

**"I must
proclaim the
good news
of the
kingdom
of God"**

**Catholic Charismatic Renewal
serving the Church**

Good News



**The newsletter of the
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Melbourne, Australia.
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A testimony to the Plenary Council

By FRANK O'LOUGHLIN



How is God calling us to be a Christ-centred Church that is missionary and evangelising? The CCR has been long established as a Missionary and Evangelising Church Community that has this topic as its core role.

For many of my 79 years as a baptised, holy communicant, confirmed Catholic I have observed the laws of God (ten commandments) and the laws of the church to the best of my ability, however, recently I felt that I was paying lip-service to my faith, and an opportunity arose whereby I made contact with a fellow parishioner who I knew was a member of CCR and I was invited to attend the weekly prayer group meeting. I must admit that I was sceptical as to whether I would be either accepted by the group or able to fit in with the group and their practices.

These fears were very soon alleviated as I was both warmly welcomed into the group and almost from the start, I felt that the group would be able to meet my fears of just going through the basics in the practice of my religion.

I imagine that I am not alone in having these feelings of being a practicing Catholic with something missing I've found that the CCR prayer group is another layer to my faith practice and that I've also found that I haven't included the Holy Spirit in my faith practice outside the days devoted to the Holy Spirit in the church calendar.

The CCR group has a focus of praise and worship to the Holy Spirit that I am finding this is rounding out my understanding of our Triune God and that I can pray to and worship the Holy Spirit without diminishing the love, praise and worship of the Father and the Son.

In writing this I am astounded that it has taken all these years to come to this realization and that is why I am taking this opportunity to put in writing at this time when Catholics are being asked to put forward their ideas on what the Plenary Council can do in my locality.

My short experience with CCR and the local prayer group has shown me that there are many faith filled devoted Christians proclaiming their faith with an open door to all Christians to join, praise, worship and evangelise the Holy Trinity of Father, Son and Holy Spirit and there are many like myself who haven't moved out of Catholic centric circle to accept my responsibility to carry God's message of Love and Salvation to others with whom I come into contact. Maybe I've never been trained or encouraged to proclaim God's love to my fellows

I am now aware that members of CCR go out to a variety of Christian Churches to proclaim their faith, and Evangelise other communities and having said that I am amazed and puzzled that in my life involvement with parishes of the Catholic Church this movement of CCR hasn't been proclaimed and promoted as another avenue of Faith and Praise to Catholics like myself to both broaden my faith with contact with fellow Christians and develop some skills in being able to talk openly about my faith in God and what he is doing in my life. I would ask that Plenary Council members who are looking into this topic of how to improve the missionary and evangelising church not overlook the devotion and skills that members of CCR have gained over many years of love and service in their local communities with little, if any, recognition by the church leaders.



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**"...so you must remain in life-union with me,
for I remain in life-union with you. For as a branch
severed from the vine will not bear fruit, so your
life will be fruitless unless you live your life
intimately joined to mine." John 15:4**

It often takes me by surprise when an ordinary action highlights the words of Jesus. This happened during our latest lockdown. Like many people 'shut in' I turned to my garden to fill in the hours. In this instance I decided to tackle a pesky vine that had overtaken everything in sight. Pondering how to tackle the task I decided to cut it off at ground level and it was then left because of phone calls taking my attention.

The next day I was amazed! It was incredible how quickly the vine had shrivelled died. At this point I felt like Jesus was speaking to me V5 - *As you live in union with me as your source, fruitfulness will stream from within you—but when you live separated from me you are powerless.* It really was a vivid image of the importance of being intimately joined to Jesus as Lord of our lives.

If we meditate on this reading, we will note that the Lord has divided it into two sections. There is an activity that we do and a passivity that we recognise and allow. We are to remain in him (that is our activity) and we are to allow him to remain in us (a passivity – something we allow him to do in us.) When Jesus asks us to remain in me, he is speaking about the decisions we make. We must make it a priority to ensure our activity keeps us in contact with him through our prayer, reading his Word and a great aide in keeping us in contact is our prayer groups. We encourage one another. These are not just robotic actions. Prayer becomes a beautiful experience when we approach it from the aspect of talking with the person whom we love and want to know more. That is remaining in Him.

Jesus also says, let me remain in you. That has to do with empowerment and enablement. Even though we are responsible for making choices, we are not responsible for the power to carry them out. This is where we are to depend on him. As we allow him to abide in us, and we allow his Word to penetrate our personalities, Jesus goes to work unravelling the knots in our inner being and bringing freedom and release to our spirit and soul. The reality of this is manifested when we are praying for someone, and we hear the words "it feels like a knot has been untied".

