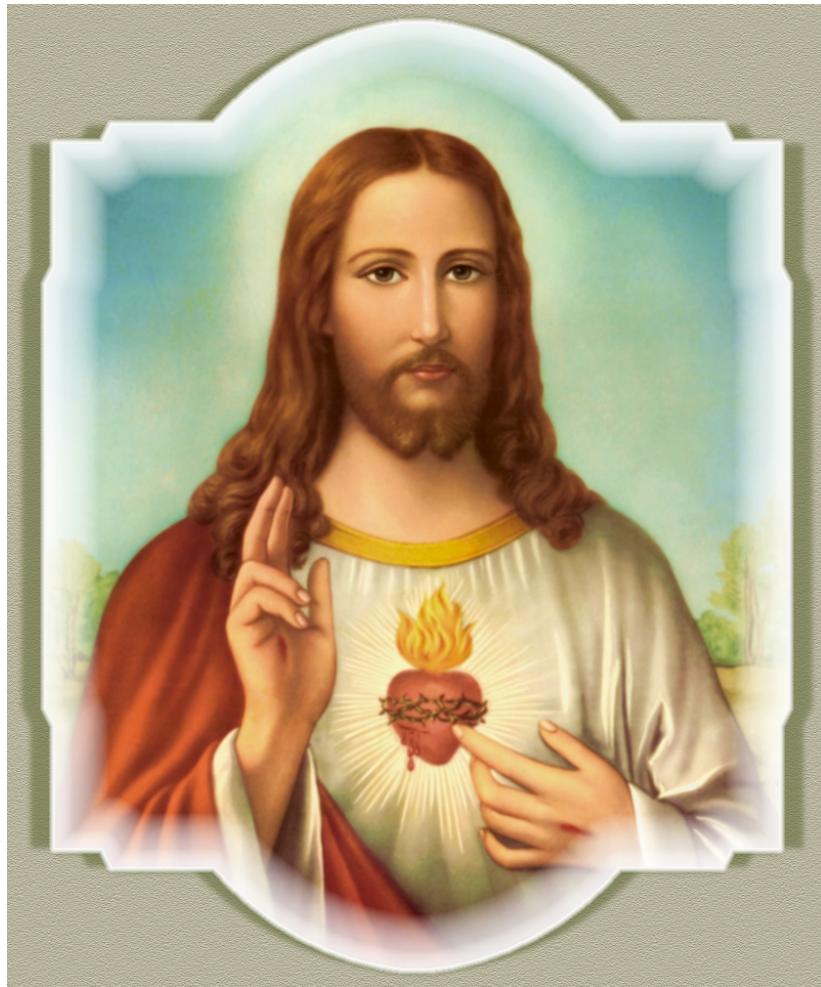


**the little servants of Christ The King prayer community
Sudbury, Ontario**

.... proclaiming the power of the Holy Spirit and a personal relationship with Jesus Christ

June 2018



Our Mission Statement: *"If we live by the truth and in love, we shall grow in all ways into Christ, who is the head by whom the whole body is fitted and joined together, every joint adding its own strength, for each separate part to work according to its function. So the body grows until it has built itself up, in love."* - Ephesians 4:15-16

Prayer Of Consecration To The Sacred Heart Of Jesus



Jesus, we know that you are merciful and that You have offered Your Heart for us. It is crowned with thorns and with our sins.

We know that You implore us constantly so that we do not go astray. Jesus, remember us when we are in sin.

By means of Your Heart make all men love one another. Make hate disappear from amongst men.

Show us Your Love. We all love you and want You to protect us with Your Shepherd's Heart and free us from every sin.

Jesus, enter into every heart! Knock, knock at the door of our heart. Be patient and never desist. We are still closed because we have not understood Your Love.

Knock continuously, O Good Jesus, make us open our hearts to You at least in the moment we remember Your Passion suffered for us. Amen

Dear Children, I am calling you today to the prayer of Consecration to Jesus, my dear Son, so that each of your hearts may be His. And then I am calling you to the Consecration of my Immaculate Heart.



Prayer to St. Anthony

Dear Saint Anthony,

Your prayers obtained miracles during your lifetime. You still seem to move at ease in the realm of minor and major miracles. Saint Anthony, Performer of Miracles, please obtain for me the blessings God holds in reserve for those who serve Him. Pray that I may be worthy of the promises my Lord Jesus attaches to confident prayer, (mention your special intentions)

Franciscan Mission Associates



Patience: Trusting in God's Providence

Patience is something I often admire in others. It is a virtue that is not natural or easy for me. I believe St. Therese struggled with it also. Patience allows grace, while impatience short-circuits Providence!

