



RENEWAL MINISTRIES

CATHOLIC RENEWAL & EVANGELIZATION

INSIDE THIS ISSUE

APRIL 2024



Dear Fellow Disciples,

I hope you've been able to keep in touch with our YouTube videos. They are helping many people keep their bearings amid the confusion happening in Rome and elsewhere. If you would like some insight regarding same-sex blessings, if you are puzzling over Pope Francis' comments on an empty hell, or if you have additional questions, visit our YouTube channel at www.youtube.com/@renewalministries and search for these topics or any others.

I have been particularly encouraged by the great interest in these videos, by people's comments on them, and by the bishops and high-level theologians who have thanked me for speaking out clearly on these issues.

Meanwhile, Renewal Ministries' great work continues in the various fields of mission that we are engaged in. Last month, we launched our fortieth season of *The Choices We Face* television series—the longest-running Catholic television program in the world. And I just received an encouraging report from one of our country coordinators regarding our first official mission to Nigeria, which we'll share in an upcoming newsletter.

We are also seeing manifest fruit in the approximately twenty-five countries in which we are regularly working. Uganda is an example of one country where our work

has been most extraordinarily effective. Our support for the "people on the ground" in Uganda for the past twenty-five years is producing amazing fruit. It would not be an exaggeration to say that our supporters have significantly impacted the whole life of the Church in the country. You can read about it on pages six and seven of this newsletter.

In fact, my wife, Anne, and I have been invited to Uganda to participate in a significant conference for priests and bishops this July. Even though it's a long trip, it is a privilege to serve these dedicated brothers and sisters and their leaders.

But by no means are we neglecting North America! Almost every week, one or more of us is speaking and ministering to groups all over the US and Canada. Last month, we completed our thirty-third Lift Jesus Higher Rally in Toronto. I recently had the privilege of giving six talks to all the priests in the Diocese of Jackson, Mississippi. And other members of our team have been helping to strengthen young adults in various parts of the country.

None of this would be possible without your faithful support—in prayer, love, and financial giving. Thank you, on behalf of hundreds of thousands who are being touched because of you.

In our Lord,

Ralph Martin

Ralph

Ralph recently spoke at an Encounter event in Palm Beach Gardens, Florida.

A LETTER FROM RALPH MARTIN

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Ralph gave six talks at a clergy convocation for the Diocese of Jackson, Mississippi. Pictured is Bishop Joseph Kopacz (far left) along with some of his priests.



AWAKE, NOT WOKE

A Christian Response to the Cult of Progressive Ideology

• BY NOELLE MERING •

This article is condensed from a talk given in Ann Arbor, Michigan. Noelle also recently appeared as a guest on The Choices We Face. Her book Awake, not Woke is available in our online store.

WHO IS HARMED?

The woke movement harms people in various ways, so we need various approaches in our response. Some people are truly victims. They have been given some poison of ideology that has harmed and wounded them, and they need to be healed. Other people have been deceived by the ideology but were of goodwill and would have done anything to have known the harm being caused. And then there's the people who are the source of the poison and need to be stopped. It can feel confusing because we can't have the same approach to everyone caught up in this. Some people need to be befriended and listened to. Other people need to be woken up. And the people doing immediate harm need to be stopped.

HOW IT BEGAN

It started with a snake in the Garden cajoling the first woman and man that they might be as gods. It is a self-deification movement that corrodes the human person as well as friendships, families, and relationships.

Hegel and Marx are more recent sources. Hegel views history as progressing toward perfection. Asking if someone is on the right side of history suggests history itself will look back on us and judge whether we have progressed sufficiently and to the right expediency. It creates an urgency to become the most enlightened. And Marx was taken by the idea of utopia and what Hegel would have called the dialectic, which

is conflict theory that every status quo has internal contradictions that must be worked out and fought through until we create a new status quo that also will have contradictions. Once you've dismantled and destroyed enough, you reach some kind of utopia that often has a stack of corpses lined up with it.

Marx identified every person either as an oppressor or the oppressed. He identified the biggest obstacles to a revolution as faith, family, and the father. Why? All three give us a particular identity and help us to feel named and known. They root us and give us purpose. They point us toward a future and moor us with our past. They also teach us to suffer well our circumstances and carry our cross—and no revolution is won by people knowing how to suffer well their circumstances. People must become enraged by their

circumstances. Saul Alinsky, who influenced several modern politicians, famously said,

"We need to rub raw the sores of discontent. Where there is a wound, we do not want to heal it, we want to exacerbate it and create a revolutionary culture."

