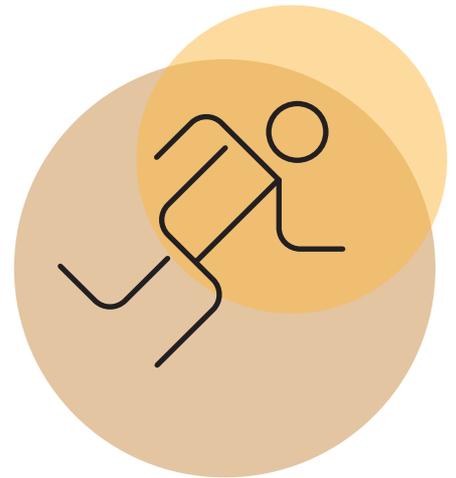




There is more!

Coral Jubilee Greetings!

As our movement stands poised for a new phase at the beginning of this Coral Jubilee year, I feel that each one of us must take to heart the words of Pope Francis to the participants of the Golden Jubilee gathering of the Catholic Charismatic Renewal in Rome. "Fifty years is a time of life suitable to stop and make a reflection. It is time for reflection...", he reminds the gathering. He then goes on to exhort the people "...to move forward with more force, leaving behind us the dust of time we have left accumulating, thankful for what we have received and facing the new with confidence in the action of the Holy Spirit!"



Now when we complete 35 years as a movement amidst the ravages of an unprecedented global pandemic, it is indeed time for us to pause and reflect, to be thankful for the blessings, and as the Holy Father says, "to leave behind us the dust of time we have left accumulating", to move ahead with redoubled vigour and passion in the Holy Spirit, and to stand secure in the confidence that we are about to witness wonders on a scale that is entirely inconceivable by our minds.

Structured along the thoughts of Pope Francis, our reflection is divided into three parts. The first part helps us look back with gratitude and joy at the awesome work of the Holy Spirit in the past decade. The second part centres around the need for us to reclaim our essential identity and vigorously renew our unique strengths, thus blowing away the dust of time that has settled over our lives. The third and final part orients us towards the future - towards new horizons and growth that awaits us as we take on the world in the power of the Spirit.

1. Looking Back with Gratitude and Joy

*We hear the sound of a multitude rising...
Renewed in the Spirit we're breaking all borders
Refined in the fire we're reaching out higher
The time is now...
Down through the valleys of sorrow and darkness
You journey beside us and lead us to brightness
The time is now...
We are the people, anointed and chosen
We are the prophets, a new generation
And now filled with his power and grace
Refined, Renewed, In Him, Shine Out!*

Ten years ago we joined hands with over 21,000 people including 30 bishops, 794 priests and 977 religious sisters from around the world - to sing out a declaration of faith to the world. And wherever we live today, this refrain still resonates within us and these words evoke memories and images that are part of our very being as a movement.

Two words clearly express our response to the journey from the Silver Jubilee year to the present year of our Coral Jubilee: Gratitude and Joy! Yes indeed, the past ten years have been years of grace for the movement. The movement has reached out and welcomed multitudes of young men and women around the world (In fact, a good number of you who are reading this would have come into the fold of the movement after the Silver Jubilee). The blessings we received were innumerable: hundreds of one month missions were initiated, most of them by families with small kids; we were raised by the Church into a Pontifical movement with a definite role in its universal mission; Households (the true building blocks of the movement) were formed; we were gifted with three Priests ordained for the movement; the women's network came alive, ensuring greater involvement of women in leadership, accentuating the 'feminine genius' in the ministry and in decision making; we reached out to more mission countries; actively participated and contributed to the Madrid, Rio, Poland & Panama WYDs through our Bands and by hosting multiple catechesis centres; several national conferences including three Silver Jubilee Conferences were held; twice, the shepherds closely associated with the movement came together for Bishops' Consultation Meetings in Dubai; we were blessed with land and a building for our offices; we responded creatively through the project "*Nalla Ayalkkaran*" (The Good Neighbour) in times of floods and natural calamities; our magazine, Kairos, went global with an English edition... the list goes on.

The journey was not just about reaching out to new people and expanding our horizons; as a movement, we also sought to delve deeper into the sources of our faith. We took definite steps to unite and deepen every member in our movement through prayer and the word of God by introducing 'The daily prayer of Jesus Youth' and scripture based monthly reflections which have been going on for the past 95 months! The Lord also blessed us with a beautiful, step by step formation plan geared to form us into His 'Missionary Disciples'. Today over 10,000 people from around the globe have participated in this formation process and many more await to make the journey.



