



B.C. Charismatic

Catholic Charismatic Renewal Services of B.C. newsletter Fall 2021

8

Face to face

Vancouver conference first in-person event in B.C. in two years

Even now, the Lord will heal us, uphold us, empower us. Even in a pandemic. Even if we're sick or broke. Even in the midst of our sin. Even if our prayer groups are shrinking and aging.

"The Lord says 'even now,'" guest speaker Andi Oney told the Vancouver archdiocesan charismatic conference Oct. 22 and 23 in North Delta—the first face-to-face charismatic conference in BC in more than two years.

"We are the chosen people. We were chosen to live in this time. In the middle of the pandemic

God is saying, 'charismatic renewal, grab your torch. Grab the fire and run!'"

About 175 people filled well-spaced chairs on the floor of the Immaculate Conception school gym for the conference. Masks were mandatory and temperature checks and contact tracing were in effect, but the program was just what charismatic Catholics have been waiting for: boisterous prayer with uplifted hands; hard-driving praise music; fiery, upbeat preaching; praying in tongues; and wall-to-wall praise of God. Theme was Humbly, Come Back to Me (Hosea 6:1-3).

Five major face-to-face charismatic events in various parts of the province have been cancelled or moved online since the pandemic began, and Lennie David, vice-chair of Vancouver Catholic Charismatic Renewal Services, said she prayed for a long time about whether the conference should proceed. But she said God's answer was "I want you not to fear. Just go ahead. I promise you it will be a great success and many healings will happen."

Featured speakers were the husband-and-wife team of Deacon Larry Oney and Andi Oney, international missionaries and speakers from Louisiana. Deacon Larry was a last-minute replacement for Father Mark Cherry of Nova Scotia, who had been scheduled to speak along with Andi but had to cancel.

Both speakers said the pandemic is a time of anointing from God, as well as a time of challenge.

Andi compared COVID to the devastating plague of locusts which forms the background of

Emailed again (and late!)

Once again, as with the past three issues, the fall *BC Charismatic* is going out by email only. In addition, this issue has been delayed beyond its usual date to allow for the inclusion of events of importance taking place this fall, especially the in-person Vancouver conference and major developments in CHARIS.

We hope the resumption of Mass and in-person charismatic events will permit publication and distribution of a print edition for spring 2022.

Meanwhile, the format has been altered slightly for email transmission, which will produce a few glitches, but which also allows more space for material of importance, including the full text of the Nelson diocese's rosary intentions for reconciliation with Indigenous people in the light of the discovery of burial grounds at former residential schools in B.C. and across Canada.

As in the past, please feel encouraged to forward the newsletter to anyone on your contact list who might be interested.

Richard Dunstan, editor

the Old Testament book of the prophet Joel. “Has anything like this ever happened in your time?” Joel asks (1:2), and she said that sounds like our own times, with COVID, the devastating fires in California and elsewhere, and even a present-day locust infestation in Africa. “Joy has withered from among mankind” (1:12) and even public worship stopped for many months (1:9).

“Yet even now,” Joel tells us (2:12), we can return to the Lord, and He will restore us. “If God has allowed this to happen, there is a message for our betterment. We do not have time for anxiety and fear. There is no time now to say we can hold anything back from the Lord. God is moving, *even now*.”

Andi said “even now” is God’s promise to us, not only in the pandemic, but in all circumstances. In John’s Gospel, Martha of Bethany tells Jesus that “even now,” after her brother Lazarus has died, Jesus can raise him (11:22), and Andi said that “even now,” in the midst of whatever hardship or obstacles we may face, or whatever sins we may be guilty of, God will still move if we turn to Him.

Deacon Larry, too, referred to the raising of Lazarus, after he was already in his tomb and the stone at the door had to be rolled away (John 11:38-39). “During the pandemic we’ve had some stones in front of us, and it’s time to roll them back.” Citing the Old Testament story of Esther, who was made queen of Persia just in time to save her fellow Jews from a murderous plot, Deacon Larry asked “how do you know that God has not called you for just such a time as this?” (Esther 4:14) And he said God will give us the power through the Holy Spirit to meet the challenge.

“We’re at a moment right now where God is demonstrating His power,” he said. “We have a great responsibility on the earth right now.”

He said charismatic prayer groups should not worry if their numbers are dwindling or their

membership is aging. “The numbers don’t matter. What matters is [God’s] anointing. Even when you don’t see Him, He’s working.”

He also said prayer groups and charismatic organizations should give only the necessary minimum of attention to administration, and should stay in the presence of God through praise and worship. He said many of us need to work on that last point: “Most people never enter into worship because they never enter into praise. They just sing songs.”

Andi devoted one talk to Mary, Our Model and Mother. She noted that Our Lady was present at the outpouring of the Holy Spirit at the first Pentecost (Acts 1:14, 2:1), and said that “full of grace” (Greek *charis*) implies that Mary was full of the Holy Spirit and indeed of all the charisms or gifts of the Holy Spirit, including tongues.