One of the saddest stories in Scripture is the account of the Israelites refusing to enter the promised land. They let their own 'knots' stop them receiving what God had for them despite having experienced God's presence with them throughout their journey from Egypt. They did not abide!

Both positions are necessary. We must resolve to reveal ourselves to Him; seek His face in the Word, in prayer, and in fellowship with others. Then we enter the 'rest' that the Book of Hebrews speak about – the place of perfect trust believes and knows that Jesus will supply that power that makes us able to love and forgive and rejoice and give thanks. When we do, we are remaining in Him and letting Him remain in us.

Loving Father, what joy it is to know the truth of your Word. As I abide in Jesus, he is at work unravelling all those knots that keep me separated from you. Make me whole Lord and teach me to worship you as you deserve.

Amen.



How did I feel about lockdown?

Many emotions grappled for attention, these are but a few.

- Loss – not being able to attend the Eucharist to physically receive the body of Jesus.
- Isolation from community, prayer group and family, especially missing the hugs from my young grandsons.
- Frustration with restricted freedom and inconsistency and lack of common sense in the laws around our lockdown.
- Anger when certain groups were allowed to congregate together and church goers were unable to be together to praise God and pray.
- Sadness and deep sorrow in not being able to visit those that are sick or say 'goodbye' to friends and family members on their passing into eternal life, and not being able to comfort those mourning the loss of loved ones.

As restrictions lifted there was an atmosphere of fear and panic created by government and media coupled with a sense of "big brother" watching bringing increasing negativity.

"Where is God in all these oppressive rules and regulations being thrust upon us" was a often heard cry. Our freedoms still seem to be repressed even though lock down rules have been "eased".

Unfortunately, we see breakdowns and violence, break-up of the family institutions, business is lost and more people looking to charities to survive. It seems, sadly, many have turned away from belief in a higher power, not able to see any hope in future endeavors and financial security.

God is still with us and uses this time for good. Many have new insights into family life and values, appreciation of time spent with others when allowed, better work ethics and new paths in careers.

My prayer is for God to help those who are in despair, changing their negativity into a positive hope. God certainly has used this time for innovative ways to worship him – Zoom meetings were something new for many Christians.

This time has allowed quiet moments for prayer, reading Scripture and just being still with the Lord. After all, we have a mighty Father, a friend and brother in Jesus, and the Holy Spirit to be our community in lockdown, to strengthen and encourage us.

"He that lives in us is more powerful than he who lives in the world".

Praise the Lord!

Isolation

By CAPUCHIN FRIAR BRO RICHARD HENDRICK

Yes there is fear.
Yes there is isolation.
Yes there is panic buying.
Yes there is sickness.
Yes there is even death.
But,
They say that in Wuhan after so many years of noise
You can hear the birds again.
They say that after just a few weeks of quiet
The sky is no longer thick with fumes
But blue and grey and clear.
They say that in the streets of Assisi
People are singing to each other across the empty
squares, keeping their windows open so that those who
are alone may hear the sounds of family around them.
They say that a hotel in the West of Ireland
Is offering free meals and delivery to the housebound.
Today a young woman I know is busy spreading
fliers with her number through the neighbourhood
So that the elders may have someone to call on.
Today Churches, Synagogues, Mosques and Temples
are preparing to welcome and shelter the homeless,
the sick, the weary
All over the world people are slowing down
and reflecting
All over the world people are looking at
their neighbours in a new way
All over the world people are waking
up to a new reality
To how big we really are.
To how little control we really have.
To what really matters.
To Love.
So we pray and we remember that
Yes there is fear.
But there does not have to be hate.
Yes there is isolation.
But there does not have to be loneliness.
Yes there is panic buying.
But there does not have to be meanness.
Yes there is sickness.
But there does not have to be disease of the soul.
Yes there is even death.
But there can always be a rebirth of love.
Wake to the choices you make as to how to live now.
Today, breathe.
Listen, behind the factory noises of your panic
The birds are singing again
The sky is clearing,
Spring is coming,
And we are always encompassed by Love.
Open the windows of your soul
And though you may not be able
to touch across the empty square,
Sing.

DOES JESUS CARE?

By BRIAN INCIGNERI

MARK 4:35–6:6

On the Feast of St Mark (26 April), we remember the faith of this great evangelist. Mark's community had been suffering severe persecution for some time, and many had died. *Mark 13:12–13* describes the betrayal and hatred experienced by his community, most likely the church of Rome, and we know from Tacitus that they were subject to persecution from the year 64 under Nero. It is most likely that Mark's Gospel was written after the destruction of the Jerusalem Temple in August, 70, and probably after the victory march through Rome by Vespasian and Titus in June, 71. This means that the Roman church had suffered for perhaps seven years.