Among the great faith struggles in life is to admit and trust that God is really in charge of the whole universe – all of it and every detail. Because we don't understand how omnipresent and all-powerful God is, we can easily suspect that some things and situations slip through His hands. Or that other forces are working in the shadow lands outside God's gaze and Providence.

Therese's greatest teaching is "everything is grace!" It is grounded in Jesus' teaching: "I am always with you." Patience is believing that God is present and working in everything and everyone. Patience expresses that gift of faith by embracing every moment without judgment and with a listening heart. Patience understands that our life experience is the hidden place of revelation. That is why Carmelites stress a more contemplative approach to prayer: listening to life as the place where God comes to us in disguise.

Many of us struggle with patience because we secretly think we are god – that we can do things better, faster, more efficiently, or in ways that fit in with our plans and vision. We simply don't believe that God knows what He is doing, or is even present. Or that He can work through what we judge to be human mistakes and bad choices. We can be so impatient with imperfection in ourselves and others, even though it is where God most dwells and Divine Mercy works in us.

Impatience is basically arrogance – the arrogance of believing that I know better!

Our faith tradition reveals a God Who embraces everything – Who is present in a loving way and brings everyone and everything together. We believe that God has a big picture and plan, revealed in the Garden of Eden, that everyone and everything belongs and harmony is possible and will be achieved.

We also believe that God is eternal – always was and always will be here. God is beyond time, and we live in time. That is the crux of the problem. We want or expect things to be done in our time, according to our schedule or expectations. God has all eternity, and therefore the ability to see how things work out in the long run. We have only our present moment and limited vision.

St. Therese was a high-maintenance, sensitive child. She expected the best, and wanted it when she wanted it. While she doesn't talk so much about patience, she had to experience waiting, appreciating other's needs, the lack of instant gratification, and the presence to let things play themselves out. Basically, she had to learn to trust God, even when the plan wasn't obvious to her. She had to be present to people and things long enough to see Jesus working, emerging, and present, lest her petty judgment blind her.

I feel like a hypocrite writing about patience, because it is not a virtue I have or work at. I was born impatient – always rushing into the next moment – living into the future and not being so present to the present moment. As my mom said: "I was born two days early and never stopped trying to be ahead of things." Impatience permeates my being. People who work with or know me experience that I expect things to happen even as the words are coming out of my mouth. It is the great curse of my life – and causes me to be very judgemental of others and the slow, inefficient pace of life. I rush to the end product, without respecting the process of letting things build and happen. **Like I am playing god, instead of allowing God to be God and trust!**

I recall Therese's young life – how angry and distressed she got when Pauline was gone to the Carmel to become a nun. Her "mother abandonment" issues fired her and she went into an emotional tailspin for about eight months.

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She said nasty things because she needed and wanted Pauline, right now. What an emotional suffering because she demanded her need be satisfied right then. Amid the woundedness and suffering, she had to trust that Mary actually was smiling on her. Divine Providence was going to take care of her and never abandon her. Her healing by Our Lady of the Smile took a long time to evolve. Everyone's patience was tested, including Therese's.



THEN WE SEE IT again when Therese felt the call to become a Carmelite nun. Because she was sure it was from God, she thought it would be easy to enter Carmel. It became a divine obstacle course. So our determined young friend hounded the Mother Superior, who firmly told her "when she grew up and was old enough, if God willed, it might happen." Her dad arranged for her to see the Bishop (with her hair swept upward to look older) and the Bishop gave her that same line: "When she was older and if God willed." Of course, our spunky, wilful friend wanted to know why the Bishop did not make it happen.

Then the famous pilgrimage to Rome and the visit with the Pope. She was told to be quiet before Pope Leo XIII, impatient and determined Therese blurted out to the Pope her desire and asked him to make it happen. She was sure the Pope was closest to God and at the top of the ladder. Of course, she was devastated when the Pope echoed: "**If God wills!**" As she was dragged away. I believe her soul was screaming: "You can make it happen!"

So she had to wait until she was almost 16, because of other's doubts and worries about her and her maturity. She did get to enter a bit early – her faith persisted – and she never lost faith that God was calling her into Carmel, despite the pious obstacles and reservations of others. **Impatience can kill and destroy our spirit.** It did not shrink St. Therese. It humbled and emboldened her trust. Patience attains all that it strives for.