WHO IS TARGETED?

The movement targets faith and family in a particular way. When Karl Marx's anticipated revolution didn't come to be, a group of neo-Marxists formed the Institute for Social Research to examine how they could seed a revolution in the West. They realized it needed to be on multiple fault lines throughout society. They asked,

"How can we divide people?"

There is a history of racial injustice, so they exacerbated that and seeded a revolutionary mindset not for the sake of universal human dignity but for the sake of universal human antagonism. They also saw some injustice between men and women and leaned into the feminist movement. Several key underground members became pivotal figures in teachers' colleges, forming superintendents and teachers that would seed this revolutionary mindset into school districts. That's not a disparagement of teachers in general, but there has been a politicization of the teachers' union. They also realized that art should not be for the sake of reflecting what is real and beautiful but for the sake of political change.



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GROUP OVER PERSON

What is the poison that we want to grapple with here? It's a redefining of what a human is. The woke movement has three dogmas—fundamental ways of newly identifying humanity instead of finding identity from family life, communities, and a relationship with our Lord. The first dogma emphasizes the group and sublimates the person. Group and person are supposed to be in harmony with one another, which you see in the ideal of a well-ordered family, where the good of your children and spouse become your good. Everyone in the family looks out for the good of each person, and that becomes the group good as well.

The woke movement has sublimated the individual's good to a political group good. For example, a group of pro-life feminists co-sponsored the first women's march. When the organizers learned that they were pro-life, they said, "You can't have an official affiliation with us." The pro-life group was confused. They said, "We agree with you in many areas; we're just pro-life. Is this a women's march or an abortion march?" They didn't realize the human person has been redefined.

Traditionally, humans are defined by universal things: we are rational animals and, as Christians, we are defined by love Himself. We are children of a good God. The woke movement defines us by society's hatred. Oppression defines the human person: to live out your fullness as a woman, you must fight the oppression at the core of the woman's experience as the ideology defines it. And abortion is utterly at the core of the politicized understanding of woman as defined by oppression—even her very body oppresses her.

Martin Luther King Jr.'s battle cry for universal human dignity was, "I am a man." He meant, "I am a human being. I deserve universal human dignity out of the sheer universality of the human experience." This contrasts with what Nikole Hannah-Jones, an architect of the 1619 Project, said: "We all know there is a difference between being

racially black and politically black." It's not enough to be a member of the oppressed group; you must be a politicized member with uniformity of thought. That's why the Smithsonian Institute, in support of Black Lives Matter, had a display that read, "What are White Values? Being polite, objective thinking, being on time." I have

"You don't empower people by infantilizing them, and that's what the movement has done."

nieces and nephews whose father is from Kenya. If someone said they are less capable of being on time, polite, or of thinking objectively, I would say, "Please get away from this family, you racist!" This is the bizarre place the movement finds itself; it now discriminates based on skin color. You don't empower people by infantilizing them, and that's what the movement's done.

PERPETRATOR AND VICTIM

Ibram Kendy says any disparity of outcome in any group can be attributed to oppression. To someone in that group, that says,

"Your life will not improve by anything you do, any responsibility you take, or any effort you make. Your successes and failures are attributable to systemic forces outside yourself."

It's a message of despair.

We as Christians need to understand that people are born into incredibly different circumstance. People need to be accompanied and aided; it's not just a matter of pulling themselves up by their bootstraps. But saying there is no meaning to their efforts is incredibly disempowering—something we would never do in any other context. If you wanted to mentor someone, you would never say, "Find out how the buck stops with everyone else and not with yourself." You would say,

"Take ownership over what's in your control. Even if it's a small, little window of what's in your control, grab it, take ownership in it, and find great meaning in it."

3 DOGMAS of the WOKE MOVEMENT



1

The first dogma emphasizes the group and sublimates the person. It redefines humanity according to society's hatred and demands uniformity of thought. Identity is found in fighting oppression.

It creates a society looking for a perpetrator and seeking victimhood.