The Gospel certainly reflects a traumatised community. The last words of Jesus on the cross (15:34) — *"My God, my God, why have you abandoned me?"* — is the cry of each suffering Roman Christian. But their cry is also found in 4:39: *"Master, don't you care?"*

The Roman Christians must have been wondering why Jesus didn't come and save them from this suffering. Does he really have the power to save them? After all, he was killed himself! Does he have any power at all over evil (cf. 15:31: *"He saved others; he cannot save himself"*)?

Mark wrote his Gospel to show his readers (or hearers, since it was read to most of them) how the power of God really works. The section we focus on here begins with the storm scene in 4:35–41. It is a strange scene: in the middle of the storm, Jesus is asleep, with "his head on a cushion" (why would you have one in a fishing boat? Yet, in the Old Testament, the just sleep peacefully, and the cushion does give a regal note to the scene).

The disciples cry out *"Master, don't you care?"* This is the question Mark must answer. Jesus simply speaks a word to calm the storm, just as God controlled the waters of chaos in *Gen 1:9* with a word. Jesus then admonishes the disciples for their lack of faith.

In the next four stories, however, Mark continues to answer the question. With the calming of the storm, deliverance of the Gerasene demoniac (5:1–20), the healing of the woman with the haemorrhage (5:25–34), and the resuscitation of the daughter of Jairus (5:21–24, 35–43), Jesus successively shows that he has power over (a) the elements, (b) demons, (c) illness, and (d) death. In each case, he uses his power with great ease. In each case, the persons suffering are shown to be in great need, and unable to do anything by their own efforts. They are shown to be in need of saving: the disciples cry out, *"We are lost!"* (4:29), the demoniac appears to be more of a beast than a human being, the woman had spent all she had and *"was getting worse"*, and Jairus is desperate (5:23).

Through these stories, Jesus demonstrates that he does care, and that he does have the power to save people from suffering. But does he have power over all things? In 6:1–6, Jesus comes to his own home town. There, they

will not accept him, and he can do very little. He may have had power over the elements, demons, illness and death, but he does not have power over the will of human beings. Isn't this amazing? God respects our free will, and will not interfere.

In this way, Mark makes clear that the reason why the Roman Christians have been suffering is because of the actions of Roman society. The problem is not with God, but with other human beings. Yet Jesus is not totally powerless to help them. They will be promised something far greater. They will receive *"a hundred times as many houses, brothers, sisters, mothers, children and land"* (10:30) — probably a list of what they have lost. But they will also receive persecutions (10:30) in this mysterious kingdom of God.

Mark will go on in the remainder of the Gospel to show that the sort of power they were looking for (earthly power) is not the way of Jesus. Even Peter is shown to have expected earthly power (see his dismay in 10:28 when he finds he hasn't been following the next earthly king). Rather, this king will reign from a cross. His glory will be in his suffering, in his losing of his life for the sake of revealing the truth about God.

One of the deftest touches of Mark in the Gospel is that the first thing that happens after Jesus dies is that the veil of the Temple is torn in two *"from top to bottom"* (15:38). Only God could do this, and he subtly shows that he has been present and in control all along. He has not been asleep (an ancient accusation of the gods; cf. *Ps 44:23*; *1 Kings 18:27*). His presence in the midst of suffering is their assurance that they will be vindicated.

The disciples think that Jesus does not care because he seems to be asleep in the moment of trial (4:39). Yet they will be asleep in Gethsemane when they should have been praying for strength and readiness for their moment of testing. Mark, showing his sense of humour, has Jesus reverse the storm scene, and ask, *"Simon, are you sleeping?"* (14:37).

St Mark is a model of faith for us. He believed in the power of God working despite all appearances, and that faithful disciples would be vindicated in the end: *"Anyone who stands firm to the end will be saved"* (13:13). On 26 April, we should thank God for Mark's faith. It was through his faith that God's Word came to us, and to all others who cry out in the darkness of their suffering: *"Jesus, don't you care?"*



RECOGNISING THE RISEN JESUS

By BRIAN INCIGNERI

JOHN 20–21



We are all familiar with the Emmaeus story from Luke's Gospel, in which the disciples recognised Jesus "in the breaking of the bread" (Luke 24:35). For Luke's community, the Eucharist was the special moment when Jesus would be recognised as being present among them.

For the second and third generation Christians in the 80s and 90s, both Luke and John dealt with the question how Christians could recognise the Risen Jesus as being with them. What is often not recognised is the several ways in which the author or authors of John's Gospel addressed this question.

In the early part of *chapter 20*, the interest is not so much in seeing the risen Jesus as in proving that the body was missing from the empty tomb, and that it had not been stolen. Once Peter and "the one whom Jesus loved" leave the tomb (without seeing Jesus), Mary Magdalene is left alone. When Jesus comes, she does not recognise him until he calls her by name (v. 16: "Mary!").