She saw it as a gift when she finally got to enter Carmel. And even if it wasn't exactly as she had romantically envisioned, Therese learned patience with the imperfections of Carmel and the nuns she was called to live with. She believed Jesus was there and in them. **Patience taught her "the little way!"**

Patience is the capacity of calm endurance – the tolerant understanding of people and situations that can cause suffering, distress, and disappointment. Patience is surrender to the truth that God is in charge and that God's Providence is good. Patience is a surrender of wilfulness to a willingness to go along with the flow of God's Providence. Patience is surrender to the powerlessness of life. **Patience is ultimately participating in the eternity of God** – the Divine Presence and Plan that make us bigger, rather than tyrannically shrinking everything to our needs, hopes, dreams, and timing.

In the Carmelite tradition of St. Therese, our models are Mary of Nazareth and the

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Prophet Elijah. Jesus' mom had to wait and watch Him unfold and slowly understand what God wanted of Him. I'm sure there were times when she wanted to push the process, like she did at the Wedding Feast of Cana. At his Passion and death, she surely asked God to intervene, yet had to surrender her son to the seemingly unimaginable. Elijah the Prophet called people back to faith in God, then was persecuted and pursued by Jezebel. In his panic and self-pity, he was looking for God everywhere in dramatic ways, but was told to be still, patient, and quiet until he could be present to the "**silent whisper**" that was God. Patience is at the heart of Presence. **We wait for the God already present**, but hidden in places our impatience overlooks.

I remember when I was recovering from spinal surgery, I was so impatient with the slow recovery – impatient suffering isolates and hardens hearts. Prayer seemed impossible because I felt abandoned. In desperation, I finally asked St. Therese how she got through her darkness and suffering. Hoping for some uplifting answer, I was disheartened when I heard her whisper: "**Trust God!**" That honestly angered me, as I screamed at her: "Look where you are and I'm here in bed unable to walk!" I froze her out with silent rage for weeks. Finally tired of being depressed, impatient, and helpless, I again asked her. Again the same gentle whisper: "**Trust God!**" "Don't you have anything else to say?" I cried out in surrender. It was a long process for me to physically heal, but even longer to learn the primary healing lesson that I was not the messiah who thought he could run the whole world. I had to reconcile with the fact that the world was moving on without me. Do you know how heavy is the burden of thinking you have to keep the world running!!? It was humbling and freeing – a real healing of my identity and soul. But only

patience allowed me to learn that lesson of love, freedom, and truth.

A great practice I am still learning and use in confession as a penance when people are working on impatience and judgment is : Every time I feel impatience surging in me and judgments hurling, stop. Don't act on the impatience or judgment. Breathe. Then pray: "Lord, help me understand what is going on in me that creates this angry impatience and rash judgment." **And then listen.** It is amazing what we learn and is revealed about us, instead of projecting it on others. God reveals what separates us from our truest self as God's beloved daughter or son.

Patience teaches us to be truly present to the reality of our life – the sacred place where God meets us and lives and works with us. **Patience** is about the sacrament of the present moment – living life without judgment with a listening openness and hope that believes that the God-Who-Is is with us right here. Each moment, experience, and person is pregnant with divine possibilities – mysteries we are to plumb, learn from, and be sanctified by.

Yes, St. Therese was right: "To love you here on earth, Jesus, **I only have today!**" So why are we racing into tomorrow or judging by our expectations, rather than being present to where God has planted us? **Patience** attains all that it strives for – and that is usually the **God of Love!**



"Patience is surrender to the truth that God is in charge and that God's Providence is good."

CRUTCH FOR CRIPPLES



The best reason in the world for losing the faith is also the best reason in the world for keeping it.

The reason is all around us, especially in this century, “the Devil’s century,” as one of the Medjugorje children called it, the century that has seen our society slide further and further down the social garbage drain, taking individuals and families with it to multifaceted and accelerating disasters: divorce, drugs, sodomy, AIDS, infidelity (both sexual and ecclesiastical), violence, homelessness, defeminisation, demasculinization, you name it. “If there is a God, why are these terrible things happening?

This is the most frequently heard reason for abandoning the faith, especially when “these terrible things,” which we always knew were happening, force themselves upon us, up close, in our own friends or families or selves. The problem is as old as Job. Only the forms are new. We always knew this was a “vale of tears,” we just conveniently forgot it for a while, surrounded as we were with technological securities and progressivist, optimistic ideologies.

Life has terrible things in store for all of us: “premature” deaths, crippling accidents, betrayals, suicides, alcoholism, abortions, or perhaps just cold, controlled lovelessness, the tragedy of all: imperviousness to tragedy.

In this world, it is guaranteed that everyone’s heart will be broken somehow. In light of that fact of experience, there are two opposite ways of looking at the faith.