Indeed, God has blessed each country, region and zone in such surprisingly unique ways that we can only look back on the last ten years with tears of joy and gratitude. Our hearts are filled with praise and thanksgiving to the one who leads us step by step. *Great and amazing are your deeds, Lord God the Almighty! (Rev 15:3)*

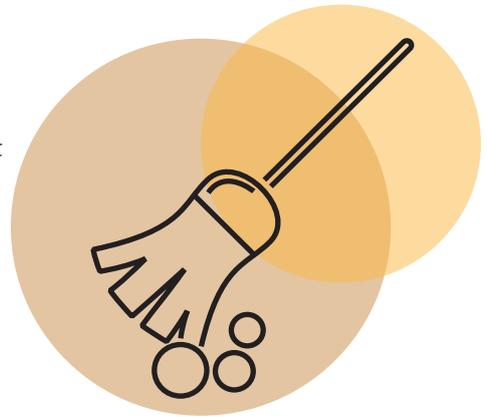
2. Reclaiming our Identity with Renewed Vigour

Leaving Behind the Dust of Time

As human beings, knowingly or unknowingly, we keep accumulating the dust of time as we live out our lives in this world. This 'accumulation' could be happening in our relationship with the Lord, requiring us to pray for a new encounter, especially if we have abandoned the first love (Rev 2:4); it could be in a specific area of our life that the Lord wants us to open up for a new anointing; it could be in our relationship with our family, our friends and especially our brothers and sisters in the ministry with whom we work closely together; it could be happening in the way we live out the six pillars or nurture our gifts and talents given by the Holy Spirit. This is the time to look closely, recognise and refine ourselves - to be reconciled, and to renew the call we have received from Him.

This is also the time to be honest about the sins in our lives, particularly the deepest sin of all — our refusal to let Christ rule our lives. We need to ask ourselves: *Who rules my life? Is it myself? Or is it Christ?* We must dare to face this question of Lordship in every sphere of our life, for Christ demands and deserves complete commitment.

Looking back at our lives in the movement, I am certain that most of us recall the great sacrifices and struggles that many of us underwent. At times we broke down in tears, yet we endured the intense pain and persevered because we always carried a burden for souls within us. We were convinced that our struggles could become stepping stones to salvation for others. It is precisely on these sacrifices that this missionary movement was founded and built over the past 35 years. As we look back, this gives us much reason to rejoice; yet the retrospective also reminds us that we have no room for any sense of complacency. We definitely are in danger if we find ourselves leaning back, and glorying in our past labours.



The Holy Spirit calls us to abandon all earthly securities, even the security of our own establishments. Our hearts must continuously entreat, *Here I am, send me!* But do we not often say to the Lord, *Here I am, keep me right here!* Have we locked ourselves up in a maintenance mode in our missionary efforts? Have our hearts and minds become frozen, unwilling to encounter suffering again? Do we think ‘I did what I could; I tried’ and retreat into the cosy comforts of our world? Do we conveniently justify our reluctance to step out on the ‘injustice’ and ‘hypocrisy’ of others and find a strange comfort in distancing ourselves from our call to mission? Pope Francis, the great prophet of our times sees right through this devious trap in *Evangelii Gaudium*.

Today we are seeing in many pastoral workers, including consecrated men and women, an inordinate concern for their personal freedom and relaxation, which leads them to see their work as a mere appendage to their life, as if it were not part of their very identity. At the same time, the spiritual life comes to be identified with a few religious exercises which can offer a certain comfort but which do not encourage encounter with others, engagement with the world or a passion for evangelization. As a result, one can observe in many agents of evangelization, even though they pray, a heightened individualism, a crisis of identity and a cooling of fervour. These are three evils which fuel one another. (EG 78)

He goes on to say that no one is exempt from this danger.

It is striking that even some who clearly have solid doctrinal and spiritual convictions frequently fall into a lifestyle which leads to an attachment to financial security, or to a desire for power or human glory at all cost, rather than giving their lives to others in mission. Let us not allow ourselves to be robbed of missionary enthusiasm! (EG 80)

If we find within ourselves even a hint of this unwillingness to suffer for the Kingdom, let us steadily surrender it to the Lord. For He rebuked such unwillingness in Peter with the words, “Get behind me, Satan!” We must ruthlessly bring to light and confront this hidden resistance, this subtle but dangerous form of sloth, so that we may welcome the Holy Spirit anew into our lives and into our movement; so that the Spirit might bring to us the gift of a new missionary zeal. This is the time to renew and relive our encounter, to put off the old nature which belongs to the former way of life and be renewed in the Spirit (Eph 4: 22, 23). *Let us pray for the grace to walk each day in the eternal newness of the Holy Spirit, feeding on the fresh manna every day in the Word and the Sacraments.*