2

The second dogma emphasizes will at the expense of reason. It attempts to re-engineer society by claiming that society and humanity have no fundamental nature. It claims our feelings and desires define us and that we should pursue transgressive identities. It says the moral law is oppressive and innocence is a form of dominance that must be destroyed.

3

The third dogma emphasizes power over authority. It harms the whole family by targeting and weakening the father. This harms our understanding of God as well.

Each of the three dogmas has a sinister consequence. For the first one, we find moral stature by claiming victim status and publicizing it. Therefore, we need a perpetrator; we need to become accusers. This creates a ferocious society incentivized to find ways other people are causing harm.

WILL OVER REASON

The second dogma emphasizes our will and desire at the expense of our reason—things that should be in harmony. Every tyrannical, totalitarian ideology denies the stability of human nature. To re-engineer society, you must believe society has no fundamental nature and can be re-engineered through a social program. But this is not the human experience. Mark Rudd, a revolutionary from the sixties, tell stories about men who were his cohorts getting upset that they couldn't overcome their intrinsic heterosexuality. They thought they should be able to go beyond those boundaries and be more transgressive. You see it today, when a small-but-increasingly-loud voice says,

“If you are a woman who won't be with a woman who identifies as a man, that's discrimination, because that woman is now a man.”

This second dogma is “expressive individualism”—the belief that the core definition of ourselves is our feelings and desires and that our liberation comes from identifying particularly transgressive identities buried within us, embracing them, and expressing them to the world. The first dogma says we are oppressed by groups outside ourselves. The second dogma says we are oppressed by our own internal repression based on a moral law that is a social construct and not actually real. In other words, the moral law is an oppressor, which means that the nature of God is an oppressor, since the moral law flows directly from Him.

TARGETING INNOCENCE

Because the second dogma normalizes transgression, innocence becomes a form of dominance. Consider transgender story hours. Woke moms bring their little kids and laugh as men in high heels with facial hair have children on their laps, read them stories, and then teach them how to twerk. It's bizarre. They justify it with two reasons, claiming the mantle of compassion. One, it's an anti-bullying effort. Exposing children to it may help them be compassionate to people living alternative lifestyles. Two, a child might identify this way, and this shows them how to embrace this lifestyle. This redefines humanity by claiming, “I am defined by my transgressive identity.”

A third reason is that the child laughing nervously, uncomfortable with the man twerking in front of him, perpetuates a dominant way of being. His innocence points to an objective standard of goodness incompatible with a man sexually dancing in women's clothing. It suggests our sexuality points to something sacred that shouldn't be flaunted. So, the child must be targeted.

HIGH STAKES

Chloe Cole shares a heartbreaking story of detransitioning. She was confused about her gender, depressed, online a lot, and had abuse in her life. She needed to be cared for and told she was special and wonderful, but instead she was allowed to pursue an ideology that told her maybe she wasn't a girl. She started taking hormone pills and has chronic joint pain now from the resulting bone density loss. At fifteen, she underwent a double mastectomy. Her parents were uncomfortable at first but were told, “Would you rather

have a live son or a dead daughter?” Suicide is always the threat. The stakes could not be higher; it's an intimidation tactic. When Chloe took off the bandages, she felt more like a monster than a boy—but she shoved that down because she had staked so much on this decision.

Eleven months later, she was watching a video in biology class that showed a mother animal nursing a baby. Suddenly, the relationship she thought she never wanted became something she couldn't believe she had said no to without seriously considering. The stakes are high, the wounds are real, and the harm is severe.

POWER OVER AUTHORITY

The last dogma emphasizes power over authority. Fathers are made to protect their children's innocence, to shield them from the adult sexuality found at transgender story hours. This is why every revolutionary from Marx to Marcuse spoke about the need to depose the father, to make him licentious. Doing so targets every member of the family. Once a father is told not to be faithful—that there's no great purpose and meaning in his fatherhood—he will find little purpose and meaning in himself, because he's made to be a father, either spiritually or biologically. As women were made to be mothers, spiritually or biologically.

Ask any woman who has had a baby—a woman is inherently vulnerable. You're weak, you need to recover, you rely on your husband. Women in emergency situations without the father are heroic. It's extraordinarily difficult to go through that without your husband's help. So, what happens to the woman? The vulnerable nature that is too valuable and vulnerable to endure the sexual revolution must self-protect, so she develops a callous, a hard shell that protects the tenderness inside.