One can look at it either as theory or practice, abstractly or concretely; as a blueprint or as a life preserver. If you think of faith as a blueprint, a theory, then the terrible things that happen do not seem to fit neatly into the theory. They are like an extra piece in a jigsaw puzzle. Even though the “theory,” the doctrines of Christianity, include the proviso that “in this world you will have tribulation,” even though we are assured of this by Christ himself repeatedly, it is hard for us to really believe this sometimes, hard to let it sink in. If the all-powerful God who “has the whole world in his hands” is good and loving and kind, how could he let things go so terribly, terribly wrong? Perhaps the doctrine is not true after all. The experience certainly is – the experience of real evil – and doctrine must be tested by experience, mustn’t it, as a scientific theory must be tested by relevant data?

Instead of answering this classic “problem of evil” on its own ground, which is theoretical, I think it is better to shift the ground first before answering it. Not only because this column is about religion, not theology; relationship with God, not theory about God, but also because this is the most helpful way of looking at the Christian faith: as a

CRUTCH FOR CRIPPLES

practical life preserver. Jesus was not a professor but a Saviour. He came fundamentally not to preach but to die. God gave us his word Jesus Christ, not as a puzzle for scholars but as an ark for sailors.

Oh, we could easily answer the problem on the theoretical level. We could point out that the experience of the “theory” of evil does not contradict the Christian teaching, but it contradicts another teaching, a Pollyanna religion, derived not from the Bible or the church but from pop psychology or human expectations; a religion with a heaven but no hell, a real good but no evil, a creation but no fall, a Sermon on the Mount but no Calvary. But it is a stronger answer to say that the faith is not a hypothesis at all. It is more like a crutch. People used to accuse religion of being a “crutch.” Well, that is exactly what it is. What is more necessary for a cripple than a crutch? And if you don’t think you are a cripple, you must have been on a long vacation from the real world for the last few decades.

Walker Percy asked why he became a Catholic, he replied: “What else is there?” Chesterton replied, to the same question: “To get my sins forgiven.” Once we realize that we are drowning, we do not complain if the ark of salvation has a lot of smells from the animal stalls. There are few atheists on deathbeds, and those few are life’s true fools.

It is when you are dying that the faith reveals its true beauty and power, and even its truth. The same is true of the little dyings that we are becoming more and more familiar with lately. What do you tell the dying if all you believe in is “peace and justice” or “brotherhood” or “caring and sharing?”

What does modern wisdom say to the dying? “Have a nice day”? What does the pop psychologist say to the dying? “I’m okay, you’re okay”? What does the liberal theologian say to the dying? “Be up-to-date”?

It is well known that “the blood of the martyrs is the seed of the church,” that the church has always thrived under persecution and languished under prosperity. That is why she is far stronger in the Third World than in the First; in China and Africa and Lithuania than in England and America and Sweden and Holland. **The same is true of individuals. We realize how strong is the power of the cross to save when we realize how strong is the power of the cross to make us suffer.**

If you are suffering right now, then this fits perfectly with what God predicted, with his perfect plan to sculpt your soul and save your world. Don’t let this puzzle you or surprise you. Here is what the first pope said to you: “Beloved, do not be surprised at the fiery ordeal that comes upon you to prove you, as though something strange were happening to you. But rejoice in so far as you share Christ’s sufferings, that you may also rejoice and be glad when his glory is revealed” (1Pet.4:12-13). Suffering is an investment in the Bank of Eternal Joy.

If you are not suffering right now, remember and pray regularly for those who are, especially those you know by name. For “more things are wrought by prayer than this world dreams of.” The martyrs’ strength was supported by the faithful’s prayers. And when it comes your turn, those prayers will support you too!

- By: Peter Kreeft

June Birthdays



- 2 - Anne Hubert
- 4 - Irene Goode
- 5 - Bernie Morris
Jean Murphy
- 7 - Tina Oliveira
- 9 - Laurette Michel
- 10 - Norm Décosse
Elide Pen
Emily Rancourt
- 11 - Emile Vautour
- 12 - Barry MacLeod
- 13 - Rachel Cardinal
Hortense Labine
Joan Watier
- 17 - Ann Dalle Vedove
Aline Prévost
- 21 - Kim Monaghan
- 22 - Inez Germain
- 26 - Jenny MacDonald
- 28 - Jeannine Desormeaux
Madeleine Lamore
- 30 - Dorine Brown