“I think it’s time for the Catholic Church to rise up and say that Mary was a Pentecostal,” she said.

Andi said Mary is a model for us in saying “yes” to God in her reply to the angel Gabriel at the annunciation (“let it be with me according to your word,” Luke 1:38), even when facing the uncertain future such an unexpected pregnancy would bring. “The Lord is waiting for us to say yes, our total yes.” Mary is also our model for evangelization, in that she went “in haste” to her cousin Elizabeth to tell her the good news (1:39).

“To every soul on the face of the earth, Christian or not, Mary is mother,” Andi said. “It was God’s plan—the Catholics didn’t make this stuff up.”

She said we honour Mary rather than worshipping her, and should never be hesitant about that—“we could never love Mary as much as Jesus did.”

“For our children and our grandchildren who may not be in the church, put them in the heart of Our Lady.” – **Richard Dunstan**

Join BC Charismatic on our Facebook page; visit our website

The BC Charismatic Facebook page is designed to offer communication, fellowship, and inspiration for charismatic Catholics, especially in this time of pandemic.

To see the page: If you are already a Facebook member (or if you join Facebook), you can find the page here: <https://www.facebook.com/groups/bccharismatic> A search for “BC Charismatic” on the Facebook site will also find it. The page is visible to any Facebook member, so you will be able to read whatever is posted on the page.

To join the page: If you would like to join the group and take an active role on the page, you can make a request to join via the button on the page, and we will accept your request as soon as we see it.

We welcome posts of edifying or inspiring material that is consistent with Catholic teaching, with Christian charity, and with godly prudence. This includes information on charismatic or other Church events, and inspiring teachings. (No politics, please!)

We also have a website: bccharismatic.ca Roy MacIntyre of the Nelson diocese is webmaster.

CHARIS comes to Canada

By RICHARD DUNSTAN

Canadian charismatic leaders have taken a major step in the formation of a national service of communion for Canada, as called for under CHARIS, the worldwide charismatic body created by Pope Francis in 2019.

Representatives of the English- and French-speaking national service committees met Nov. 16-18 in Trois-Rivieres, Quebec, and completed a first draft of the statutes which will provide structure for the new Canadian body.

A second draft is planned for completion by the end of December, and will be treated as an interim document until the formation of the service of communion itself, probably in late 2022 or early 2023.

The meeting, the first joint meeting of the French and English groups, was “an overwhelming success,” said Brian Sullivan, chair of Catholic Renewal Services of Canada, the English service committee. “Everyone was focused on remaining in the current of grace to do the Lord’s will and accomplish the work He called us to. We were truly blessed as a team.”

“This new body will represent all the realities and expressions of the Catholic charismatic renewal who choose to be part of this national service of communion,” Sullivan said.

The new service of communion will provide communication and mutual support for all “realities and expressions” of the renewal, including for example communities, religious institutes, schools, publishing houses and special ministries.

“To understand the reason for Pope Francis calling for the formation of CHARIS, we need to understand that the realities and expressions of the charismatic renewal share a common goal in that they all strive to bring people into an experience of the baptism of the Holy Spirit,” Sullivan said.

Once completed, the interim statutes will be presented to the Canadian Conference of Catholic Bishops and to CHARIS International for approval. Then representatives to the discussion appointed by diocesan bishops will gather the names and contact information of the “realities and expressions” in their own dioceses. These will be invited to a general assembly to

learn about the Pope’s vision for CHARIS and to elect a 15- to 20-member team which will form the actual service of communion; this group in turn will elect a five-member co-ordinating committee consisting of a moderator and four regional representatives, and at this stage the statutes drawn up at the November meeting will be given final approval.

The new service of communion will not supersede the existing service committees, which mainly represent charismatic prayer groups, Sullivan said. Those committees will continue to exist. However, any committee which has “charismatic” in its name will have to change its name so that it will not appear to claim to represent the entire Catholic charismatic renewal.

As a result, the English national service committee, formerly Catholic Charismatic Renewal Services of Canada, renamed itself Catholic Renewal Services of Canada at a meeting Nov. 25.

Pope Francis requested creation of CHARIS in 2015 and officially inaugurated it on Pentecost Sunday, 2019, combining the work of International Catholic Charismatic Renewal Services and the Catholic Fraternity of Covenant Communities and Fellowships.

When the process is complete, the worldwide service of communion will be joined by four continental services of communion, and national services of communion in each country. Sullivan said it is not yet clear what changes CHARIS may lead to at the provincial or diocesan level.

As with the previous structure, CHARIS and its services of communion will be service bodies, not governing bodies, and will not have authority over charismatic groups and organizations, all of which will continue to be subject to the authority of their local bishops or other relevant Church authorities.