Maintaining Encounter-Friendly Environments

The very first exhortation of the Holy Father as he begins *Evangelii Gaudium* is a beautiful invitation. “I invite all Christians, everywhere, at this very moment, to a renewed personal encounter with Jesus Christ, or at least an openness to letting him encounter them” (EG 3). For us in the movement too, the journey starts with “a spirituality beginning with a personal and experiential encounter with Jesus Christ (*Jesus Youth Statutes* IV:11) The personal and experiential way of encountering Christ was always at the centre of the Jesus Youth experience. In fact, all our meetings, gatherings, programmes, programme dynamics, games, fun times, street plays, music, skits, media presentations, casual visits to families, and informal chats among friends, were knowingly or unknowingly oriented towards facilitating an ‘ambience’ as the Holy Father says, “of helping people to open themselves to let Him encounter them”. From early times, it was clear that any coming together without such an environment would defeat the very purpose of the movement itself. For Pope Francis this forms the very heart of Youth ministry.



Youth ministry should always include occasions for renewing and deepening our personal experience of the love of God and the living Christ. It can do this in a variety of ways: testimonies, songs, moments of adoration, times of spiritual reflection on the sacred Scriptures, and even an intelligent use of social networks. Yet this joyful experience of encounter with the Lord should never be replaced by a kind of “indoctrination”. (*Christus Vivit* 213)

In these times, we must continue to preserve our sensitivity to the presence of Jesus in our midst “For where two three are gathered in my name, there am I in the midst of them” (Mat 18:31). We have to constantly ask ourselves how alive this ‘ambience of encounter’ is in all our gatherings, meetings and outreaches. We have to keep reminding ourselves that the very mission of our movement and our lives is inextricably linked to the Christ encounters that happen amongst us.

The Primacy of the First Proclamation

In *Evangelii Gaudium*, Pope Francis puts in perspective the importance of the first proclamation in Christian life.

This first proclamation is called “first” not because it exists at the beginning and can then be forgotten or replaced by other more important things. It is first in a qualitative sense because it is the principal proclamation, the one which we must hear again and again in different ways, the one which we must announce one way or another throughout the process of catechesis, at every level and moment. (EG 126)

The Pope states the two main goals of Youth formation in *Christus Vivit*:

One is the development of the kerygma, the foundational experience of encounter with God through Jesus’ death and resurrection. The other is growth in fraternal love, community life and service...

He then makes a clear distinction in their respective significance.

It would be a serious mistake to think that in youth ministry the kerygma should give way to a supposedly more 'solid' formation. Nothing is more solid, profound, secure, meaningful and wisdom-filled than that initial proclamation. All Christian formation consists of entering more deeply into the kerygma and incarnating it ever more fully in our lives. (CV 214)

Back in 1983, St Pope John Paul II explicitly spoke of the need for a new evangelisation, which he described as being "*new in its ardour, new in its methods and new in its expression*". When His Holiness asked for a New Evangelization, he did not ask to change the content of evangelization, which is always Jesus, who is the same yesterday, today and forever. Rather, he called for an evangelization that is new in its ardour, methods and expression.

According to the statistics of 2019, there are 7.7 billion people on earth – Asia has 4.16 and the rest is divided between Africa, Latin America, North America, Oceania and Europe. As of now, Christians are just 32% of the global population and what is further alarming is the significant increase in the number of 'Nones'. Currently, 16% of these people who live around the world do not affiliate with any religion.

An important reason for the low numbers of Christians in the world is Asia, which has the lowest percentage of Christians - a mere 8.5%. It is home to 60% of the world population and is the birthplace of Jesus Christ. "It is indeed a mystery why the Saviour of the world, born in Asia, has until now remained largely unknown to the people of the continent" wonders St. John Paul II in *Ecclesia in Asia* (2). His exhortation to the Church of Asia begins with a powerful prophecy "Just as in the first millennium the Cross was planted on the soil of Europe, and in the second on that of the Americas and Africa, we can pray that in the Third Christian Millennium a great harvest of faith will be reaped in this vast and vital continent" (1). He then reminds the Church that "the heart of the Church in Asia will be restless until the whole of Asia finds its rest in the peace of Christ, the Risen Lord" (10). He clearly defines our absolute priority thus: "If the Church in Asia is to fulfil its providential destiny, evangelization as the joyful, patient and progressive preaching of the saving Death and Resurrection of Jesus Christ must be your absolute priority" (2).



When St. John Paul II announced the New Evangelisation, he spoke of two types of missions: firstly, missions to people *yet to accept faith or people not yet evangelised*, and secondly to *people distanced from faith and the Church*, or as Pope Benedict XVI defines them, "baptized, but insufficiently evangelised" (*Verbum Domini* 96). If we consider the mission efforts of our movement, I am afraid that over 90% of our work falls within the latter group. Who is going to take the light of the gospel to the former set of people – to those who are not evangelised at all?