*Happy Birthday
and
God's Blessings*



- Lillian Coutu – June 16, 2001
- Rose Chesser – June 25, 1977
- Isabel Goetz – June 20, 1980
- Fr. Robert Moore – June 1, 1991
- Emily Rogue – June 24, 1995
- Frank Kolosky – June 18, 1996
- Fr. John Kaptein – June 3, 2001
- Linda Lisette Ethier – June 21, 1998
- Zana Marie Cruikshank (Yawney)
– June 10, 2006
- Jerry Nadeau – June 25, 2009
- Alfred Joseph Ricciuto
– June 10, 2011
- Lionel Joseph Laframboise
– June 10, 2011
- Anita Lillian Mazerolle
– June 11, 2011
- Jeannine Martel – June 16, 2011
- Fern Forget – June 10, 2014
- Donna Lafleur – June 13, 2014
- Alice Lorraine Bolduc
– June 23, 2014
- Flora Lucille Cranston
– June 9, 2015
- Lucille Levesque – June 27, 2015
- Anne MacDonald – June 23, 2016
- Elsie Castellan – June 24, 2016
- Ann Choquette – June 25, 2016
- Rejean Belanger – June 26, 2016

*Eternal rest grant unto them, O Lord
and let perpetual light shine upon them.
May their souls and the souls of all the faithful
departed, through the mercy of God,
rest in peace. Amen.*

*"No one can grow if he does not accept his smallness."
– Pope Francis*

Prayer Group Community Notes & News

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**Dear members of
the little servants
of Christ The King
prayer community:**

- ◎ Ken Naples had heart surgery on May 8th and all went well. He is going home today where he will convalesce for 6 weeks. Thank you for all your prayers, and continue to pray for his complete recovery.
- ◎ Nicla Donnelly has had knee replacement surgery and is now at the Daffodil Centre for rehab. We pray for a speedy and complication-free recovery.
- ◎ Gerry Shannon had a bad fall in her home and broke her shoulder. She is in the hospital and is receiving treatment for her injury. Please pray that she recovers quickly.
- ◎ I have been absent from the Thursday prayer meetings lately. I did attend the Lenten Mission and ordered a copy of the written notes of the wonderful teachings of Father Patrick. I also received a phone message advising that my copy is waiting at the church for me to pick up. I just wanted to let you know that I have not forgotten about the notes and I will pick up my copy and, of course, pay for them.

– Theresa Matheson

It is with sadness to inform you, that a friend and long time member of our prayer community has passed away. I am providing a copy of his obituary below. Our deepest condolences to his wife and family at this time. May he rest in peace.



In loving Memory of **Egene Joseph "Gene" Liciotti** 83 years Sunday, May 6th, 2018 at Health Sciences North, Sudbury. A devout Roman Catholic, Gene attended Our Lady of Hope Parish. He volunteered as Eucharistic Minister and was Father Larry's right-hand man. He would often be found reciting the rosary before morning Mass and regularly attended the Adoration Chapel at Our Lady of Hope. He had a strong devotion to the Virgin Mary. Gene was the strongest and kindness man with a big heart.

Prayer Group Community Notes & News

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A great birthday party was held in Espanola on Sunday evening, May 6th for Father Raymond Akor on his 40th birthday. Over 200 people attended – a sell out for this event held at the Legion Hall which was filled to capacity with a long waiting list. The meal was excellent and the atmosphere was electric. A slide presentation of over 300 photos was shown while we ate our meal. Father Raymond was certainly a busy person making contact with everyone he loves, and is loved by them in return. It was a great evening! Love like you've never been hurt. Sing like nobody's listening. Live like it's heaven on earth. Dance, like nobody's watching. **Happy Birthday, Father Raymond!**

Book Review – ON THE CALL TO HOLINESS IN TODAY'S WORLD – BY: POPE FRANCIS

Pope Francis states: "We are frequently tempted to think that holiness is only for those who can withdraw from ordinary affairs to spend much time in prayer. That is not the case. We are called to be holy by living our lives with love and by bearing witness in everything we do, wherever we find ourselves."

In his third apostolic exhortation, Pope Francis presents the universal call to live holy lives with a new, fresh approach. We are encouraged to strive for and achieve holiness in our everyday lives. As we actively live out holiness day by day, we not only draw closer to The Lord ourselves, but become participants in bringing others to Christ. This book is excellent. An easy read provoking much thought. **THIS IS A MUST READ.**

ISBN:978-1-68192-329-1 (Inventory no. T1999) Our Sunday Visitor Publishing Division

Copies of the book are on order and will be available in the book store in the near future.