In the feminist movement, many women are hardened and enraged. Many hurts are underneath it. The child becomes rebellious, because the people



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implodes the human family.
And the real target
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upon whom it was most incumbent to be moral shepherds for him have abdicated their moral authority. Targeting the father implodes the human family. And the real target is our Lord. When a father has authority along with affection and love—when he communicates with his actions, presence, and fidelity that he believes the child is a treasure—he is a window into the nature of God. That relationship helps a child understand God’s laws as being avenues to freedom. Of course, some people without such healthy relationships become wonderful, devout, amazing people. I think they need God so much because they know they were deprived of something they had a right to—not someone controlling them but someone truly loving them.

Bishop Sheen says, “Beware anyone who seeks to lead who has not first learned how to obey.” True authority is granted from above; there’s a reverence intrinsic to it. When the “Me Too” scandal broke, I often heard toxic masculinity blamed. I wanted to say,

“We have rampant fatherlessness, men who have been told for decades that they’re either buffoons, predators, or oppressors. This reveals a lack of masculinity, not true masculinity.”

St. Thomas Aquinas defines effeminacy as an unwillingness to endure what is arduous for the sake of something good. The masculine man is the man of virtue who has mastered himself, the holy man. That is real masculinity, and we can’t get enough of it.

FINDING HOPE

I want to conclude with hope. Social re-engineers think human nature is putty, but the human person longs for and is made to know, love, and serve God. That cannot be eradicated. It can be smothered, suffocated, thwarted, and misdirected into an ideology. We often see people denied true belonging and significance seek it in the ferociousness of an ideology

because it feels like there’s a belonging there, but it doesn’t satisfy. Eventually, it abuts reality. If I jump from a cliff screaming that I’m a god who can fly, I’ll hit the ground. We’re seeing a lot of people in society hitting the ground. And there are real wounds and hurts that need to be addressed and healed.

“Beware anyone who seeks to lead who has not first learned how to obey.”

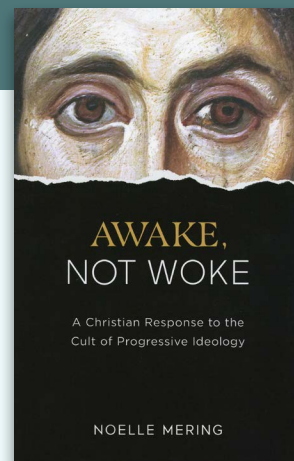
Many Christians don’t want to muddy their witness with politics. But it’s not a political movement, it’s a spiritual one. If we’re not answering these fundamental questions, the ideology will. The stakes are high, but we must see who our

victor is and protect ourselves with the armor of God. I don’t mean that in a trite way. People sometimes ask, “Will being holier defeat the woke movement?” Kind of. We must reveal God in this world, and that happens through individuals. **The woke movement prompts us to say, “Everything is systemically wrong around me.” Our faith tells us to say, “What is wrong with me? Mea culpa.” I self-accuse; I don’t accuse others. From there, we can bravely call out the lies that are harming people.**

We must offer a positive understanding of what a human is, of family life, of faith. There’s a reason the Catholic Church has built cathedrals and communist countries build things that look like the department of motor vehicles. Beauty has meaning. It points us to something beyond the material world. We need to create positive visions through friendships, neighborliness, hospitality, or family witness. Everyone can find a way to present that positive vision. **No one is satisfied by the thin veneer of ideology; every person wants to be named and known.**

Finally, it will be more effective the more humbly we do it. When talking about evangelism, Peter Kreeft says, “I’m just a beggar talking to another beggar and telling him, ‘There’s free food over there!’” What confidence that gives us! It’s not about us; it’s about that free food we know our neighbor wants.