As a movement that originated from the Catholic Charismatic Renewal, Jesus Youth sees great importance in proclaiming the gospel in the power of the Spirit. And further, it is God who confirms the proclamation of the Word with signs and wonders. Hence the use of gifts and charisms should be a clear priority in our ministry. It is also true that signs, wonders, gifts and miracles help deepen the experience of faith in the people, especially in the first proclamation of the Gospel.

Communion – One in Heart and Mind

For many, the first step towards the Jesus Youth movement is often triggered by the experience of its warm, joyful and all-embracing fellowship. Gradually, they realise that the person and presence of Jesus is at the centre of this fellowship, which often leads to a personal encounter with Christ and a continued journey in the movement. It is no surprise that the traditional song *'I love the thrill that I feel when I get together with God's wonderful people'* is an all-time favourite in the movement. Pope Francis excitedly speaks about the importance of such communities in the Church.

A truly fraternal community, one that welcomes all and settles differences lovingly and patiently, is itself a witness to the Gospel... It attracts and evangelizes each day; it is contagious... Those who see how we live are sensitive to our way of being, of accepting different points of view, of facing tensions and resolving them with delicacy, charity and humility." (Address to the Montfort Brothers of St. Gabriel. April 27, 2018)



Pope Francis reminds us that *perfect unity can be seen only in cemeteries – what we need is unity in diversity or unity in 'reconciled diversity'* (Address to the CCR; 2014).

Within the Jesus Youth movement, *'Open Homes'* in different countries became a distinctive way of living out our *'reconciled diversity'*. These homes often became a meeting place for all generations; for priests, families, young people, teenagers - with no distinction of rich or poor, educated or uneducated, unemployed or employed, where cross sections of the movement came together knowing that we are one in Christ. This is where we learnt to stand for each other and share whatever little we have with the others around us.

We definitely need more of these small, welcoming, unthreatening communities in our movement. Often, young people seek a 'safe place' where they can hear others tell their (life) stories, until they find the courage to tell their own story and in this context, discover God's salvation story. In a safe place, they don't need to prove anything; neither are they forced to do anything. In this place, they are treated with "gentleness and reverence" and they can share their seemingly weird questions, frustrations, disappointments and simple joys without being judged. Here, they have the freedom to disagree and through these processes, they deepen their understanding of God's salvation plan for them. In time, they start facing their future with greater confidence because they realise that "in everything God works for good with those who love him, who are called according to his purpose (*Rom 8:28*).

For the last one year, we have been living a 'new normal' in our lives. We were forced to move into a virtual world that limits all physical interactions. In fact, we never imagined that so many things could function so well virtually. Online Holy Masses, online retreats and programmes became the new normal. But we all know that they can never replace the beauty and richness of the fellowship when we meet in person. As time passes, I believe that a hybrid mode will evolve and based on our convenience, we will be able to opt for virtual or physical meetings/programmes. However, nothing can ever replace the communion that we experience in our hearts when we come together and meet our brothers and sisters face to face. *"How good and pleasant it is when God's people live together in unity!" (Psalm 133:1).*

Beyond our structures and teams (which of course are beautiful ways to listen to the promptings

of the Lord and lead the movement), Jesus Youth needs to be a network of such small fellowship groups that become a microcosm of the life in the movement. Our Households too should become a gathering of such small fellowship groups and a celebration of life in the movement.

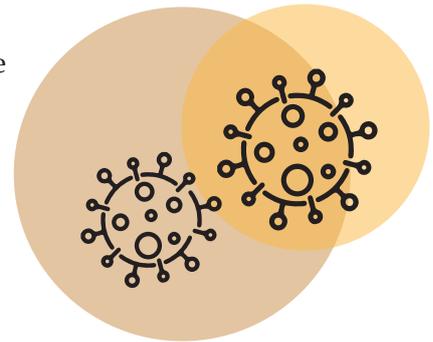
How can we facilitate more of such 'open homes' that will offer 'safe places' for our young people to come and experience the paths of the Lord while living out their 'reconciled diversity'?

3. Growth and New Horizons - Focusing on the Future

Opening New Courtyards

We live in a world that has been unimaginably transformed in the last decade; a world that keeps changing even as we are reading this document. In this wounded world, the subtle symptoms of evil are fast infecting even the most chaste Christian - we are caught in a spiritual contagion that is deadlier than any pandemic. To add to the woes, the current pandemic unleashed by the spread of the Corona virus has literally torn our world apart. Isolation and distancing have become the keywords.