ACT OF CONSECRATION TO THE HOLY SPIRIT

On my knees before the great multitude of heavenly witnesses, I offer myself, soul and body to You, Eternal Spirit of God. I adore the brightness of Your purity, the unerring keenness of Your justice and the might of Your love. You are the Strength and Light of my soul. In You I live and move and am. I desire never to grieve You by unfaithfulness to grace and I pray with all my heart to be kept from the smallest sin against You. Mercifully guard my every thought and grant that I may always watch for Your light and listen to Your voice and follow Your gracious inspirations. I cling to You and give myself to You and ask You, by Your compassion to watch over me in my weakness. Holding the pierced Feet of Jesus and looking at His Five Wounds and trusting in His Precious Blood and adoring His opened Side and stricken Heart, I implore You, Adorable Spirit, Helper of my infirmity, to keep me in Your grace that I may never sin against You. Give me grace, O Holy Spirit, Spirit of the Father and the Son to say to You always and everywhere, "Speak Lord for Your servant heareth." Amen.

Prayer Group Community Notes & News

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**Dear members of
the little servants of Christ The King prayer community:**

Beloved in the Lord, Jesus Christ:

Hope you are all fine. It has been a long time that you have not heard from me. Though I was very busy with pastoral work, visitations to villages, I also have to oversee the ongoing school classroom buildings construction and farming infrastructures setting. This is the period of the celebrations of the sacrament of confirmation in various villages where the candidates await with great joy to receive from my hand the spiritual gifts of the Holy Spirit. I started the tour a week ago, and I have yet confirmed 1018 candidates. Despite all these busy schedules, I never forget you. You are present in my heart and in my daily prayers. The work on the ground is too demanding and exigent, with the little qualified and responsible people I have on hand to help to direct and control the works. The work continues unceasingly with lots of energy consumed. However with my strong faith in God and the joy, the enthusiasm and the love to serve the Church surpasses the fatigue, and as well keeps me going to do something for the benefit of the poor population who need our help. May I seize this opportunity to express my profound and high appreciation to you all for your efforts to help me carry this complex but noble mission. Here are some photos to give you an idea about all that is going on. I am planning to visit the country of my heart this coming summer. Let us keep the fever of faith and the missionary ardour and let the Spirit of Jesus fill our lives with abundant divine graces for the service of the Church in Africa and everywhere. Wish you a blessed celebration of the Ascension of The Lord.

Bishop Francois G. Gnonhossou, SMA – BP: 106 Diocese of Dassa-Zoume, REP. of Benin



Prayer Group Community Notes & News

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Let Go and Let God

Terry Shannon asked me to write about my healing. Although I had done this in some details in one of the monthly issues last year, I shall make a few brief comments here. I find it amazing that over two years ago, I was diagnosed with terminal cancer. I am still alive in spite of the fact I was told I had only three months to live. The Lord is good and I am reminded of some biblical verses that sustained me throughout the most aggressive chemotherapy I had to go through: Psalm 46:10; Isaiah 55:12; Exo: 13:3, 19-20; Psalm 27; Psalm 119: 8; especially Prov: 3:1-6. 11.

I honestly believe that, what brought about my miracle, was seeking God's face through this ordeal "Be still and know that I am God" (Psalm 46: 10); "**Incline your ear, and come to Me. Hear, and your soul shall live**" (Isaiah 55:3). These were, to me, an enticing invitation from God to lay down my cares, my fears, my life to Him and to relax in His healing Presence, trusting in His strength. Cease striving: let go and let God, submit. I did learn to hide in the palm of His Hand. It was safe and secure, and it allowed me to peacefully go through it all. Let go and let God! There, in the hallow of His mighty Hand, I received the assurance that He was in control. I increasingly got to believe that staying in the Word of the Lord gave me tremendous reasons to trust that He is in control.

The Bible was always on my table, I read it anytime I needed it, be it during the day or the night. I had the luxury of a private room due to the health hazard of the treatment and this allowed me to turn the lights on at anytime of the day or night and to raise my eyes from my momentary troubles on His eternal perspective: He is enough. All the above verses and more, kept me going: He is "**the same yesterday, today and forever**". (Hebrews 13:8)

Through it all, I believe that Isaiah 55:12 "**You will go out in joy and be led out with peace**" was the key that got me out of my bondage. This experience of God's presence is for the benefit of all of us and that is the reason why I am sharing this with you. We all need to encourage and to lift up one another. It is not possible to thank the Lord enough for all He has done for us. "**Let the hearts of those who seek the Lord, rejoice!**" (Psalm 105:3). Let go and let God! Praise the Lord!