In 10:3, Jesus had taught that the shepherd "calls his own sheep by name and leads them out." Mary (and all disciples) will recognise Jesus because he knows them by name, and they experience this call to be led by him to freedom. This moment of recognition may speak especially to those who had been unwilling to leave the synagogue and make the break with Judaism that this Gospel demands.

The second moment of recognition comes when the disciples see, not Jesus, but his wounds (20:20b). They recognise Jesus in his humanity as the Crucified One. Thomas also recognises Jesus only by seeing his wounds (20:25, 27–28). See the previous Scripture Article for more on this scene.

The final moment of recognition comes with the fishing scene in *chapter 21*. Again, they do not recognise Jesus at first. We have tended to explain this by imagining darkness, fog, distance, and so on. But the evangelist is not interested in such things (there is no mention of the reason for the failure to recognise Jesus despite their having been with him twice since he had risen).

Rather, he wants to give yet another teaching on how we can recognise the risen Jesus. Here, the moment of recognition comes, not at the eucharist-like meal around the fire, but in the catching of the fish! In all the Gospels, the catching of fish always has to do with **mission** (cf. Mark 1:16–18; Matt 4:18–20; 13:47–50; Luke 5:1–12; John 21:1–11). Catching fish is always related to bringing people into the kingdom of God, of evangelising. It is also noteworthy that the disciples never catch a single fish in the Gospels without Jesus' help!

In *John 21:7*, the disciple whom Jesus loved only recognises Jesus once he instructs them where to fish ("it is the Lord!"). It is only when he sees how many fish they have caught that the disciple suddenly recognises that it has been the power of Jesus at work ("they could not even haul in the net because there were so many fish"). He does not recognise Jesus because it gets light, the fog clears, or they move any closer (the evangelist emphasises that they are still one hundred yards away; v.8). Rather, he recognises Jesus because they caught the fish. *The proof is in the success.*

For the Johannine community, therefore, the teaching has been that Jesus will be recognised in

1. The intimate relationship between Jesus and the disciple (20:16: "Mary!"),
2. The recognition of Jesus as the incarnated Son of God who suffered and died out of love for his friends (20:25: "We have seen the Lord"; cf. 20:20), and
3. The success of the mission to spread the Gospel (21:7).

For this Gospel, recognition does not come at the breaking of the bread. Rather, the eucharistic language (cf. 6:49–58) speaks of needing to 'eat his flesh' in order to live; it is *necessary for life* (see also the image of vine in 15:5–6, a symbol of the eucharistic wine in this Gospel; it is also speaks of obtaining life by staying on the vine).

We can learn much from these teachings on recognising the risen Jesus. For the Johannine community, Jesus was apparently absent. At the Gospel's first ending, Jesus' last words are to proclaim a blessing, not upon the disciples in the story, but to all future readers of this Gospel: "Blessed are those who have not seen and yet have come to believe" (20:29) — the great Johannine Beatitude. Every Christian will have to deal with the apparent absence of Jesus, and come to recognise his presence.

This evangelist teaches us to recognise the presence of the Risen Jesus in our lives by listening for his intimate and personal call, by knowing him as the God who suffers with us in order to reveal himself, and by experiencing his power at work in our lives as we work to spread the Gospel. We know his presence in these ways, and we too can say, "We have seen the Lord!"



Raw And Redemptive: 'Time'

Violence, sacrifice and redemption: they are all present in Jimmy McGovern's compelling prison drama *Time*, says Andy Drozdziak.

Jimmy McGovern's *Time* is a fine, multi-layered and realistic presentation of prison life. It is immediately gripping, and explores how a first-time offender adjusts to prison life. It also deals with themes of forgiveness, restoration and love for family. This last theme is particularly explored through Stephen Graham's role as prison officer Eric McNally. Sean Bean plays Mark Cobden who, we discover, has killed someone through drink-driving. Being new to prison life, he is ill-prepared and is out of his depth, quickly finding himself a victim of bullying. Stephen Graham plays Eric McNally, an experienced and solid prison officer, whose son is serving a short spell in another prison.

McGovern resists the temptation to indulge in tired prison clichés, such as poor food and shower scenes. However, a constant undercurrent of violence is present, led by the disturbing and sadistic prisoner Jackson Jones, chillingly and brutally played by Brian McCardie.

This violence sometimes erupts, such as a disturbing scene when a prisoner has boiling water mixed with sugar thrown in his face. The screams traumatise Bean's character, Mark-and, to some extent, the viewer. Stephen Graham's assertion that the drama is "difficult to watch" rings true.