Nobody seems to know what the new normal is, except that there is no normal. Uncertainty is the only certainty and it has bred mistrust among people and polarisation among communities and races, while the overwhelming flood of fake news and half-truths has blurred the lines between truth and falsehood - all of this manipulated by the father of lies. Corruption has invaded the sensual, moral, religious, institutional and political spheres. Confused about gender and identity, a generation is aggressively advocating for gender fluidity. Laws that promote a personal gender choice and ignore God's plan are being promulgated around the world.



Even when the Catholic Church stands as the last bastion against relativism and untruth, many including several Catholics are refusing to accept the Church as a moral reference for their lives. Moreover, the growing intolerance towards religion has made it progressively difficult for Christians to practice and proclaim their faith.

Indeed, we are facing a battle of gigantic proportions and a Passive-Defensive culture is surely not the answer. We must not forget that "in all these things we are more than conquerors in him who loved us" (Romans 8:37). We need to stand up boldly in the power of the Holy Spirit and proclaim our conviction that Christ alone can heal this wounded world. We need to joyfully and fearlessly carry the risen Christ with us into the very epicentre of today's fragmented world.

It was during his visit to the Czech Republic that Pope Benedict XVI first used the beautiful metaphor "*Courtyard of the Gentiles*." Later it was taken up in the *Lineamenta*, the preparatory document for the October 2012 Synod on New Evangelization.

Here I think naturally of the words which Jesus quoted from the Prophet Isaiah, namely that the Temple must be a house of prayer for all the nations (cf. Is 56:7; Mk 11:17). Jesus was thinking of the so-called 'Courtyard of the Gentiles' which he cleared of extraneous affairs so that it could be a free space for the Gentiles who wished to pray there to the one God, even if they could not take part in the mystery for whose service the inner part of the Temple was reserved... I think that today, too, the Church should open a sort of "Courtyard of the Gentiles" in which people might in some way latch on to God, without knowing him and before gaining access to his mystery, at

whose service the inner life of the Church stands. Today, in addition to interreligious dialogue, there should be a dialogue with those to whom religion is something foreign, to whom God is unknown and who nevertheless do not want to be left merely Godless, but rather to draw near to him, albeit as the Unknown. (*Lineamenta* 5)

In the course of time 'Courtyard of the Gentiles' has become an important concept that continually inspires the Church to open up and create new open spaces and possibilities for people of all cultures and beliefs to encounter Christ - to offer a path of healing and restoration in Christ not just to those in 'healthy' families but to all, including those in irregular situations such as broken marriages, same sex relationships or people who are going through gender confusion.

"In your hearts reverence Christ as Lord", says St. Peter. "Always be prepared to make a defense to anyone who calls you to account for the hope that is in you, yet do it with gentleness and reverence" (1 Peter 3:15). I believe "gentleness and reverence" are at the very heart of the Jesus Youth movement. For us, evangelisation has never been just a proclamation but has always involved *witnessing, creating an attraction to the way of life of the witness and the sharing of faith that leads to the proclamation of the Kerygma*. Encounters such as these depend on connecting to the people in a neutral milieu and communicating the love of Jesus in the language and dynamics currently prevalent in the world.



In a world where the possibilities of multi-cultural or multi religious/ideological encounters are progressively diminishing, such Courtyards and spaces will become crucial touch points for the movement's future initiatives in sharing the faith.

The Power of Synodality (Walking / Journeying Together)

Pope Francis has already announced the theme for the Bishops' Synod in 2022: "*For a Synodal Church: Communion, Participation and Mission*". Earlier in 2015 the Holy Father had announced that "it is precisely the path of Synodality that God expects of the Church of the third millennium." (Commemoration of the 50th Anniversary of the Institution of the Synod of Bishops, October 17, 2015.) These references and announcements point to the importance of Synodality in the millennial mission of the Church.

Naturally, we who are a 'missionary movement at the service of the Church' are called to reflect on the significance of synodality in these times. Synodality, as defined by the International Theological Commission in 2018, is "*the action of the Spirit in the communion of the Body of Christ and in the missionary journey of the People of God.*" Again and again, Pope Francis has emphasised 'Synodality' particularly during the previous ordinary Synod of Bishops on young people, the faith, and vocational discernment in October 2018. And in the post synodal exhortation *Christus Vivit* he says,

Youth ministry has to be synodal; it should involve a "journeying together" that values "the charisms that the Spirit bestows in accordance with the vocation and role of each of the Church's members, through a process of co-responsibility... Motivated by this spirit, we can move towards a participatory and co-responsible Church, one capable of appreciating its own rich variety, gratefully accepting the contributions of the lay faithful, including young people and women, consecrated persons, as well as groups, associations and movements. No one should be excluded or exclude themselves. (206)

Synodality thus is a multi-faceted reality which includes *listening, dialogue, participation, taking co-responsibility and journeying together*.