– Submitted by Lorraine Sahadat



The Knights of Columbus Father Brian McKee Council 1387 is involved in Our Lady of Hope Church and annually supports financially the little servants of Christ The King. If you are not currently a member of the Knights of Columbus and you wish to be, contact Tony Sottile at 705-673-2854 or see him at our Thursday evening prayer meeting.



The Truth about Dying to Self



“Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit”
 (John 12:24)

Since setting out to follow the Lord, most of us have heard people say, “We have to die to ourselves,” or, “You’ve got to die to that.” There is often considerable truth in such statements because, as St. Paul said of himself, we are not yet perfect, though we are pressing on steadfastly toward that goal.

Our Lord clearly insisted that we must die to everything in the world system and in ourselves that rebels against the will of the Father: “He that loves his life shall lose it; and he that hates his life in this world shall keep it forever” (John 12:25). Realizing the great importance of Jesus’ words, St. Paul restated them in one of his letters, carefully explaining what the Lord meant and placing the emphasis where the Lord intended it to be: “Put to death therefore what is earthly in you: fornication, impurity, passion, evil desires, and covetousness, which is idolatry. Put them all away: anger, wrath, malice,

slander, and foul talk from your mouth. Do not lie to one another, seeing that you have put off the old nature with its practices and have put on the new nature, which is being renewed in knowledge after the image of its creator” (Col. 3:5, 8-10).

THE PROMISE OF LIFE

That is a singularly lucid explanation of Christian mortification: we put to death what is earthly in ourselves, that is to say, sinful inclinations and patterns of behaviour. Everything else we may enjoy—our family and friends, or talents, our work, nature, art, music, recreation, hobbies, the food on our table, and so on to the end of a very long list of God-given pleasures. Indeed, life and happiness are what the Lord calls us to Surrender and dying are important parts of Jesus’ teaching, but they are not the whole of it, nor the most vital part. Jesus insisted above all that God “is not God of the dead, but of the living” (Matt. 22:32).

Christians who go furthest into the mind and will of God bring back and account which tells of many dying but, nonetheless, emphasizes the promise of life. Describing her vision of a people filled with the Holy Spirit, a great medieval mystic, Mechthild of Magdeburg, wrote that “each member carries a staff: on one side of the staff is carved the crucifixion; on the other the ascension.” Great Christian teachers emphasize the Lord’s great resurrection theme, and so should we, for we too are filled with the Holy Spirit and know that the Spirit is the Lord and giver of life.

Although we have received the same Spirit that filled the saints of old with such great expectancy and happiness, we often emphasize dying to self as a sort of joyless renunciation and passivity in the face of evil. One common example of this is our misunderstanding of meekness, which

The Truth about Dying to Self

means submitting to God's will and looking to him for vindication but not self-destructive surrender to another person's wrongdoing. As a result of this mistake many people allow themselves to be crucified on the cross of someone else's sinfulness, tamely submitting to another's wrongdoing and thinking that by doing so they are dying to their own pride, resentment, and judgmentalism. This is unjust all around: to the victim, the victim's critic, and in many instances to the families and Christian community involved. When the Lord calls us to turn the other cheek and to take up our cross, he means that we should unfailingly offer our love to everyone, even the unrighteous, but he does not mean that we should suffer injustice without making an effort to correct the situation.

For example, if someone is behaving badly to me, I should not tell myself only that I must die to my worldly sensitivity. I should do something that will enable both of us to work toward a better relationship; for example, "You're hurting me. Because I want to have peace between us, I think that we should talk honestly about this situation before it gets worse." If the situation gets worse anyway, then I should seek the mind of the Lord by consulting a wise and reliable person.

FAULT-FINDING

Just as there are Christians who lose much of their inheritance by being too hard on themselves, so there are others who rob their brothers and sisters by constantly finding fault with them, relentlessly criticizing alleged worldliness, self-interest, and lack of commitment. Undoubtedly they have good intentions, and the weaknesses that they see are sometimes real. But this kind of criticism rarely has constructive results. Usually the effect is just the opposite: growing guilt, anxiety, and anger. If unchecked, this flow of

criticism can kill enthusiasm and eventually dismember a body of Christians.

Criticism is not admonition. Brotherly admonition warns or corrects the other person in a way that is helpful. Criticism is a destructive emphasis on the other person's faults; it is a kind of judgmentalism. We would do well to recall James's strong injunction against criticism: "Who are you that you judge your neighbour?"(4:12).

