



RENEWAL MINISTRIES

CATHOLIC RENEWAL & EVANGELIZATION

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A LETTER ▶ FROM RALPH MARTIN

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Ralph was privileged to be asked to give the annual retreat for the Syro-Malankara Eparchy of North America. When he was invited to be in the picture with those who had just concelebrated the sacred liturgy, he felt like he was a guest at the wedding without a wedding garment. These priests are from Southern India and are mainly serving the Syro-Malankara diaspora in the US and Canada. Bishop Philipos Mar Stephanos is in the middle.

Dear Friends,

I'm often asked, "Is this the greatest crisis the Church has ever faced?" My answer is, "No, but it could develop that way. We'll have to see." I'll explain below.

THE ARIAN HERESY

I recently read St. John Henry Newman's historical study of the Arian heresy in the Fourth Century and was startled by what I learned. It was bad, very bad, worse than anything we have yet seen. Newman's study is based on a huge array of original sources, letters from the main protagonists, documents from the various synods and councils, historical accounts from contemporary historians, and more.

What was the Arian crisis? It was a recurring effort to understand Jesus as someone who did not share the same nature as the Father and was not truly God. There were numerous forms of Arianism, ranging from seeing Jesus as an ordinary creature in an extraordinary relationship with God, to someone who existed before the formation of the world and was virtually a god—but who nevertheless was created.

What particularly struck me was how persistent the Arian heresy was despite the Council of Nicaea in 325 definitively condemning it and reaffirming the apostolic understanding of Jesus being truly God and truly man, of the

same substance as the Father and eternally existing with Him. It wasn't until the Council of Constantinople in 381—fifty-six years later!—that Arians were definitely expelled from the Church and formed their own sect.

Arianism was a story of profound disunity and disagreement among major Church leaders that continued for decades. It's a story of competing synods, councils, excommunications, and ongoing instability. Not just Arianism but other heretical understandings of God won over many bishops and dioceses. Newman, quoting the defender of orthodoxy St. Athanasius, said "the Son of God was scarcely preached in the Churches."

Newman described the very important patriarchal see of Antioch, where Peter was the first bishop, in this way:

"This ancient and celebrated Church, however, is painfully conspicuous in the middle of the century, as affording so open a manifestation of the spirit of Antichrist, as to fulfill almost literally the prophecy of the Apostle in Second Thessalonians 2."

CONTINUED ON PAGE 2



1

Secular powers attempted to bend the Church to its own aims, and some Church leaders allied themselves with secular authorities to persecute orthodox believers. Constantine and his successors hugely influenced the Church and saw its unity as critical to the empire. When Constantine or his successors were sympathetic to the Arians—sometimes out of a desire to bolster political unity, and sometimes out of genuine Arian conviction—life was difficult for faithful believers. Orthodox bishops were expelled from their sees and Arian bishops were appointed who proceeded to fill as many offices as possible with clergy who supported them.

Constantine even ordered the orthodox bishop of Constantinople to readmit Arius into the communion of the Church or be removed as bishop. Something amazing happened to forestall this:

“On the evening before the day of his proposed triumph, Arius passed through the streets of the city with his party, in an ostentatious manner; when the stroke of death suddenly seized him, and he expired.”

Nevertheless, the heresy lived on. One of Constantinople’s patriarchs was an Arian. And under the reign of Constantine’s son, all the major sees of the East were in the hands of the Arians.

2

Many bishops lacked conviction and confidence in the truth of the faith and were easily swayed into going where the winds of ecclesiastical and secular power were blowing. Newman speaks about how the pastoral passivity, “misplaced meekness,” and “indecision” of bishops allowed the heresy to spread, disheartening the faithful.

3

It seems like simply a battle over words, but these words shape the Church’s understanding of Jesus. The Arians used linguistic sophistication and trickery to give a false impression of being orthodox. One bold tactic was to claim that they only wanted a creed using scriptural language—even though their own interpretation of such language was heretical. Newman comments that the Arians put forward a creed that seemed to confer the highest dignity on Christ—“Son of God, Logos of God, God of God, Light of Light, Life of Life, the only-begotten Son, the First-born of the whole creation, made of the Father before all worlds, and the Instrument of creating them, etc.,” which nevertheless refused to acknowledge Jesus as of the same substance as the Father. The basic difference between the Arians and the Catholics could only be seen by the very astute.