Synodality in the Movement: One of the most palpable treasures of the Jesus Youth movement is the seamless journeying together of people drawn from diverse vocations, age groups, cultures, nationalities and languages. As the Church embraces Synodality in the coming years, it is an opportunity for us to explore and deepen ourselves in the following areas.

- How do we ensure that every diverse voice in the movement is heard and considered?
- How do we facilitate a better dialogue between people of different generations, nationalities, cultures, ministries or even between different regional and national councils within the movement?
- How do we continually evolve a more participatory way of working together?
- How do we ensure co-responsibility of the larger set of people instead of leaving it to a few 'specialists'?
- How can we, a movement blessed with a wide spectrum of people - Bishops, Priests, Religious, Families, Youth, Teenagers and Kids - ensure a new way of journeying together hand in hand, contributing to the life and mission of the movement with each one's unique God given charisms, and thus proclaim with the absolute conviction of St. Paul that *"there is neither Jew nor Greek, slave nor free, male nor female, for we are all one in Christ Jesus"* (Galatians 3:28)?

Synodality in the Church: It is evident that Pope Francis is calling the Church to open her doors for a new way of walking together along with all the baptised people. He calls for a *"synodal church that listens, learns and shares mission"*.

The need for everyone in the church - from the pope down - to listen and to learn from others is based on the conviction, clearly explained by the Second Vatican Council, that through baptism and confirmation all members of the church have been anointed by the Holy Spirit and that the entire Christian community is infallible when its members discern together and speak with one voice on matters of faith and morals... The 'sensus fidei' (sense of faith) makes it impossible to rigidly separate the 'ecclesia docens' (teaching church) and the 'ecclesia discens' (learning church) because even the flock has a 'nose' for discerning the new paths that the Lord is opening up to the church". (Address to the 50th anniversary of the Synod of Bishops)



The document published by the International Theological Commission emphasises the importance of journeying together on the path of holiness and mission.

All the baptized are companions on the journey, and thus, active subjects of the call to holiness and mission, for all participate in the one priesthood of Christ and are enriched by the charisms of the Spirit. In this sense, Pope Francis always refers to the Church as the "holy faithful People of God," a rich expression of the second Vatican Council (cf. LG 12a). (9, International Theological Commission, 2018)

The questions that we should ask ourselves as a movement with Pontifical approval, as a movement which professes, "we are at the service of the Church", are these:

- How are we going to place ourselves deeper into the heart of the Church, contributing to the life and mission of the Church at a time when the Church is greatly willing to listen, learn and

share her mission?

- How are we as a movement going to listen more? Pope Francis reminds us that “listening is more than hearing. It is a reciprocal listening in which each one has something to learn”(Address to the 50th anniversary of the Synod of Bishops).
- How are we going to learn from the Mother Church and take part in the Mission of the Church more actively using our Charisms of Faith Formation and Mission?
- How do we move up to the next step in being a ‘Missionary movement at the service of the Church’?

Mission 2033

As we know, the Church has already begun the preparations for the 2000th year of the death and resurrection of Jesus. Several movements across the globe have started their specific preparations targeting 2033. How are we, the Jesus Youth movement, going to prepare for it? Will it be possible for us to form 100,000 Missionary Disciples by 2033? It is not beyond us at all. Right now, 10,250 people are journeying through our Missionary Discipleship Formation courses. If all our groups reach out to new people and increase their numbers by 20% every year, that would mean more than 100,000 Missionary disciples by 2033. To make this possible, we will have to focus on a set of specific areas. Here are a few possibilities – it is up to each one of you to seek out, pray and add more relevant areas in the light of your local situations.

Families - The New Mission Field: Pope Francis has often expressed his concern regarding the urgent pastoral needs of families in today’s society. He emphasizes the deep crisis that the family and marriage are undergoing, and considers the family as “a new mission field for the Church.” He challenges families today to be witnesses to the world of love, fidelity, and service. Being a movement with a diverse mix of families and youth, we have been focusing on the renewal of families and forming them as missionary families knowing that the parents are the ‘primary educators’ of their children and that the family is the perfect mission field to begin every faith journey. We also know that it is most effective when families reach out to other families - helping them to understand the beauty and richness of the sacrament they have received and helping them to journey in that sacramental grace. Today as we see families struggling to relate to each other, and many families on the verge of falling apart, will we be able to offer a way forward in Christ?