A Moral Dilemma

As Mark settles into a difficult and toxic atmosphere, Eric is suddenly presented with a difficult moral dilemma: a prisoner tells him he knows his son's whereabouts, and Eric must help him if his son wants to be safe. Eric is forced to bring drugs and weapons into prison. When a former prisoner recognises him, the prisoner expresses disappointment that Eric has been corrupted, and this clearly wrangles with the experienced prison officer. His reputation as an honest officer, built over 20 years hard work, has been compromised-but, it seems, he has no other option. It is classic Jimmy McGovern characterisation, placing characters in very difficult situations and calling for something more from them. Often, this will involve sacrifice.

Meanwhile, Mark adjusts to prison life: he stands up to the bully and, using his teaching skills, helps a fellow prisoner to read. However, his main desire is to be forgiven for his wretched crime, and he asks McNally if the dead man's wife will receive a letter from him. Eric informs him she

does not, and he is left to deal with the situation alone. Compassionate prison chaplain Marie-Louise, played by Siobhan Finneran, walks with Mark through his trial.

Moving Scenes Of Forgiveness

The theme of forgiveness emerges from this relationship. Many moving scenes take place in the prison chapel/prayer area, as prisoners share their trials and tribulations. The most moving of these takes place when Mark's father, John, dies. Mark is due to deliver the eulogy at the funeral but is unable to attend after his cell mate is caught with an illegal mobile phone in his cell. Mark is distraught, but it is at this point that Marie-Louise steps up.

Without missing a beat, she and Mark follow the funeral service themselves in the chapel. Marie-Louise explains, in very moving terms, the purpose of a Catholic funeral. Referring to the sprinkling of the coffin, she says: "With this water, we call to mind John's baptism. As Christ went through the deep waters of death for us, so may he bring John to the fulness of the resurrection, and life with all the redeemed."

The Confiteor is shown being recited in its entirety, Mark joining Marie-Louise in acknowledging his own sin and placing his hand on his chest. The fact that it is shown being said slowly and prayerfully means that the words take on a depth and significance-in this case, redemption and forgiveness for Mark.

This will help show non-Catholics the purpose of the Confiteor-and the emphasis on needing, and receiving, God's mercy. These merciful words of Jesus sprang to mind in considering this scene: "It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners" (Mark 2:17). For McGovern, failure and regret are not the end of the story; there is always hope and possibility beyond the struggle.

Vulnerability, Honesty and God's Mercy

Mark's journey of redemption continues, and it is well worth watching. Eric has to take some hard, costly decisions, which recall the sacrificial cost of discipleship and of fatherhood. Can we justify sinful actions if they serve a greater good? What is the best response when we are being threatened? Such questions are addressed head on, in typically robust style by McGovern.

The role and struggle of forgiveness is also powerfully explored, especially in the interaction between Mark and the wife of the man he killed. The performances by Bean, Graham and Finneran are powerful and convincing.

Through a gripping storyline, it is suggested that redemption is possible-but it must come through vulnerability and honesty, and humility before the mercy of God. Marie-Louise draws out this honesty from Mark, especially in the funeral scene, and we can believe in a hopeful future as the drama ends. Prison is an ideal setting for McGovern to deal with issues of regret, redemption and the power of the Catholic faith.

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WHEN WILL IT HAPPEN?

By BAN WEE



We have heard prophecies that proclaim that God will do “a new thing” in the last few years. The question I keep asking is “When will it happen, Lord?” as I believe in the prophecies. I keep looking out for the signs of it happening by listening to prophecies and testimonies as well as homilies from many sources that seem to be trustworthy.

The Great Revival

My understanding that this new thing will be a great revival which is a new outpouring of the Holy Spirit. This great outpouring is a reaction to the growing evil in this world. It probably would not happen if we are indifferent to the sins around us and if we do not expose the evil in this world as suggested by the Catechism:-

CCC 1848 As St. Paul affirms, “Where sin increased, grace abounded all the more. **“But to do its work grace must uncover sin** so as to convert our hearts and bestow on us “righteousness to eternal life through Jesus Christ our Lord.” Like a physician who probes the wound before treating it, God, by his Word and by his Spirit, casts a living light on sin:

Conversion requires convincing of sin; it includes the interior judgment of conscience, and this, being a proof of the action of the Spirit of truth in man's inmost being, becomes at the same time the start of a new grant of grace and love: “Receive the Holy Spirit.” Thus in this “convincing concerning sin” we discover a double gift: the gift of the truth of conscience and the gift of the certainty of redemption, the Spirit of truth is the Consoler.