“I expect to see a Church on fire with apostolic zeal and evangelistic fervour—if we can learn to be attentive and responsive to the Holy Spirit and to use the gifts He never ceases to give us,” said Sullivan.

“For this to happen, we need all hands on deck working together preparing the Church to embrace her call.”

It's time to prepare for Jesus

That's our whole purpose, John Connelly tells Gathering in the Spirit

The last prayer in the Bible should be our first resort.

"Come, Lord Jesus" (Rev. 22:20) is "like a magnet drawing heaven to earth," John Connelly told Our Lady of Pentecost Gathering in the Spirit in August. "As we pray these three words, we are saying 'Come Lord Jesus. We want You more than anything else,' he said. "When we as Christians, and every priest and calling His kingdom down on every situation, every bishop say Lord, we can't do it, we need You, things will change.

"He is coming, He is coming, He is coming, and our entire purpose on earth is to prepare the way of the Lord."

Connelly, a Catholic lay evangelist, conference speaker, and multi-media producer now living in Bruno, Saskatchewan, was guest speaker at the 13th annual gathering, sponsored by Nelson Diocesan Catholic Charismatic Services and endorsed by Catholic Charismatic Renewal Services of BC. The five-day event, normally held live in Kelowna, took place on Zoom for the second straight year due to COVID restrictions, but organizers and music and word gift ministries were gathered together at St. Pius X parish in Kelowna. About 70 attended on Zoom, from across BC plus Washington State and every province from Ontario west. A live healing Mass was also celebrated at St. Pius X, limited to 50 in attendance.

Theme for the gathering was Joy, Peace and Hope in Turbulent Times, a topic discerned by organizers long in advance, before the beginning of the COVID pandemic.

Connelly's first talk was titled Empowered by the Greatest Idea in History. That idea is the kingdom, or more accurately the reign, of Jesus Christ: in our lives, and ultimately over all creation. "For all eternity, the Lord will be the light," Connelly said.

The "ultimately" part may be sooner than we think, Connelly said. While the Bible says we can't know the day and the hour of Jesus' return, it does say we should watch for the season. And while he said he was giving only his own opinion, he is convinced that the season of what Pope St. John Paul II called "the final confrontation" between good and evil has begun. But that's not

a call to worry—it's a call to watch and pray appropriately.

As an example of watching and praying appropriately, he gave the story of the wise and foolish bridesmaids (Matthew 25:1-13). The foolish bridesmaids are like thoughtless members of the Church who are not filled with the oil of the Holy Spirit, while the wise bridesmaids are farsighted and welcome the Spirit. Both groups fall asleep in the story: "we all do. We all have days when we wonder, am I even a Christian any more?" But the wise bridesmaids are ready, thanks to their supply of oil, to respond when they hear the shout that the bridegroom is arriving.

We're hearing that shout today, Connelly said, as darkness works harder and harder in our society to cover up the light of Christ. And we need to keep filled with the oil of the Spirit. "Stop sitting on your gifts," he said. If you think you're too old for ministry, you've been called to a new ministry of intercessory prayer. If hardly anyone is coming to your prayer group, the two or three who are left should keep gathering and stay faithful. "The prayers of those two or three can change the world."

In his second talk, titled Jesus the Healer in Us, Connelly said we can be healed and help others to heal by accepting God's love and uniting our will with His. He quoted John 7:37-38: "If anyone thirst, let him come to Me and drink. He who believes in Me, as the scripture has said, 'out of his heart shall flow rivers of living water.'" The ancient understanding of "heart," Connelly said, includes the gut, the "inner man/woman," and while God works through our minds, too, it is out of our inner being that living waters flow, to ourselves and to others.

We need, first, to receive God's love. "Here's the key to a great prayer life: you've got to start with letting God love you, every time. 'Lord, love me as I am.' Then the healing flows into our minds and bodies, and flows out into the world, and we become healers."

Connelly gave a formula originating with St. Maximilian Kolbe, the martyr of Auschwitz, for holiness, which can also be described as *wholeness*. The formula is $w+W=holiness$. The small "w" of our will fits into the big W of God's will. This is a choice, not a feeling, and can be

done in an instant: we *decide* to yield to the will of God and let go, not only of our own will, but of the “monkey mind” that jumps from thought to chattering thought, and instead rest in God. “Our will, joined with the all-powerful, all-loving will of God, makes all things possible.”

He also gave a five-step healing prayer and exercise (**see article on next page**).

In his third talk, *Come Lord Jesus: Practising the Flow of the Spirit in Us*, Connelly noted that “flow” is not a New Age word, but a biblical concept. Revelation 22:1-2 shows “the river of the water of life...flowing from the throne of God and of the Lamb through the middle of the street of the city” (the new Jerusalem), making the trees of life grow and bear fruit. That “water of life” is the Holy Spirit. What’s more, the entire book of Acts “could be subtitled as the Book of Flow” in its depiction of the action of the Spirit in the earliest Church. We, too, are to let the Holy Spirit we have received flow onward to others in whatever ministry we have; “anything can be a ministry if it’s done with love.”