For Arians, Christ is a creature; for Catholics, He is truly God.

4

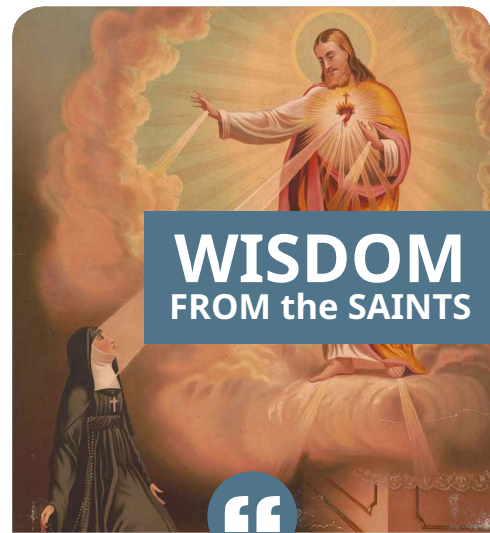
For the first time in Church history, the Arians resorted to opposing Catholics with persecution that was sometimes brutal and included banishment, unjust slander and calumny, degrading humiliation, torture, and death. Particularly shocking was the decision of the Emperor Constantius, at the urging of the Arians, to attempt to get Hosius—who presided over the Council of Nicea and was perhaps the best known other than Athanasius for being a defender of the faith—to adopt the heresy. At 101 years of age, Hosius was thrown into prison and remained there for a year, being tortured on the rack. He resisted and did not sign the condemnation of Athanasius but eventually agreed to sign a statement of faith that could be interpreted in an Arian manner. However, after his release, he lived two more years, and professed the orthodox faith until the end.

5

The lay faithful had an instinct for the truth and tended to resist Arian bishops and cheer the heroes of the resistance to heresy, like St. Athanasius.

6

While the number of true Arians and their leaders were probably always a minority, they managed by skillful maneuvering to control large parts of the Church, including some of the most important sees. Their members included many prominent and widely respected Church leaders who were excellent theologians on many points except this central one. They tended to have a general eclectic attitude that looked at doctrinal matters as secondary to a unity not based on essential truths. They also adopted a permissive approach to pagan philosophies and religious systems. Their influence reached major institutions of the culture. Newman notes, “The schools of Medicine were at that time infected with Arianism.”



In difficult moments I will fix my gaze upon the silent heart of Jesus, stretched upon the cross, and from the exploding flames of His merciful Heart, will flow down upon me power and strength to keep fighting.

// St. Faustina

As I stated before, innocent, faithful people suffered. At the Council of Milan in 355, with about three-hundred Western bishops and the Emperor Constantius present, an Arian creed was put forward that overwhelmingly condemned St. Athanasius. It is unclear if the creed was ever officially approved, but only one or two bishops refused to sign it.

Newman states:

“But herein is the strength of audacious men; who gain what is unjust, by asking what is extravagant.”

Newman endorses the view of an attendee who attributed this shocking outcome to “fear, surprise, and ignorance.” Lacking leadership and experience, a small group manipulated the entire Council.

Newman adds:

“The simplicity of honesty, the weakness of an amiable temper, the inexperience of a secluded, and the dullness of a rustic life, all combined with the dread of the Emperor’s displeasure, which had been openly manifested on their hesitation. When some of them ventured to object the rule of the Church against his command, that they should condemn Athanasius, and communicate with the Arians, he replied: ‘My will must be its rule, so the Syrian Bishops have decided; and so must yourselves if you would escape exile.’ Only a few were willing to take the consequences of resisting the Emperor and went into exile.”

For a time, it looked like the entire Church—East and West—had signed on to being Arian!

In later centuries, fear and cowardice continued to be the undoing of the Church. Only a few English bishops resisted Henry VIII’s demand that they pay allegiance to him rather than the pope. And many French bishops and priests pledged primary loyalty to the profound rebellion of the French Revolution.

The popes were often naive and weak—not understanding nuances in the Greek formulas proposed to replace Nicea—but eventually came through on the side of the angels.