The above quote from the Catechism convinced me that the great revival will not happen unless we are aware of our personal sins as well as our collective sins (in our society) and take action to eliminate them. It is when we repent and call unto God to get rid of the evil in this world that God will pour his graces in answer to our pleas. His light will expose the sins in and around us. We will not plead to God for mercy unless we realise how much sin has burden us. This is what the Hebrews did when they realised the burden imposed by the Pharaoh was too much to bear. Then God sent Moses in answer to their pleas to God to relieve them from their sufferings.



Streams of Living Water

When God does a new thing, it will be like rivers in the desert to quench the thirst of his people:

*“I am about to do **a new thing**; now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert. The wild animals will honour*

me, the jackals and the ostriches; for I give water in the wilderness, rivers in the desert, to give drink to my chosen people, the people whom I formed for myself so that they might declare my praise.” (Is 43:19-21, NRSV)

According to an Irish priest, the church will not have a revival unless there is a huge river of God's graces flowing in the world. How can this come about? If you try to trace the sources of a great river you will find that there are many streams flowing into it as you go upstream. Hence we need many streams of living water to create this great river and each Christian must be a source of the living water:

*“On the last day, the great day of the festival, Jesus stood and cried out: ‘Let anyone who is thirsty come to me! Let anyone who believes in me come and drink! As scripture says, **“From his heart shall flow streams of living water.”** He was speaking of the Spirit which those who believed in him were to receive; for there was no Spirit as yet because Jesus had not yet been glorified.” (Jn 7:38-39, NJB)*

Hence for this great river of graces to be created, each Christian should be a stream flowing into this great river. How can we be part of this river? We start with ourselves – examine our conscience and repent of our sins and ask for God's graces (gifts) to be a light to the world by fanning into a flame the gift of God that we possess.

Light to the World

We cannot sit back and expect God to do everything as each of us is part of God's plan for this new thing. We need to encounter the Word of God to be able to respond to God's call to action (discernment.) Then we will be able to see our spiritual enemies that we called to resist. We must be bold when we shine the light of truth around us and expel the evil around us by prayer and action. The more people pray earnestly for this great revival the faster and bigger it will come.

God made us a family

We need one another
We love one another
We forgive one another
We work together
We play together
We worship together
Together we use God's Word
Together we grow in Christ
Together we love all
Together we serve our God
Together we hope for heaven
These are our hopes and ideals
Help us to attain them, O God
Through Jesus Christ, our Lord,
Amen.



By FRANCES BUCCI

I want to Glorify my God for all His wonderful things He does in our Family and Community as a Whole.

Two years ago my grand-daughter went for a working holiday in Canada on the snow and had a very big accident hitting her face into a tree. She was taken for dead by helicopter to the hospital. She was unconscious for one week. They operated on her chin putting a steel plate to hold her face together and to stop her teeth chatter. All the operations went well thanks to our good God. For three months she would not leave the room where they stayed with her mum, due to depression, etc. During this time prayers were full on here in Melbourne by family, our prayer group and even St. Andrews Community.

Slowly she has revived her spirit and went back to work. She wanted to finish her two years of overseas experience and when last March 2020, her other Nonno was extremely ill, she decided to come to see him for the last time and then go back to Canada to finish, as they say, and get it out of her system. That is when Covid19 erupted, and she could not go back.

But God is still working in her life leading and in control. The plate in her chin has caused infections because of an allergy to the steel used. When antibiotics do not work, God has come to her rescue again, and again. My daughter found a specialist in the western suburbs and he has said that she does not need another operation and he can help clean all the infection and take care of the teeth too. Praise the LORD.

She is now working in an office in the city of Melbourne and is incredibly happy. A few months ago she met a handsome young man. With so much love for each other, I see God's perfect love in them. Glory be to God in heaven on earth and under the earth for all His Great Love for us all.

My other grandson was searching for work doing full time apprenticeship as a Chef for eighteen months. Covid 19 came and he was stressed and could not finish his course. He tried applying for concreting, brick laying, demolishing old houses. All replies came back as a no, no. Now he has an apprenticeship in cabinet making and is very, very happy, and 'calm as' as my dear Mum would say. I haven't got enough breath to thank my God for all the miracles and blessings He gives us everyday.

And for myself, in May 2021 I had a colonoscopy procedure. They found I had two polyps, one small and one large which could develop into cancer. Doctors took the small polyp out but left the large. When I went to the Specialist, he said the large one must be taken out as soon as possible as it was very dangerous. So, on the 16th of June I went into hospital to take it out. In the short time of three weeks, it had grown to double in size, which the Specialist was very shocked to see. The operation lasted two and a half hours. The Surgeon did not know how or what to do, but God was there instructing them,

being the good physician, with His knowledge. There were a few doctors available to support and help each other in what had to be done; by God's grace and his every ready help all has been taken out. All was benign, and there was no keyhole surgery, and no bowel operation. All went well with the recovery too. Praise God!