MORE from NOELLE MERING



READ

Order Noelle Mering's book, *Awake Not Woke*, through the enclosed reply card, on our website at renewalministries.net/ANW, or scan the QR code below:



WATCH

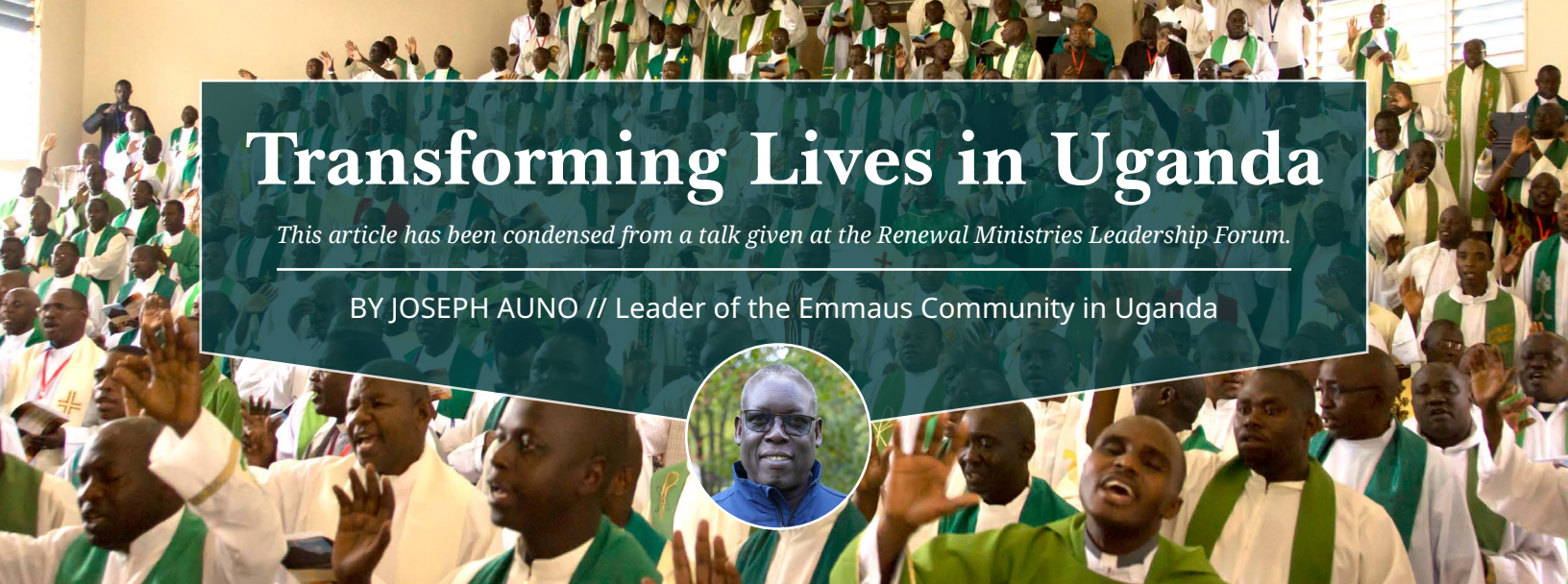
Access these interviews on Renewal Ministries' YouTube channel: youtube.com/renewalministriesrm

Ralph and Noelle Mering on *The Choices We Face*
Al Kresta, Peter Herbeck,
and Noelle Mering

Transforming Lives in Uganda

This article has been condensed from a talk given at the Renewal Ministries Leadership Forum.

BY JOSEPH AUNO // Leader of the Emmaus Community in Uganda



I joined the Catholic Charismatic Renewal when I was eighteen. In those days, there were only a couple prayer groups in the country, so we did not have mentors. But then, a missionary priest gave one of our leaders an address for Renewal Ministries. He wrote to Ralph Martin and asked for support. Renewal Ministries furnished us with many books, tapes, and materials. We were in a deep jungle, with no town around, but those materials found us!

One of them was *New Covenant Magazine*, which contained many testimonies. I prayed,

“God, I want to be like these people. Let me not die before I go to America. I want to see Ralph Martin. I want to see Steve Clark, Peter Herbeck, and others.

Lord, please, answer that prayer!

I want to see Pope John Paul II. I want to see Mother Teresa. I want to see Fr. Tom Forrest.”

I think God laughed after that list of about fifteen names and places!

In 1987, I was invited to Rome. Once there, I saw the pope, Mother Teresa, and Fr. Tom Forrest! In 1998, when Fr. Tom Forrest was in Rome heading Evangelization 2000, he sent an invitation to Uganda for two young people to attend a school of evangelization in Rome. Mysteriously, I was picked. It transformed my life. We were commissioned by the Holy Father himself at the end of the course and sent to Germany for pastoral outreach.