“Let go and let the river flow,” he said. “All we have to do is get out of the way. The Holy Spirit wants to be poured out through your entire being.”

Connelly said the expert on flow is St. Ignatius Loyola (1491-1556), founder of the Society of Jesus and “the genius of walking in the Spirit.” St. Ignatius taught that we can discern between the actions of the good spirit (the Holy Spirit) and the bad spirit (Satan) in us by paying attention to what he called consolation and desolation.

Desolation, Connelly said, comes when we are out of the flow of the Holy Spirit. We focus on ourselves—“me, me, me”—and on negative feelings. Everyone, saints included, has periods of desolation. These come from the devil, and the cure for them is to abide with the Lord until the hold is broken; meanwhile, never make a decision while in desolation “or you’ll have the devil for a counsellor.”

Consolation, on the other hand, comes from the Holy Spirit. It focuses outward, beyond ourselves, to the joys and sorrows of other people, and toward God. It lifts our hearts, no matter what our circumstances—“people can have consolation even in a concentration camp, because it’s supernatural.” It restores our sense of balance and allows us to perceive God’s activity and His guidance, so times of consolation are the times to make decisions.

In our lives, and in the universe as a whole, Connelly said, “evil is temporary. It will not stand

the test of eternity. We’re not supposed to be scared of the devil—the devil is supposed to be scared of us. Resist the devil, and he will flee from you—it isn’t you, it’s Christ in you.”

The fourth talk was titled *Which Glass of Wine? The Daily Choice We All Face*. As we need to distinguish between consolation and desolation in our spiritual lives, we need to choose between the new wine of the Holy Spirit and the poisoned wine of fornication in our dealings with the world around us.

Connelly pointed to Revelation 17:1-2, in which the “great harlot” has made the people on earth drunk with the wine of her fornication. Because sex is such a strong source of temptation, he said, the harlot makes an effective symbol of all the sin and all the evil to which the world is being led by culture, media, and political and economic forces. He pointed to abortion, euthanasia, sexual licentiousness, and other evils.

“People are being seduced by the Father of Lies,” he said. “Sin is no longer sin. Everything that is sinful is now a virtue.”

“I think we’re just getting started. This is what we get when we turn away from God. We’re still living the experience of Babel, in the Bible [Genesis chapter 11], when they tried to build their own way to heaven and God destroyed it. The glass of wine we’re being offered is going to make us sicker and sicker and sicker, and will ultimately lead to death.”

Instead of all that, Connelly said, Christians must choose the good wine, which God has made freely available. “God is telling us we can drink deeply of the good wine of the Holy Spirit.” We must stand against the sin of the world as a sign of contradiction. And we must be prepared for the time Pope Emeritus Benedict XVI has predicted, when the Church is reduced in dimensions and will have to start again.

None of this will be easy, but we don’t have to do it in our own human power; in fact, we can’t. Instead, we must turn to “Sar Shalom,” the Prince of Peace: Jesus, the only one who can calm the storm.

The name “Jesus” comes from the Hebrew for “God saves,” according to the Catechism of the Catholic Church (430, 432), and thus “signifies that the very name of God is present in the person of His Son, made man for the universal and definitive redemption from sins. It is the divine name that alone brings salvation.”

“You’ve got your answer,” Connelly said. “You know the name of Jesus.” — **Richard Dunstan**

JOHN CONNELLY'S PRAYER FOR FORGIVENESS AND HEALING

John Connelly taught this way of prayer for forgiveness and healing during his second talk at Our Lady of Pentecost Gathering in the Spirit. When you pray this way, he said, "drop down into your heart" rather than staying in your head, and don't try to make anything happen on your own, because that won't work. Let Jesus do it.

Begin by spending time with this preparatory prayer: "come, Lord Jesus. With every breath, I fully accept Your healing spirit of love in me, flowing through my heart now."

Ask the Lord to bring a person or difficult memory to mind. Start with just one.

Allow yourself to feel the emotion that makes forgiveness or healing necessary.

Choose to forgive, with Jesus. This is in His power, not your own. You can forgive with your human will, letting it flow into His divine will, and let His forgiveness flow from the cross through you to this person. If it's difficult, just repeat "come Lord Jesus! I forgive." If you think of anybody else at this stage that you need to forgive, forgive them too.

Then **let go** of any resentment, fear, or attachment that go with the situation. "Think of it as muddy water that's been clogging up your heart, your spirit, your inner lamp," Connelly said. "Say 'I release, I release, I release, I let go, I let go, I let go.'" Here again, do the same with anyone else you think of whom you need to forgive.

Then, **let healing flow** through your heart into your mind and thoughts, memories and emotions. Let God's healing flow out through you to everyone else in need.