As the tears come down my face they are tears of joyful recognition and appreciation of what the Holy Spirit of God, the Father, and the Son, is doing to all those who never stop praying, not only for our family needs but for the whole world. Yes! Jesus is alive now and forever in the hearts of His people and around us, we only have to surrender all to Him, and He will answer in His time through the power of His living Spirit.

GLORY BE TO GOD FOREVER, AMEN

I attend a Baptist Church in Melbourne. I really enjoyed the *Jesus is Alive* seminar that was held in March this year.

I am very encouraged by the Catholic Charismatic Renewal. Up until recently I had an extremely negative impression of the Catholic Church. This is because the overwhelming majority of Catholics I had met described themselves either as lapsed Catholics or non-practising Catholics and either didn't attend church or if they did go to church, it was out of a sense of feeling they had to attend rather than because they wanted to attend to worship God.

I also have some relatives who are Catholics and they would attend church only on Christmas Day. After the service they would sometimes say things like "the priest was boring today, I couldn't get out of the church quick enough!" And would only use Jesus name as a swear word. Of course this doesn't only apply to Catholics as there are definitely a large number of protestants who say they are associated with a denomination even though they never go to church.

I really wish all Catholics were aware of the Charismatic Renewal and knew that they could have a personal relationship with Jesus if they accept him as their Lord and Saviour.

I am very sorry for my prejudices and incorrect assumptions.

God bless.

Editor's comments: We have chosen to keep this anonymous to protect the writer. His name is known to us.

The fulfillment of his wish is up to us as we take seriously Pope Francis' request to take the Baptism of the Spirit to the whole Church. We are well aware that it is the work of the Holy Spirit to open the eyes of the blind and St Paul reminds us that the only way people will hear is if someone takes the message to them.

JESUS IS ALIVE
HEALING MASS



CATHOLIC CHARISMATIC RENEWAL MELBOURNE

Come and celebrate

JESUS IS ALIVE

HEALING MASS
SUNDAY 12 SEPTEMBER



Celebrated by

FR. BERNARD MORAWSKI OFM Cap

3PM PRAISE & WORSHIP | **4PM** MASS
PRAYERS FOR HEALING AFTER MASS

**OUR LADY HELP OF CHRISTIANS CHURCH,
49 NICHOLSON ST, EAST BRUNSWICK**

ENQUIRIES 94866544



As I awoke on the morning of the fifth lockdown in Victoria my thoughts immediately went to the analogy of how these lockdowns and battles, due to COVID-19 and its variants are like our battles with recurring sin in our lives. I have heard it said that we will have to battle with sin until the day we die.

The sin we battle with may be gossip, jealousy, hatred, judgments, resentment, condemnation, etc. Hopefully, not the more serious mortal sins. The remedy, of course, is frequently availing ourselves of the Sacrament of Reconciliation. An awareness of the insidiousness of the tricks of the enemy of our souls is also needed.

I do not know about you, but often after having confessed a sin and making the wholehearted resolution not to sin again in that same way, the enemy strikes again just like the variants of COVID, unexpectedly and with increasing viciousness and svelteness. Then my heart cries out to God, "Oh! No! I did it again". Then like St Paul in his letter to the *Romans 7:24* I say: "*What a wretched man (insert your own name) I am! Who will rescue me from this body that is subject to death?*" For sin brings death to our souls and our relationships and spreads, again like COVID, with a ripple effect on those around us too!

In the 'Mystery of faith' that same morning at Mass online, I heard the words, "*Save us, Saviour of the World. For by your Cross and Resurrection you have set us free*". Yes, our Saviour and Lord, Jesus Christ, has set us free from sin and death. If we turn to Him, He is our only hope and salvation. He is our Light and our Strength in times of difficulty and he is always there beside us to help us thwart the enemy. In Him, we overcome the trials and temptations, just as we overcome the frequent lockdowns. As we, hopefully, become more and more adaptable to the snares and traps the enemy sets for us.

In the Gospel of *Matthew 24:13*, we read " *...³but the one who stands firm to the end will be saved.*" If we do not lose heart and give up but continue to seek the solace and forgiveness through the Sacrament of Reconciliation, then we can count on the promises of the Word of God. Though trials and temptations come our way we have the remedy set out for us, but we must avail ourselves of the remedy.

We can be sad for the pattern of sin but not disheartened or disillusioned for it is in constantly trying and never giving up that we can, like St Paul, say "*I have not yet reached my goal, I am not perfect. But Christ has taken hold of me. So, I keep on running and struggling to take hold of the prize*" (*Philippians 3:12*). What is the prize? Eternal life with Christ our Lord!