CONCLUSIONS

No, we are clearly not yet anywhere near the wretched state of the Church during the Arian heresy. But one thing could quickly change our situation. If Rome, without explicitly denying the faith regarding marriage and sexuality, succeeds in undermining it and establishing a pastoral practice that in fact denies it, we will be in a very dangerous situation. The appointment of the new head of the dicastery for the Doctrine of the Faith, along with many other appointments, has opened this door rather wide. (See my video about this at www.renewalministries.net/itisclear.) We trust Jesus’ words in Scripture,

“And I tell you, you are Peter, and on this rock I will build my church, and the powers of death shall not prevail against it.”

(Mt 16:18)

Nevertheless, let’s pray for our holy Church in this hour of need and be grateful for all the orthodox and healthy things still present in the worldwide Church.

In Christ,

Ralph Martin

Ralph

SOURCE

Newman, John Henry. *The Arians of the Fourth Century*. CrossReach Publications, 2019.

WELCOME

TO THE NEWEST MEMBERS OF OUR CANADIAN BOARD OF DIRECTORS

We are pleased to announce that two new members recently joined our Catholic Renewal Ministries’ Canadian Board of Directors, Heather Khym and Angèle Regnier. They both bring years of active ministry and leadership experience at both national and international levels within the Church.



Heather Khym is a well-known speaker and retreat leader, as well as the cohost of the *Abiding Together* podcast. She also is a cofounder, along with her husband Jake, of Life Restoration Ministries. She is the mother of three and lives in British Columbia.



Angèle Regnier is a co-founder, along with her husband André, of Catholic Christian Outreach of Canada (CCO) and a member of CCO’s executive team. She is also a writer and a conference speaker. She is the mother of five and lives in Ottawa.

PREACH THE WORD: *Be Urgent In Season & Out of Season*

(2 Tim 2:4)

BY DAVE NODAR
Founder of ChristLife



When I was twenty-years old, I was deeply involved in the hippy scene. A close friend, also involved in the scene, experienced a radical change in his life. The change was profound and obvious. He exhibited a peace and a joy I had never seen in him previously.

When I asked him what caused the change, he said, *“Jesus changed my life, and He can change yours.”* As a very nominal Catholic, I had no idea what that meant. I went to visit him months later. I told him I wanted what he had, but I didn’t know how to get it. He said, *“Just get down on your knees, Dave, and pray out loud to Jesus and tell Him what you need.”* I simply prayed, *“Jesus help me!”*

As a result of that prayer from my guts, I was flooded with God’s personal love for me, a certainty that my sins were forgiven, and a conviction that God was giving me the power to change the way I had been living!

My desire to “get what he had” was wonderfully answered by simply turning to Jesus and away from the way I had been going. The Holy Spirit, given to me at baptism, was released in power as I chose to turn to Jesus as my Savior and the center of my life.

I experienced a complete and ongoing transformation. I experienced a hunger for prayer, Scripture, and the sacraments. I wanted to be around others who were living their lives for the Lord Jesus. I grew in my desire to

share Jesus with anyone who would listen and to develop ways to gather others to hear this incredible news! I couldn’t contain the good news of what God had done for me! *“For we cannot but speak of what we have seen and heard”* (Acts 4:20).

When we began our apostolate in 1995, we prayed for a name for the ministry. One of our founding members, Jim McFadden, got the name “ChristLife.” He felt like the Lord wanted it to be clear that our mission was about helping others to know Jesus and to live their lives in and for Him. Basically, we were to equip Catholics to be disciples and to make disciples of the Lord.

The passage in Scripture we sensed was foundational is Galatians 2:20,

“I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loves me and gave himself for me.”

“
This can be a
graced time of mission
within and outside
the Church for
people we know
if we surrender
to his call to
enter the mission.”

Presently, in the increasingly hostile secular culture in which we live and in many parts of the Church, there is a lack of clarity and action regarding the primary mission of evangelization.

Many people that you and I know are perishing apart from the saving grace of God! This is a time in which you and I are called to draw close to the Lord personally, and to *“preach the word, be urgent, in season and out of season”* (2 Tm 4:2). This can be a graced time of mission within and outside the Church for people we know if we surrender to his call to enter the mission.

Our churches, small groups, and ministries need relational contexts into which we can invite others to hear the proclamation of Christ and his Gospel. Mass was never intended to be the front door into the Church. This is true for the unbaptized, as well as unevangelized Catholics.