"The Lord is saying, 'Some of you are going to be shocked the way your thoughts don't work the way they did,' because He's healing your thoughts," Connelly said. You may have to do the prayer again in the future if the pain or resentment seem to come back, but "the Lord is telling you it's broken, it's over. Every time you think of that person, just let the cross be before your eyes."

Conference, Gathering set as in-person events for 2022

Fr. Trevor Nathasingh, Fr. Peter Sanders featured

Speakers and dates have been announced for next year's major events sponsored by Nelson Diocesan Catholic Charismatic Service Committee.

Father Trevor Nathasingh, of Trinidad, will speak at the annual Nelson diocesan conference, April 29 and 30 at Holy Child church in Summerland. Theme is Jesus, the River of Life.

Father Peter Sanders, of California, will headline Gathering in the Spirit, Aug. 7-12 at St. Charles Garnier parish in Kelowna. Theme is The Light of God's Glory.

Father Nathasingh, a convert of Hindu and Muslim background, is the founder of Franciscan House of Prayer, a lay community dedicated to preaching and evangelism. He has spoken at numerous conferences and other events throughout the Western Hemisphere and in Africa and the United Kingdom.

The spring conference will begin with a healing Mass at 7 p.m. on Friday April 29 and close with 6 p.m. Mass Saturday April 30. Billeting will be available. Co-ordinator for the conference is Roy MacIntyre.

Father Sanders is director of New Pentecost Catholic Ministries in Monterey, Calif., and has spoken widely, including a number of charismatic events in B.C.

Co-ordinator for the Gathering is Lynne Williams. More information on the event will be released at a later date.

More information will be posted on the Nelson website, <https://www.holyspiritbaptizer.com/>.

Catholic Charismatic Renewal Services of B.C.

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Nitz Baylon, Vancouver, 604-202-2998

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Lynne Williams, Nelson, 250-489-1702

Thursdays with Zoom—and the Spirit

Nelson prayer meeting draws worshippers from far and wide

As individual prayer groups across B.C. work to find their way through the challenge of COVID, the Nelson diocesan service committee has carried on with a busy fall season of its province-wide Zoom prayer meeting.

Since the first month of the pandemic lockdown in April of last year, the committee has presented praise, teaching, word gift and intercessory prayer Thursday afternoons, with occasional breaks. About three dozen people from across the province and beyond attend each week.

The latest program began Nov. 25 with a four-week advent presentation using the Ascension Advent program Rejoice! Finding Your Place in the Advent Story by Father Mark Toups. The program offers daily meditations and weekly videos with Fr. Toups, Sr. Miriam James Heidland and Fr. Josh Johnson. “Through their witness, conversation, and prayer, we will find fresh insights into the places, people, and events of the first Advent,” says Loree Renwick, chair of Nelson Diocesan Catholic Charismatic Renewal Services. The four themes are Places, People, Events, and Open Hearts.

The Zoom sessions take place each Thursday at 1:30 Pacific time. Those who have not previously attended the meetings may email loree.renwick@gmail.com for a Zoom invitation.

Meanwhile, the committee recently completed a five-week fall session entitled A New Birth into a Living Hope, based on 2 Corinthians 5:7 (“we walk by faith, not by sight”). Diocesan team members gave talks on manifestation gifts of the Holy Spirit: wisdom (Maureen Watson), faith (Loree Renwick), word of knowledge (Roy MacIntyre), healing (Gladys Miller) and miracles (Lynne Williams).

The gift of wisdom, Maureen Watson said, is a supernatural wisdom very different from human wisdom, and can be embraced only by the power of the Holy Spirit. Quoting Pope Francis, she said this kind of wisdom is the grace of being able to see situations with the eyes of God rather than by human standards.

The faith referred to among the charismatic gifts, said Loree Renwick, is different from

several other meanings of the word “faith.” It is different from saving or justifying faith, the submission of our will to the lordship of Jesus which makes us Christians; the faith given as the fruit of the Holy Spirit; and the “faith” which is mere intellectual belief. Rather it is a manifestation gift, a supernatural and spontaneous gift of God which is given to us for long enough to achieve the specific purpose for which He gives it.

The manifestation gift of word of knowledge, said Roy MacIntyre, is also unlike the gift of knowledge given by the Holy Spirit at confirmation. The manifestation gift is supernaturally given by God in the moment for which it is needed, and is lost if not exercised in the moment. To be able to receive this gift, we need a strong prayer life, openness to the Holy Spirit, and an unhesitating willingness to speak the word as coming from God.

Healing, Gladys Miller said, is a “power gift.” Some Christians have a healing ministry, but most don’t. God, however, can give the power gift to anyone. When we pray for healing, we must be willing to forgive anyone who has sinned against us; to maintain humility, which she said Bishop Sam Jacobs has defined as seeing ourselves as God sees us; and to proceed in faith, knowing that the outcome of our prayer is God’s business, not ours.