When I returned home, a German priest who had worked in Ghana for eighteen years had just been transferred to Uganda to help the charismatic renewal. I said, “Father, we need a school of evangelization right now!” It was expensive to send people to Rome, so I wanted Rome to come to Africa to help many young people know their faith. In Africa, formation stops after Christian initiation. There’s a big gap; many young Catholics are ignorant. We began the school with struggles and challenges, for the priest particularly, because the charismatic renewal was foreign.

I asked the German priest who worked with us if he could invite Renewal Ministries to Uganda, and he did. At first, they sent us speakers like Mary Beth Bonacci and others. They met some university students, which bore great fruit. I can’t tell you how many of those students are now priests or doctors—very fine, Catholic, Spirit-filled doctors.



We are not here to finance infrastructure . . . Renewal Ministries’ number-one mission is to save people from hell and populate heaven.

In 1999, the Year of the Father, we again invited Renewal Ministries to help with a priests’ retreat. That’s when the other half of my prayer was answered. Peter Herbeck, Sr. Ann Shields, Fr. Tom Forrest, Sr. Sarah Burdick, and Ralph Martin came for a retreat for 120 priests from East Africa and some friends from the western parts. About ten-thousand people also attended a National Conference of the Catholic Charismatic Renewal. That really ushered in our collaboration with Renewal Ministries.

Peter Herbeck took me for a walk, and I asked if Renewal Ministries could help us build a chapel. He politely said,

“We are not here to finance infrastructure. Think of strategic programs that are soul-searching. Renewal Ministries’ number-one mission is to save people from hell and populate heaven. Think of anything along those lines.”

Afterward, Peter invited two of us to meet with Country Coordinator Randall Cirner to establish a strategy of how Renewal Ministries could help us. We developed a plan that focused on the formation of priests, youth leaders, sisters, lay people, and seminarians. Over the years, Renewal Ministries helped us grow those programs both through written materials and financial support.

Renewal Ministries has done so much. There are 2.5 million Sudanese refugees in Uganda. When we started going to the refugee camps, only one out of five-hundred people had a Bible. Each

week, people traveled by bicycle to share their Bible or copy the verses for Sunday. When Renewal Ministries came, they brought funds to distribute Bibles to the Sudanese refugees. You should have seen their joy! The refugees said,

“You brought us the best gift. The UN brought us food, beans, and clothing. You brought us the best—the Word of God in our hearts.”

Throughout the years, Renewal Ministries helped us run Life in the Spirit Seminars for priests and others. Then, in 2019, all the bishops of Africa came to Uganda for a conference. My bishop surprised my wife and I by sending us to the event. While there, we made an important discovery. More than once, a bishop asked me, “Where are you from?” And I responded, “Emmaus Center.” Then he said,

“Oh, Emmaus Center! I was there when I was a priest. I did the Life in the Spirit Seminar, and I was so touched. My life changed. I never returned, because then I was sent to Rome and became a bishop. I wish that all the priests in my diocese would go through Life in the Spirit Seminars. It’s a life-transforming program.”

We discovered that three bishops from Uganda and a bishop from Zimbabwe had been to Emmaus Center as priests. After praying, my wife and I felt God was opening a door, and we didn’t want to let it shut. We asked Renewal Ministries whether they could support Life in the Spirit Seminars for the priests in the dioceses of these bishops. Ralph and Peter said that if bishops were asking for this, it was a strategic investment, and we should go ahead. As a result, we had Life in the Spirit Seminars with ninety-seven priests.

The response was overwhelmingly positive. We would do the seminar in one diocese, and then the bishop would run to another diocese to tell that bishop how successful it was. And then the other bishop would come to me and say,

“We also want this!”



**You brought us the best gift.
The UN brought us food,
beans, and clothing.
You brought us the best
—the Word of God
in our hearts.**



We would bring the priests of that diocese to Emmaus Center as well, and then another diocese would say,

“What about us?”

So far, priests from nineteen dioceses have come to the Emmaus Center for Life in the Spirit Seminars. An additional sixteen dioceses have written to us with requests to offer the seminars to their priests because of the fruits they are seeing. Additionally, up to twelve priests who had left the priesthood completely have come back to serve the Lord.

In just the last two years, we have done Life in the Spirit Seminars for all the priests in eleven dioceses—more than 750 priests and seven bishops. A rector of a major seminary said to me,

“This is a must for the seminarians. No seminarian should be ordained before going through this.”