Migrants: Jesus Youth has always had a special leaning towards the migrant community. In fact, our movement predominantly grew and spread through the evangelisation of migrants. Migration, we all know, is a harsh reality of our times - a reality wherein families are uprooted, loved ones separated and cultural roots forgotten, while large sections of the society move across countries and continents in search of employment or education. Today, it is believed that there are around 740 million internal migrants in the world and 214 million people live outside of their country. There will definitely be a search for meaning and identity in this time of transition and we as a movement are convinced that they will find their true identity and a lasting meaning in life when they encounter Christ personally.

The Cyber World and Media: “Giving the Best of Yourself” – This is something that Pope Francis repeatedly cites in many of his speeches when he addresses young people, inviting them to “not be content with a draw in life”. This is very much in sync with the age-old Jesus Youth call to ‘Give Him the best of ourselves’ knowing that we have received everything from Him as a free gift. Excelling in our own unique competences, talents and charisms was part of our life as Jesus Youth.

This in turn gave birth to numerous initiatives and ministries. *Being a faithful steward of Time, Talent and Money* has always been of utmost importance in the Jesus Youth lifestyle.

Beginning with the Rexband, our music bands became the face of the movement internationally. We were one of the first movements to start producing video albums and productions in the early nineties itself. We were also one of the first movements in the Catholic Church in Asia to start a virtual networking platform 'Joynet'. Today we need a stronger evangelistic presence on the internet and in social media, for this is the world that draws and holds millions of young people from around the world. How do we share the values of the gospel in these spaces using a language relevant to young people? Already, even as we discuss this, a diverse set of ideas and initiatives are sprouting around the world. How do we create interesting platforms, communities and networks that draw young people and introduce them to a Christ encounter?

Jesus Youth has always been a fertile land of creative initiatives. Today, technology has made productions simpler and much quicker. One can shoot and edit a quality video using a phone. Let us take advantage of these blessings and communicate the truth and beauty of life with this generation in a way that resonates with them.

Connecting to Generation Z: The current generation of teenagers or Generation Z are exposed to the most diverse set of people, ideologies, belief systems, gender theories and experiences, through a vast spectrum of constantly emerging media. Studies have shown that the best time to have a sustainable Jesus encounter is below 18 years of age. Their openness to new experiences and flexibility to change gives them the ability to accept Jesus readily, leading to the possibility of this encounter being nurtured, deepened and opened to mission in the years ahead. This points to the need for us to develop platforms and spaces that are relevant to this age group.

Being close to the Poor: This is our sixth pillar and one which is very dear to the heart of the Holy Father, the one who dreams about a "Church which is poor and for the poor". *"Be close to the poor and to those in need, so as to touch in their flesh the wounded flesh of Jesus. Please, draw near to them!"* (Address of Pope Francis to CCR 2014). From the early years of Jesus Youth, regular visits to the poor and needy was common. Personal visits and visits as small groups were always part of the lifestyle of the movement.



How do we consciously reignite a deeper concern for the poor and ensure that there is a place for the poor and needy in the life of every committed Jesus Youth? And how do we do that while ensuring that we do not forget the words of Pope Benedict XVI:

Sometimes we tend, in fact, to reduce the term "charity" to solidarity or simply humanitarian aid. It is important, however, to remember that the greatest work of charity is evangelization, which is the "ministry of the word". There is no action more beneficial – and therefore more charitable – towards one's neighbour than to break the bread of the word of God, to share with him the Good News of the Gospel, to introduce him to a relationship with God. (*cf. Caritas in Veritate*, 8)

Forming Intentional Disciples in Parishes: Pope Francis envisions the parish as

... a community of communities, a sanctuary where the thirsty come to drink in the midst of their journey, and a centre of constant missionary outreach. We must admit, though, that the call to review and renew our parishes has not yet sufficed to

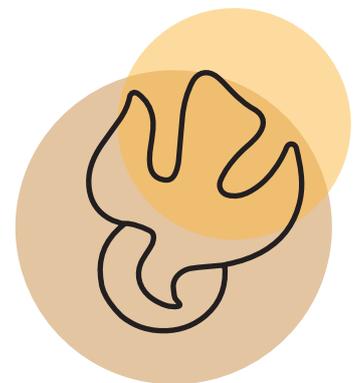
bring them nearer to people, to make them environments of living communion and participation, and to make them completely mission-oriented. (EG 28)

As a movement with the two wings of Faith Formation and Mission, I believe we will have a definite role in addressing the Holy Father's concern. Intentional Discipleship is all about *fostering a culture in which all Catholics consciously see themselves as disciples of Jesus Christ, living according to his will as apostles sent into the world to proclaim him to others*. We should envisage a definite role in the faith formation plans of parishes with a view to forming intentional disciples drawing from the rich experience of our movement.