The Church teaches that evangelization and conversion should *precede* people’s attending Mass (Catechism of the Catholic Church 1072). And yet, so many of our pews are filled with the unevangelized! Experience tells us that once people are evangelized and experience conversion, then the Mass comes alive. Before my conversion, I had no idea what Communion really was. I just went up with everyone in line and took it. When the Lord laid hold of my life, I came to know that the Eucharist is truly the body and blood, soul and divinity of Jesus present to us!

ChristLife is a three-part relational process to help anyone encounter the Lord (Discovering Christ), begin to grow as a disciple (Following Christ), and learn to share Christ with others (Sharing Christ). Over a quarter million people have had the opportunity to hear and embrace the Gospel and become Jesus' disciple through ChristLife.

Our goal is to bring people into a lifestyle of following Jesus as Lord and making Him known to others. This is the fundamental calling of the Church.

ChristLife is Christ-centered. Each session points people toward a relationship with the Lord Jesus. A young woman from Baltimore, Maryland, named Vivian shared at the end of Discovering Christ,

“Through Discovering Christ, I have come to make my relationship with Christ the most important relationship in my life.”

That's what we want for everyone!

ChristLife is a new way that the baptism in the Spirit is spreading throughout the Church. On Pentecost Sunday 2008, Pope Benedict XVI spoke about the importance of being filled with the Spirit: *“Let us rediscover, dear brothers and sisters, the beauty of being baptized in the Holy Spirit; let us recover awareness of our baptism and our confirmation, ever timely sources of grace.”*

Central to Discovering Christ is the Holy Spirit retreat at which people are invited to surrender to the lordship of Jesus and be baptized in the Holy Spirit. The Spirit is the life changer, and we witness so many incredible transformations throughout the ChristLife process!

An example of this is a woman from Kansas named LaDonna, a self-described lukewarm, cafeteria Catholic prior to a profound spiritual awakening. She likened her conversion to a special type of glasses that help colorblind people see the way everyone else sees color. She shared,

“For me, the ChristLife process was like getting a pair of those glasses. It was as though I'd been colorblind my whole life and had no idea. Then I entered a beautiful period of consolation. For the first time, I feel like I am seeing everything in full color—the way it is meant to be seen.”

ChristLife is relational. People connect with one another in small groups in meaningful ways. They form real communities of brothers and sisters who are free to share their walk with the Lord. A married couple from New York participated in ChristLife and shared about their experience,

“We found Discovering Christ to be unique, as it was the only public forum we had experienced where discussing our beliefs, faith, and ideas with other people was both safe and enjoyable.”

ChristLife is bringing transformation to many parishes. As more and more pastors and individuals experience the life-changing Good News and empowering presence of the Holy Spirit, the parish culture begins to change. Fr. James from Wheaton, Illinois, shares about the impact of ChristLife at his parish,

“The ongoing offering of ChristLife is transforming our core parishioners. They know, love,

and live their faith in ways that attract others. ChristLife also appeals to prospective parishioners who sense we have something they long for, a life filled with meaning, purpose, and love.”

Throughout history, Jesus' plan for his Church has been to be a revolutionary movement of disciples who have come to know the Father's love revealed through Christ crucified for our sins. He was raised from the dead so that we too would be raised up into new life in the Holy Spirit and join in his mission.

The Lord has called each of us to be witnesses of his Good News, and He gives us the power of his Spirit to do it! Today, I invite you to renew your commitment to the Lord or to surrender your life to Jesus as Lord by praying:

Lord God, please forgive me for all the things I have done wrong. I turn to you and turn away from sin. (Silently ask forgiveness for anything you know is keeping you from God.) Jesus, please be the center of my life. I welcome you personally as Lord and Savior of my life. I ask you, Holy Spirit, to fill me and empower me to live as a child of God. I want to have your grace to truly live a new life. Thank you for hearing my prayer through Christ our Lord. Amen.

The Lord is doing new things! His light shines in the darkness and cannot be overcome. Let us join the Lord in the new things He is doing now.

Together, dear brothers and sisters, in the Holy Spirit, let us be witnesses of the truth that *“Jesus changed my life and he can change yours.”*

Dave Nodar is shown here with the *Following Christ* course teachers, Fr. Erik Arnold and Ally Ascosi.