So, we wrote to Peter again to request additional support, which Renewal Ministries gladly gave us. As a result, 238 seminarians attended a seminar together with the seminary’s staff. The whole seminary is now on fire!

I recently reflected on Peter’s statement about Renewal Ministries spending its funds on strategic investments. How true that was! From the seminarians, we have priests on fire. From those priests, we have bishops on fire. And if we have bishops who are on fire, then the Church is going to be different.

I would like to share a statement from Bishop Joseph Eciru Oliach, of the Soroti Diocese. All his priests have gone through Life in the Spirit Seminars:

We just concluded our Life in the Spirit Seminar, made possible by your generous support. It was a fantastic encounter with the Lord. The priests’ testimonies speak for themselves. Each of them has personally encountered the Lord. It was an experience like the one shared by the three disciples on the Mount of Transfiguration, where Peter feels that they should stay longer. . . .

As the shepherd of this diocese, it is my hope and belief that the priests and seminarians who have experienced the Lord personally will in turn enrich their respective communities and live lives of witness. Indeed, their experience, their testimonies, were marvelous. I am now thinking of how to cascade this program to other Church leaders. I am thinking of our two-thousand-plus active catechists spread across the diocese. If that army is transformed through Life in the Spirit Seminars, just imagine what transformation would take place in the entire diocese. In Uganda and the Soroti Diocese, the catechists are closer to the people. They live with them, work with them, and are in daily contact with them. So, their encounter with the Lord will be a transforming experience to the Christian communities.

I’m thinking also of our parish council leaders because their encounter with the Lord will strengthen the faith of the people. I’m thinking of the youth leaders, the different choirs, the women leaders, the men, and so forth. If all these groups can be given an opportunity to have this experience, a lot will happen through this diocese. That is our prayer. I bless God very profoundly for you, dear brothers and sisters. Be assured of our prayers and love for you. Thank you for loving us. Thank you for loving the Church.

EVENTS

APRIL 2024 View complete event list at renewalministries.net/events.

Tempe, AZ
Witness Night at Arizona State University Newman Center
April 3
Pete Burak
Details: asucatholic.org/newman-nights

Flagstaff, AZ
Newman Night at Northern Arizona University Newman Center
April 4
Pete Burak
Details: catholicjacks.org

Williamsburg, VA
College of William & Mary Catholic Campus Ministry Lecture Series
April 8
Ralph Martin
Details: tribecatholic.org

Leesburg, VA
Walking With Purpose Mother-Daughter Retreat
April 5-7
Debbie Herbeck & Rachel Herbeck
Details: walkingwithpurpose.com/event/sisters-of-strength

Des Moines, IA
Iowa Catholic Radio
April 12
Peter Herbeck
Details: iowacatholicradio.com/events

Boston, MA
Boston Eucharistic Congress
April 12-14
Pete Burak
Details: bostoneucharisticcongress.org

Omaha, NE
Chesterton Academy Gala
April 19
Ralph Martin
Details: chestertonomaha.org/gala

Tucson, AZ
Vine of Grace Day of Revival
April 20
Dr. Mary Healy
Details: vineofgrace.org/day-of-revival

Melbourne, Australia
Yes Lord Conference
April 25-28
Pete Burak
Details: jesusyouth.org.au/yeslord

** Not open to the public.*



PLEASE PRAY

- ▶ For all of those facing an illness that is either their own or a loved one's. May the Lord comfort and strengthen them and grant his guidance and wisdom to all involved.
- ▶ That the Word of God would continue to reach around the world, bringing individuals and nations closer to the Lord.
- ▶ For the prayer intentions of all our supporters and their family members, especially as they face the challenges of illness and economic uncertainty.



Do not be anxious. Rouse yourself to serve the Lord with steadfastness, attentiveness, and meekness. That is the true way to serve him. If you can refrain from trying to do all things, but instead attempt to do only one thing, then you will do much. Practice the mortifications that most often present themselves to you, for that is the first duty to be done. After that you can take up the others. Lovingly kiss the crosses that our Lord himself lays upon your arms.

// St. Francis De Sales

MISSIONS



Mexico
April 2-9
James Murphy and Team

Zambia & Malawi
April 23-May 6
Lloyd & Nancy Greenhaw



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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NEWSLETTER

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