Miracles, Lynne Williams said, take place to point beyond themselves to something God wants those who experience them to know about. She said miracles are not optional extras but a key part of Christian outreach to other people, and we need to get out of our basements and take baby steps of faith which will grow into bigger and bigger steps.

All these talks, as well as previous talks by John Connelly and Peter Herbeck at earlier Zoom meetings and by Connelly and Jim Murphy at the last two August Gatherings in the Spirit, may be heard and seen on the committee website, <https://www.holyspiritbaptizer.com/> .

Prayer meetings: some in person, some online

A growing number of Catholic charismatic prayer groups have resumed face to face meetings as COVID restrictions have eased, while many others are meeting via Zoom or another online platform.

Meanwhile, other groups have continued various forms of worship or outreach without resuming meetings.

Complete information was not available at publication time, but here is a sample of activities as reported by group members or diocesan representatives as of November:

IN PERSON MEETINGS (or under consideration)

(COVID protocols apply)

Vancouver: Blessed Sacrament parish, with Mass and eucharistic adoration once a month, usually last Monday of the month. Bernadette McGrath, 778-838-9542.

North Delta: Immaculate Conception, 7:30 p.m. after Mass, Lennie David 604-597-8227.

Surrey: Our Lady of Good Counsel parish, Thursdays 7:45 p.m. in Mary Help of Christians hall. Contact Rose Zuniga, 778-829-8007, rzuniga_21@yahoo.com.

West Vancouver: St. Anthony parish, details TBA. Karen Balogh, 604-836-7197.

Langford: Our Lady of the Rosary, after 9 a.m. Mass Tuesday. Time may change in January. Yolanda Greenberg, 250-478-6041.

West Kelowna: Our Lady of Lourdes, Tuesdays 6:30 p.m. Marcia Lawrence. Parish 250-768-4114, oloffice@ololwestbank.ca

Kelowna: St. Charles Garnier parish, details TBA. Piera 250-762-6150.

Penticton: St. John Vianney, Tuesday 7 p.m. Bernadette Barry, bkbarry@shaw.ca, 250-492-3478.

Grand Forks: Sacred Heart parish, expecting to reopen during Advent. Details TBA. Gladys Miller, 250-442-8589, russ-m@telus.net

Kimberley: Sacred Heart parish, Fridays after 9 a.m. Mass. Contact Maureen Watson, maureenwatson8@gmail.com.

Cranbrook: Christ the Servant parish, Advent retreat begins Nov. 24, 7 p.m. Lynne Williams, 250-489-1702.

Nelson: Cathedral of Mary Immaculate, in person once a month, other weeks zoom. After 7 p.m. Mass. Loree Renwick, 250-354-7223.

ON-LINE MEETINGS

Burnaby: Our Lady of Mercy, Mondays 5 p.m. Contact Gina Esperanzate, 604-353-4158, ginaesperanzate@yahoo.com

Richmond: St. Paul's/St. Joseph the Worker, joint meeting Wednesdays 7:30. St. Paul's: Richard Rochard, rarochard@gmail.com, 604-219-0156, St. Joseph Marie Cardoz 604-241-4079, mcardoz23@yahoo.ca, Margaret Surin 778-861-8190, margaret.surin@gmail.com.

Port Moody: St. Joseph's parish, Thursday 7:30, Jocelyn Rochard, 604-469-0713, jocroc.540@gmail.com.

Abbotsford: St. Anne's, Thursdays 7:30. Joanne Soullie itsoullie@gmail.com 604-820-1983 home, 604-751-2342 cell.

Victoria: St. Andrew's Cathedral, Tuesdays 7:30 p.m. Lynn Dunstan Weedmark or Richard Dunstan, richard@thedunstans.ca, 250-477-4700.

Victoria: Sacred Heart parish, Mondays 7:30 p.m. via Messenger "Davidccrs." David MacIntyre, macintyre500@hotmail.com, 250-383-9955.

Victoria: El Shaddai (St. Andrew's), 1 p.m. Sunday, Florita Cadiz 250-415-7720. victoriaelshaddai2019@yahoo.com. Planning to return to in person meetings in January.

Radium: Mondays 7 p.m. Harold Cotton 250-342-1351., cotton2@shaw.ca.

Nelson diocesan committee: See separate story, [preceding page](#).

Other prayer groups have tried different approaches. Members of St. Elizabeth's prayer group in **Sidney**, on Vancouver Island, pray individually in their homes at the appointed hour of 2 p.m. Thursday, with readings, meditations, and intercessory prayer intentions provided beforehand. Cathy, 250-652-2365.

Get international charismatic news from CHARIS Magazine

CHARIS Magazine, a publication of CHARIS international service of communion for the Catholic charismatic renewal, is published monthly and is now available free on the CHARIS website, <http://www.charis.international/>, along with a great deal of other material. Articles from the latest edition are at the lower right of the home page, and previous issues are available under "magazine" at the top of the home page.