To learn more about ChristLife, visit: ChristLife.org





SPREADING THE GOSPEL IN PAPUA NEW GUINEA



BY NANCY GREENHAW
Country Coordinator for
Papua New Guinea

Nancy and Lloyd Greenhaw minister in the United States, Haiti, Papua New Guinea, Ethiopia, and several other countries in Africa. They conduct missions, conferences, and retreats for adults and youth. They also are involved in prison ministry and work with the homeless.

Nancy and Lloyd live in Texas and have two daughters, fourteen grandchildren, and eleven great-grandchildren.

People prayed while touching
the base of the monstrance,
or “the hem of his garment”
(Mt 9:20).

This trip was exceptional! We prayed with many people, and God confirmed his Word like never before. We saw much healing and freedom and witnessed hope born and faith strengthened. So much credit goes to the priests, who had the people ready. Every one of them was loved and respected by their parishioners. By their words and actions, they are wonderful examples of holiness to the people.



GOROKA

The people were grateful that God allowed us to come to them. We focused healing on Jesus by using the following model: The priest placed Jesus in the Blessed Sacrament on a small table in front of the altar, and people came forward to touch the base of the monstrance, or “the hem of his garment” (Mt 9:20). They knelt, told Jesus their needs, and received prayer. We received many heartfelt testimonies of healing and built-up faith.

We prayed over a man named Patrick, who was on crutches. He was diagnosed with prostate cancer, but that doesn’t normally cripple the spine. He had entrusted a family member with his entire clan’s funds while he was in the hospital—and the family member wasted all of it. Patrick experienced unforgiveness over many years. We prayed, he forgave—and was able to leave his crutches behind.

A physician had experienced knee pain every day for five months, but she never sought relief. We prayed for her, and God reduced the swelling and took away the pain!

📍 CHIMBU

We spent four packed days teaching an evangelization workshop for one-hundred pastoral workers and catechists, and many participants experienced healings. I was able to pray for a priest in a wheelchair. He was not healed, but his eyes were opened to the love of God and more of what God has for him.

One young man said he had brought drugs to the program and intended to use them, but after he was ministered to with forgiveness and renunciation, he lost all desire for drugs and threw them away!

We also taught and prayed with three-hundred people at a technical school. These young people had dropped out of school, and this program gave them a second chance. We told them there were no accidents in the room. God chose them for this time in history and has a good plan for each of their lives. We spoke briefly on the Five Keys from Unbound: repentance and faith, forgiveness, renunciation, taking authority, and the Father's blessing. We also led them in the DeGrandis prayer on forgiveness, which you can view at www.renewalministries.net/forgivenessprayer. I feel God arranged our being there and we made a difference in many of their young lives.

📍 MT. HAGAN

The highlands have many tribal conflicts, and we spoke to young people greatly affected by that and various forms of witchcraft. We affirmed their identity and destiny, and we challenged them to respond to the Lord's call to holiness and the path to peace.

Later, we taught for several hours at an out-station with concrete floors and no water or electricity—but with Jesus in the tabernacle. Then, we travelled to another location with over one-hundred participants. It was late, but we taught and ministered in the dark with one or two battery-powered lights. We couldn't see most of their faces but heard the sniffles after we spoke about forgiveness.

📍 MENDI

When Lloyd and I spoke to the elementary kids, they screamed, "Jeeesuuus, I trust in You!" Their priest has taught them well!

In the evening, we hosted a program for lay leaders, parishioners, and a few Protestants. I gave our testimony and Lloyd taught apologetics.

The priest invited leaders, mostly youth leaders, from many parishes for our main program. He is joyful, oozes holiness, and is always concerned for the welfare of everyone around him. All of the Polish priests in PNG are impressive and want more for their parishioners. We taught the Five Keys for a couple of days, and the people loved it.

One night, Father learned that a parishioner's teenage daughter was dying, and we went to the family. The beautiful young girl had heart failure and was unbaptized. They had brought her from the hospital to die at home. Her mother had been baptized a Catholic only months before and knew the importance of it. Father Robert baptized the girl and gave her the anointing of the sick. We prayed over her. She got better but died a few days later. It broke our hearts, but we give thanks that she was able to be baptized!

We held a healing service the next night at which people knelt in front of Jesus in the monstrance, touched the "hem of His garment," told Him what they needed, and received prayer. It was a joyful and poignant night. Seeing young children kneel, reach out their little hands in great faith, and pray to the King of Kings filled us with hope!

