (2 Cor 3:6). He defines the believer as “a new man” (Eph 2:15; 4:24) and the baptism as “the washing of regeneration and renewal in the Holy Spirit” (Titus 3:5).

The thing to make clear right away is that this new life is the life brought by Christ. He is the one, in rising from the dead, who has given us the possibility, thanks to our baptism, of “walking in newness of life” (see Rom 6:4). It is thus a gift before being a duty, “something done” before being “something to do.” On this point we need a Copernican revolution in the common mindset of believing Catholics (not a revolution in the official doctrine of the Church!), and this is one of the most important contributions the Charismatic Renewal can make—and has made in part—to the life of the Church. For centuries the emphasis was so much on morality, on duty, on what to do to gain eternal life, that it inverted the relationship and put duty before gift, making grace the effect instead of the cause of our good works.

The Charismatic Renewal, concretely the baptism in the Spirit, brought about in me this Copernican revolution that I was speaking about, and because of that I am deeply convinced that it can bring about that revolution in the whole Church. And it is the revolution on which the possibility of re-evangelizing the post-Christian world depends. Faith blossoms in the context of the kerygma [proclamation], not in the context of the didaché

[teaching], that is, not in the context of theology, apologetics, and morality. These things are necessary for the “formation” of faith and bring it to the perfection of charity, but they are not able to generate faith.

Christianity, unlike every other religion, does not begin by telling people what they need to do to save themselves; it begins by telling them what God has done in Christ to save them. It is the religion of grace.

Father Cantalamessa said that “charismatic” must always be used as an adjective, not a noun. “In other words, we must absolutely avoid the use of the term ‘charismatics’ to describe people who have experienced the Renewal. ...The use of this term rightly arouses resentment because it creates discrimination among the members of the body of Christ, as if some people are gifted with charisms and some are not.”

The reality, he said, is that while charisms—gifts of the Holy Spirit such as prophecy, healing, wisdom, supernatural knowledge, discernment, and speaking tongues—may have disappeared from the Church’s theology for many centuries, they never (except possibly tongues) disappeared from the life of the Church; they have been active in every century. And the conscious rediscovery of the charismatic gifts in the Charismatic Renewal comes at just the time they are most needed.

He noted that St. John Chrysostom, who preached in the fourth century when Christianity had become the official religion of the Roman Empire, suggested the gifts of the Spirit had been necessary in the earliest days of the Church but were no longer needed in his own time; that attitude prevailed among theologians until recent times. But Father Cantalamessa said times have changed again: “If at one time in a world that had become ‘Christian’—at least officially—one could think there was no longer any need for the charisms and signs and wonders that existed at the Church’s beginning, that is not the case today. We are back to being closer now to the time of the apostles than to the time of St. John Chrysostom. They had to proclaim the gospel to a pre-Christian world; we, at least in the West, have to proclaim it to a post-Christian world.”

CHARIS combines the work of the former International Catholic Charismatic Renewal Services and the Catholic Fraternity of Covenant Communities and Fellowships. Jean-Luc Moens of Belgium is the first moderator of the international service of communion.

—Richard Dunstan;
quotations taken from full text of Father Cantalamessa’s address as published in *CHARIS Magazine*. To subscribe to *CHARIS Magazine*, email info@charis.international with your name, country, email address, and choice of language.

Upcoming events

Sept. 13 -Oct. 25	Life in the Spirit Seminar contact Lennie David 604-594-7296 lennieptl@telus.net	North Delta Immaculate Conception
Sept. 27-29	Nelson diocesan leaders' retreat Prophetic intercession and Jericho prayer contact Gladys Miller russ-m@telus.net	Kelowna Seton House
October TBA	Life in the Spirit Seminar contact Bernadette Barry 250-492-3478 heart4joy@shaw.ca or Maria McManus 250-707-1423 untamedspirit@telus.net	Penticton St. John Vianney
Nov. 9	Prayer breakfast speaker Archbishop Michael Miller contact Lennie David 604-597-8227 lennieptl@telus.net	North Delta Immaculate Conception school gym
Nov. 9	Prayer breakfast speaker Father Stephen Paine contact Lynn Dunstan Weedmark 250-477-4700 richard@thedunstans.com	Victoria Comfort Inn
Nov. 22	Thanksgiving Mass for 70 th Life in the Spirit Seminar celebrant Archbishop Michael Miller contact Lennie David 604-597-8227 lennieptl@telus.net	North Delta Immaculate Conception
February TBA	Day of renewal contact Bernadette Barry 250-492-3478 heart4joy@shaw.ca or Maria McManus 250-707-1423 untamedspirit@telus.net	Penticton St. John Vianney

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Richard Dunstan, Victoria diocese, 250-477-4700
Deacon Peter Gomes, Vancouver archdiocese, 604-537-1665
Donald LeClair, Kamloops diocese, 250-682-2650
David MacIntyre, Victoria diocese, 250-383-9955
Flo Reid, Nelson diocese, chair, 250-426-7570
Jocelyn Rochard, Vancouver archdiocese, 604-469-0713
Lynne Williams, Nelson diocese, 250-489-1702

To include your Life in the Spirit Seminar, prayer breakfast, healing Mass, day of renewal, or other charismatic event in this listing, email B.C. Charismatic editor Richard Dunstan at richard@thedunstans.com

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