There is definitely more!

It is indeed possible to say that the Jesus Youth movement was conceived by the Holy Spirit for renewing and catalysing the missionary work of the Church in these times. St. Pope John Paul II explains:

It is the Holy Spirit "who confirmed the hearts and minds of the disciples, who revealed the mysteries of the Gospel, who shed upon them the light of things divine. Strengthened by his gift, they did not fear either prisons or chains for the name of the Lord; indeed, they even trampled upon the powers and torments of the world, armed and strengthened by him... It is in fact he who raised up prophets in the Church, instructs teachers, guides tongues, works wonders and healings, accomplishes miracles, grants the discernment of spirits, assigns governance, inspires counsels, distributes and harmonizes every other charismatic gift. In this way he completes and perfects the Lord's Church everywhere and in all things. (*Veritatis Splendor* 111)



When we come to think of it, we are a beautiful example of the work of the Holy Spirit in this time and age!

We are living through a time of special grace – the grace of the Coral Jubilee! The use of the supernatural gifts of the Holy Spirit – what we generally call Charismatic gifts, should be 'the new normal' for every Jesus Youth. In a changing world, these supernatural gifts powerfully affirm our proclamation. Along with all the gifts of the Holy Spirit, we should, in the course of our everyday life, exercise the charismatic gifts of faith, prophecy, healing and miracles. The supernatural graces that flow from the exercise of these gifts will enrich the faith of both the person who proclaims as well as the listeners. Billy Graham, the world renowned Evangelical Christian leader once said,

I think it is a waste of time for us Christians to look for power we do not intend to use; for might in prayer, unless we pray; for strength to testify, without witnessing; for power unto holiness, without attempting to live a holy life; for grace to suffer, unless we take up the cross; for power in service, unless we serve. Someone has said, "God gives dying grace only to the dying".

Friends, we have been formed through many years of sacraments, training and fellowship, and now it is time for us to use the gifts boldly, proclaim Christ without fear and live our faith in communion. Let us proudly say with St. Paul, "*My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power, so that your faith might not rest on men's wisdom, but on God's power*" (1 Corinthians 2:4–5).

Patty Mansfield (one of the first witnesses of CCR) received a powerful prophecy from the Lord during the CCR Jubilee gathering where Pope Francis was also present:

Lift up your eyes and see that the fields are white for harvest. And if you would obey me, and if you would obey the prompting of my Spirit, you will yet see infinitely more than you can ask or imagine... but I need your obedience, I need your docility, I need your faith and you will yet see marvels that will astound you, infinitely more than you could ask or imagine for the glory of my name.

This is true in every sense – if we offer a radical obedience to His word, if we are docile to the work of the Holy Spirit within us, if we have absolute faith in Him, we will see marvels that will astound us, the unending signs and wonders of the Holy Spirit that await each one of us.

I have come across several men of God speaking out the same message to different communities these days: **“There is more!”**. I feel this is something that the Holy Spirit is speaking to our movement too. It is a call to step out and claim the immense power of the Holy Spirit at hand. We will begin to experience a greater hunger for more of the Lord in our movement and all those who are hungry will experience more of the Lord in their lives; more love for God and humanity, more power, more anointing, more joy, more of the burden of the Lord for the lost, more compassion towards the needy and the poor, more revelations from God about the needs of others, more conviction over sin, more faith in prayer, more conversions, more gifts, more healings and more deliverances. The Lord will also show us the immensity of our call – and we will be deeply convinced that there is more work to do, more to pray, more to discern, more to travel, more to preach, more to accompany, more to share, more to learn, more life to live... So let us not hesitate, but go past the threshold of the Jubilee year with the absolute confidence that we are going to see His wonders “infinitely more than we could ask for or imagine for the glory of His name!”



Prayer:

Father God, we thank you for the gift of Jesus Youth, which your Holy Spirit has raised up as a missionary movement in the Church. We are grateful for the countless blessings you have showered on us and on those people across the world who have been touched by the charism and life of the movement. We joyfully acknowledge your protection and providence, especially during these difficult times. We look forward in hope to your promise that you will guide us step by step. We hunger for more of you as we aspire to give more of ourselves to you and to those around us. May the gifts of your Holy Spirit enable us to powerfully proclaim and live our faith in your beloved Son. We make this prayer in the precious name of Jesus. Amen.

Mary, Queen of Apostles, pray that this Jubilee may be a time of deep renewal for us, so that like you, through our silence, words and gestures, we may always present Jesus to the world.

St. Francis of Assisi, pray for us.

Written by Manoj Sunny on behalf of Jesus Youth International Council.
E-mail: jyglobal@jesusyouth.org