📍 MADANG

Lloyd taught apologetics and I taught the Five Keys to seventy-five seminarians who face many attacks against the Catholic Church. Witchcraft has more of a grip on the lives of people than Catholicism. Also, the seminarians have been barely catechized and never evangelized. We devoted time to answering many of their questions.

We also met with a large group of young people at a vocational school. I sang a song and taught them hand motions, which they loved! Lloyd then taught them apologetics, and I taught about forgiveness and led them in the Forgiveness Prayer. The staff and students were very happy! One never knows what God will do in their lives. We try to be faithful and present the Gospel in a way they can understand and leave the results to God!

The next day, we flew to Port Moresby to teach and minister to future priests for three days. It was difficult to listen to their stories of abuse, violence, and various forms of witchcraft. They also struggle with addictions. Our hearts go out to them. As I prayed, many of these young men found freedom, and they all now have a model to help themselves overcome the many obstacles to priesthood. They also were excited to learn "street apologetics" from Lloyd.

We spent three days ministering to seminarians at Holy Spirit Seminary in Port Moresby.



EVENTS OCTOBER 2023

Complete event list: renewalministries.net/events

Alexandria, MN
Diocese of St. Cloud Clergy Conference*
October 1-3
Dr. Mary Healy

Green Bay, WI
Clergy Convocation*
October 2-4
Ralph Martin

Ann Arbor, MI
Renewal Ministries' Country Coordinator Meeting*
October 4-6
Ralph Martin, Peter Herbeck, & Team

Lafayette, LA
Diocesan Eucharistic Conference
October 5
Ralph Martin
Details: diolaf.org/events/diocesan-eucharistic-rally-1

Ann Arbor, MI
FGRHS Retreat*
October 6
Debbie Herbeck, and the Be Love Revolution Team

Ann Arbor, MI
Renewal Ministries' Leadership Summit*
October 6-8
Ralph Martin, Peter Herbeck, & Team

Ann Arbor, MI
Renewal Ministries' US Board of Directors Meeting*
October 8
Ralph Martin, Peter Herbeck & Team

Ann Arbor, MI
St. Mary Student Parish Young Professional Group
October 9
Ralph Martin
Details: michigancatholics.org

Denver, CO
St. Paul Evangelization Society Conference*
October 10-12
Peter Herbeck

Casa Siloé, Costa Rica
International Training Seminar for Preachers & Evangelists
October 13-15
Dr. Mary Healy
Details: tinyurl.com/4xfj44n8

Sunbury, OH
Diocese of Columbus Young Adult Conference
October 14
Ralph Martin
Details: ccyac.org

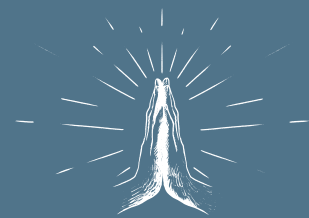
Prince George, British Columbia
Clergy Convocation*
October 15-19
Ralph Martin

Brighton, MI
Then & Now: Celebrating 10 Years of Be Love Revolution
October 20
Debbie Herbeck and the Be Love Revolution Team
Details: belovereolution.com/fundraiser

Kansas City, KS
Jesus 2023 Conference
October 20-22
Ralph Martin
Details: pentecosttodayusa.org/jesus2023

Scarborough, ME
St. John Paul II Parish Mission
October 27-28
Ralph Martin
Details: jp2me.org

* Not open to the public.



PLEASE PRAY

- That during this Month of the Rosary, we may heed our Blessed Mother's words and "do whatever he tells (us)" (Jn 2:5).
- That "we may be able to comfort those who are in any affliction, with the comfort with which we ourselves are comforted by God" (2 Cor 1:4).
- For the prayer intentions of all our supporters and their family members, especially as they face the challenges of illness and economic uncertainty.

MISSIONS



Rwanda
October 11-27
Lloyd & Nancy Greenhaw and Bishop Scott McCaig

Slovakia and Croatia
October 12-27
Tom & Jean Marie Edwards & Team

Mexico
October 18-24
Jim Murphy & Team



Renewal Ministries is a Catholic ministry committed to renewal and evangelization in the Church. It seeks to proclaim Jesus Christ through its TV, radio, and social media outreaches, as well as through books, conferences, retreats, and other international evangelistic events.

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