Rosaries for reconciliation

By **GLADYS MILLER**

Earlier this year Bishop Gregory Bitman asked prayer groups in the Nelson diocese to spend time in prophetic intercession and the Jericho Prayer to seek the direction of the Holy Spirit concerning the residential school burial discoveries. The question, designed by a core from the diocesan service committee, was "What can we do as part of Nelson diocese to support and bring healing to First Nations people suffering from the recent situation discovered in Kamloops?"

The presentations had many excellent suggestions but the one the core discerned to pursue was a rosary designed by the Cranbrook prayer group. There were two complete sets of intentions focused on healing and reconciliation between Indigenous and Settler peoples which were forwarded to the Bishop for his approval and blessing. The Bishop approved the suggested rosaries, and suggested that the intentions be read before distribution by an Indigenous person from a prayer group or parish to ensure, as best we could, acceptable language. A member of the Cranbrook group reached out to an Indigenous man, in a position of standing both in his Nation and in the Church, for his blessing and approval of the idea and content of this rosary. He was most gracious and receptive.

Currently prayer groups, individuals, parish rosary groups, CWL and other groups near and far have responded by praying both Indigenous rosaries in a variety of ways. We originally suggested praying the rosaries for 115 days, based on Psalm 115, but most groups are doing double that time.

We launched the rosary Aug. 15 and continue to grow moving forward. We are grateful for the blessing from our Bishop, and are aware that, in no small way, his blessing has given authenticity to the effort as well as encouraged participation among our Catholic people. There has been evident a holy boldness for prayer groups to reach out to congregations and parish groups.

ROSARY FOR INDIGENOUS PEOPLE'S INTENTIONS

Purpose: to pray for and intercede for the issues arising from the residential schools in Canada.

This rosary is prayed in the same way as a regular rosary except that the intention of each mystery is dedicated to the specific needs of the Indigenous Peoples in the recent discoveries in Kamloops and other parts of Canada. It can be prayed by groups of seven people, one for each day of the week, or by individuals. For groups, one person would act as coordinator and assign a day of the week to each member of the team. After 14 days, the team would move ahead one day of the week to pray those mysteries and so it would go on, moving ahead one day of the week every 14 days. This would give them a chance to pray for these specific intentions on each of the days of the week. Everyone is free to use the intentions of each of the mysteries.

INTENTIONS:

JOYFUL MYSTERIES

1. The Annunciation: We pray for all our Indigenous children and youth that they may be safe from harm and one day come to know You, their Creator, and their true path in life.

2. The Visitation: We pray for our current government officials that they might be proactive in addressing the concerns of Indigenous peoples

3. The Nativity of Jesus: We pray for all newborn Indigenous children, that they may be nurtured and loved in their families of origin.

4. The Presentation in the Temple: We pray for all those whose hearts have been pierced by the loss of their children and the ongoing trauma that has been revisited upon them with the discovery of the unmarked grave sites.

5. Finding Jesus in the Temple: We pray that despite media reports and inaccurate statements regarding the discovery of the unmarked graves, the people of God would be strong in faith, and act in fidelity to the teaching Magisterium of the Church.

SORROWFUL MYSTERIES

1. The Agony in the Garden: We pray for all the children whose lives were lost while attending residential schools in Canada. Lord, receive them into your loving arms and let them rest in peace.

2. Jesus is Scourged: We pray for those children who were abused at the hands of those who were charged with running the residential schools. We ask for the intercession of our

Mother Mary, and the intercession of all those little children who are with you in Heaven.

3. Crowning with Thorns: We pray for all those who observed the mistreatment and were crushed by this experience. Bring healing and peace into their hearts we pray.

4. Jesus Carries His Cross: We pray for all those who observed the mistreatment and were silent bystanders. In your compassion, pour out your mercy upon them.

5. Jesus Dies on the Cross: We pray for the parents of children who never returned home, whose hearts cannot rest until their loved ones are brought home to their lands.

GLORIOUS MYSTERIES

1. The Resurrection: We pray for all those who have been traumatized by the scandal of the residential schools. Help us to remember that the darkness of the crucifixion was followed by the light of the resurrection.

2. The Ascension: We pray that all peoples inside the Church who have been wounded by the actions of the colonization of Indigenous peoples and who have lost their faith and trust in Jesus, would regain it with true joy.

3. The Descent of the Holy Spirit: We pray that by the working and power of the Holy Spirit that our sorrow, grief and horror will be turned into right action.

4. The Assumption of Mary: We pray that the people of God through fervent prayer and penance become signs of God's love and witnesses to Christ in this time of need, and use this opportunity to love the Church even more.

5. The Coronation of Mary: We pray that all God's people will turn to Mary, seeking her intercession and be guided on the journey to reconciliation.