"If our experience of guilt does not point to a clear way back to healing, it isn't guilt at all, but scruples...."

Dr G Popcak

RIP Fred Turnbull

27 April 1936 - 16 June 2021

Fred was a gentleman, teacher, mentor and a spiritual director to many people within his parish of St Joseph the Worker, Reservoir and the Open Door Prayer Group CCR which he led for 38 years.

Before his marriage to Margaret he became a Catholic to support her in her faith. Fred's faith journey grew as he became involved in CCR when he was invited to join the West Heidelberg Prayer Group in the 1970's by George and Irene Van Eade.

Fred Turnbull will always be remembered as a faithful follower of God. Sincere in his prayerfulness for any who needed his counsel and comfort.

Fred passed away after 4 years with Dementia. He is now rejoicing with Jesus as he has been born to eternal life.

By NIKKI DANIELE

We always think that the core of freedom is the possibility to say "No", and consequently that freedom is manifested in opposing another contrary will to the divine will, in creating a reality that is ours alone. The contrary is true. The fundamental word of freedom is "Yes", No does not create but destroys.

Joseph Ratzinger (Benedict XVI)

From the book *On Love: Selected Writings*



**BE SUPERCHARGED
WITH THE HOLY SPIRIT**



CATHOLIC CHARISMATIC RENEWAL MELBOURNE

Golden Jubilee Year



"Be Supercharged With the Holy Spirit"

Workshop on Saturday, 4th September 2021

**"Importance
Of Praise
& Worship"**

~ John Duiker ~



**"Praying in
Tongues, What
really happens!"**

~ Richard Martin ~



Workshop on Saturday, 11th September 2021

**"Prophecy and
Healing"**

~ Niall and Denise Slattery ~



**"Praying over for a
new outpouring of
the Holy Spirit"**

~ Joe and Julie Chircop ~



Time: 10 am ~ 4 pm on both days

Venue: CCR Centre, 101 Holden Street, Nth Fitzroy

❖ A love offering will be taken up each day ❖ Refreshments provided ❖ BYO lunch ❖



03 9486 6544



centre@ccr.org.au

MARK YOUR DIARIES...

Come and celebrate 'Jesus is Alive' Healing Mass

Sundays 12 September, 31 October and 5 December 2021

3pm Praise & Worship, 4pm Mass. Prayers for healing after the Mass. See page 9 for details.

Our Lady Help of Christians Church, 49 Nicholson St, East Brunswick

Be supercharged by the Holy Spirit

Saturdays 4 and 11 September 2021 (God willing!)

Learn about the gifts of the Holy Spirit and their supernatural effect on our lives. Excellent speakers from the Servants of Jesus in Sydney and our own John Duiker speaking on the importance of praise and worship.

Free event. A love offering will be taken up. Refreshments provided. Register at CCR Centre, phone 9486 6544. See page 11 for details.

Renewal Day

An opportunity for fellowship with others and growth through teachings.

Saturday 20 November 2021

Our Lady Help of Christians Hall, 49 Nicholson St, East Brunswick.

NO PARKING IN SCHOOL GROUNDS. Public transport: train to Parliament station, then tram no.96 along Nicholson St to stop no.22.

Ladies Day

"Becoming a Woman of God"

Thursday 23 September 2021

Come along to worship together, feed your spirit with good teaching and enjoy some fun and fellowship together.

10am to 3pm. Morning tea provided, BYO lunch.
CCR Centre, 101 Holden St, North Fitzroy.

Healing Masses	Time	Venue
Each Sunday	7.00pm, followed by Ministry	Holy Family, Doveton
First Saturday	2.30pm – 5.00pm 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 <i>Suspended until further notice</i>	St Christopher's Parish, 5 Doon Ave, Glen Waverley
	5.30pm Praise, Worship, Adoration 6.00pm Mass, followed by Prayer Ministry	St Marks, Fawkner
First Monday	7.00pm Praise, 7.30pm Mass	St Joseph's, Springvale
First Friday	8.00pm <i>Suspended until further notice</i>	St Anthony's Glenhuntly, Cnr Neerim Road & Grange Road, Glenhuntly
Third Wednesday	7.30pm	St Mary's, Castlemaine
Third Thursday	7.30pm Praise & Worship, 8.00pm Mass	St Thomas the Apostle, 251 Diamond Creek Rd, Greensborough North
Third Friday	7.00pm Mass, Adoration and Devotions to the Holy Cross <i>Suspended until further notice</i>	707 Holy Cross Parish, Caulfield South
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 Healing Service	St Joseph's, Chelsea
Tuesday 26 October	7.30pm Healing Mass, celebrant Fr Aurelio Fragapane	St Joseph's, Chelsea