LUMINOUS MYSTERIES

1. The Baptism of Jesus: We pray for a deeper awareness of the damage caused to Indigenous peoples and the enduring harm of colonization. Shine Your light into this situation that we may learn from it. Pour forth Your mercy and forgiveness upon all who participated in this sin against Your children.

2. The Wedding at Cana: We pray that you would enlighten the eyes of our minds to the many ways in which we continue to turn a blind eye to the inequities facing the Indigenous peoples.

3. The Proclamation of the Kingdom of God: We pray for the work of the Truth and Reconciliation Commission, that resistance on the part of government to address the

recommendations would be overcome and that Your Spirit would guide the process of addressing these according to Your will.

4. The Transfiguration: We pray that Your Spirit would change our hearts so that we would set aside our own personal opinions and listen with love to the needs of the Indigenous peoples.

5. The Institution of the Holy Eucharist: We pray in thanksgiving for the gift of the Eucharist, spiritual food for those holy men and women who served the Indigenous peoples with love.

AN ALTERNATE SET OF INTENTIONS

JOYFUL MYSTERIES

1. The Annunciation: humility. We pray that we will be humble, like Mother Mary, and genuinely seek truth and reconciliation with the Indigenous peoples of Canada.

2. The Visitation: love of neighbour. We pray that we will be the eyes, ears and hands of Christ towards our neighbour, considering all people to be our neighbour.

3. The Birth of Jesus: poverty. Help us to do our part in creating justice for all people by sharing our resources – time, talents, finances, etc.

4. The Presentation: obedience. During this time of turmoil, help us to love our church more and more, listening to and following the promptings of the Holy Spirit.

5. Finding the Child in the Temple: joy in finding Jesus. We pray that our sincerity will be trusted because the love of God, and joy in Him shine through us, because we have found Jesus.

SORROWFUL MYSTERIES

1. The Agony in the Garden: sorrow for sin. Pray to genuinely repent of all sin committed by yourself and your ancestors towards Indigenous people. Ask the Holy Spirit to reveal to you what you are to pray. Pray that the truth will set us free.

2. The Scourging at the Pillar: purity. Offer the sin intention, as revealed to you by the Holy Spirit, to Jesus and ask for his forgiveness. Seek also the forgiveness of those who have been harmed.

3. The Crowning with Thorns: courage. Pray for the courage to seek the truth and repent. Pray in thanksgiving as burdens are lifted, and celebrate God in His mercy.

4. Carrying the Cross: patience. 1 Peter 5:7: *"Cast all your anxiety on Him, because He cares for you."*

5. The Crucifixion: perseverance. - Isaiah 40:11 *"He will feed His flock like a shepherd; He will gather the lambs in His arms, and carry them*

in His bosom, and gently lead the mother sheep.”

GLORIOUS MYSTERIES

1. The Resurrection: faith. Bless us with faith in the steadfast love of God and the power and strength of His might.

2. The Ascension: hope. We pray that the suffering of Indigenous people will be healed and that a truly just society will prevail as the people of Canada become genuinely reconciled to one another.

3. The Descent of the Holy Spirit: love of God. We pray that the explosive power of God’s Love sweep over this nation and that all hearts will be open to receive God’s Love.

4. The Assumption: grace of a happy death. We pray that this time of trial come to an end, that all pain and strife between our peoples stop, and that our merciful God bring his comfort, healing and peace.

5. The Coronation of Mary: trust in Our Lady’s intercession. Pray the Memorare: “Remember, O most gracious Virgin Mary, that never was it known that anyone who fled to thy protection, implored thy help, or sought thy intercession was left unaided. Inspired with this confidence, I fly to thee, O Virgin of virgins, my mother; to thee do I come; before thee I stand, sinful and sorrowful. O mother of the Word

Incarnate, despise not my petitions, but in thy mercy hear and answer me. Amen.

LUMINOUS MYSTERIES

1. The Baptism of Jesus: openness to the Holy Spirit. We pray to be able to set aside our conscious and unconscious prejudices and allow the Holy Spirit to fill us with a heart of peace and reconciliation.

2. The Wedding at Cana: to Jesus through Mary– We partner in prayer with Mother Mary, Saint Joseph and the Hosts of Heaven to increase our love and devotion for Jesus, the exemplar of God’s Mercy.

3. Proclaiming the Kingdom: repentance and trust in God. We pray, “*Thy will be done...*”, that we be submissive to God the Father’s will and trust in His perfect plan for reconciliation between all peoples. We repent, also, of all hurt and harm we have caused.

4. The Transfiguration: desire for holiness. We pray to listen to the Holy Spirit as He corrects and directs our lives, as we strive to perfect our relationships and follow the example of Jesus.

5. The Institution of the Eucharist: adoration. Dear Lord, increase our desire to adore and worship you through devotion to the Blessed Sacrament. Help us find strength and power in the Blood of Jesus to comfort and heal, even in the most challenging circumstances and difficult situations.

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