LIFE-GIVING ADVICE

There is another common way by which one person's misunderstanding of dying to self drains the life out of another's spirit and commitment. I refer here not to criticism but to the damaging advice that many Christians give to people who come to them for help in coping with a difficult situation. It could be, for example, a domestic problem caused by the amount of time a husband is giving to service in the prayer group or parish without the agreement and encouragement of his wife. All too often when the wife asks for an adjustment of priorities or simply compassionate understanding she will only be told that she hasn't died to herself.

Situations like this often call for adjustment, not more dying. We should be quick to assure the person feeling distressed-in this case, the wife-of the Lord's love and concern for her. The couple should be encouraged to discuss and deal with the problem. It could well be that the husband has overextended himself and needs to cut back on outside commitments. But even if the Lord really wants the husband spending so much time in service, we can be sure he also has a way to meet the wife's needs. He wants her to enjoy a happy, fruitful life. To tell her that is to renew her hope for herself and for the relationship. It is the kind of resurrection news that all of us sometimes need.

The Truth about Dying to Self

PREACHING WORDS OF LIFE

When Jesus said that we must be born again he chose these words deliberately because he wished us to know that he came to give us life and that if he spoke of dying it was dying into life. As messengers of the Lord's good news, shouldn't we follow his example and see that our words to each other and to the world are full of life and hope?

In our everyday activities we have an opportunity to sow the seeds of grace and bring in a rich harvest. To make the most of this opportunity, we should remember that people desperately hunger for life, specifically for love, meaning, and community. They have experienced enough death already. God gave us his Holy Spirit so that we can fill the emptiness within ourselves and others with life and purpose, with faith, hope, and love.

We should be determined to encourage God's people, letting them know how much he loves them and how much they have to live for. In a society where lack of self-esteem causes much illness and despair, we should not pass up any opportunity to stress the redemptive power of Jesus Christ and the incomparable privilege of being a Christian. Our teachings should bring souls to life. The time for pruning will come for everyone, but let it come when God wills.

At times the Lord does ask us to give up parts of our life, but only because he wishes to give us much more of his life. His demands are his means of changing us so that we are better able to receive his blessings. This is especially true in our relationships with other Christians. When Jesus calls us to die to ourselves by laying down our lives for our brothers and sisters, he calls them at the same time to lay down their lives for us so that we can supply each other's needs and lead fruitful lives together. And so the body grows, building itself up in love.

By: John Evans – New Covenant

God Is Love! The Heav'ns Are Telling

God is love! The heav'ns are telling.

God is love, let earth rejoice;
All creation singing, praising
And exulting with one voice.

God who laid the earth's foundation;
God who spread the heavens above;
God who breathes through all creation:
God is love, eternal love.

God is love, and love enfolds us,
All the world in one embrace:
With unfailing grasp God holds us,
Ev'ry child of ev'ry race.

And when human hearts are breaking
Under sorrow's iron rod,
Then we find that self-same aching
Deep within the heart of God.

God is love! With mercy boundless
God sustains all human life.
God's eternal loving kindness
Guides us through our earthly strife.
Sin and death and hell shall never
O'er us final triumph gain.
God is love, so love forever
O'er the universe must reign.

**Text: Timothy Rees, 1874-1939; alt.
From: Living with Christ – God Our Father**



Editor's note: As you read, pray about, and reflect on the words spoken to us through the Prophetic Ministry, what is the Lord saying to you personally? Space for your response follows each prophecy.

May 10, 2018

The Lord gave me a vision. It's the crucified Lord, and He's gazing down on us.

Oh My little ones, I pray, I love, I need you, not in the physical sense, I need you because you need Me, you need Me, My children. Will you worship Me? Will you fill Me with your love? Those who crucified Me did not know Me. They did not worship Me. They did not love Me. Oh My little ones, open your hearts, lift up your voices and praise Me. I love you My little ones. Give all to Me. I gave you all, I give you all, I want you to have all, all of Me. Let Me fill you with My love and My mercy. Praise Me, My little ones, praise Me because praise lifts up your voices, lifts up your hearts, lifts up your love, lifts up all the joy you have within you for Me. It pleases Me so much. I need you My little ones, to realize that I am the way. Oh My little lambs, come to Me and I will comfort you. Come to Me and I will heal you. Come to Me and I will save you, save you with My power of My precious blood. Let it pour upon you as you stand before Me. Oh My little ones, raise your voices and praise Me like you've never praised Me before. I don't need your praises, but I love them. Oh My little ones, let My light shine in your darkness, let the light that I give you shine in you for others. Be the light, be the beacon that I want you to be. Oh My little ones, praise Me. Oh My little ones, I love you, I love you with an everlasting love. I love you, My little ones, and I thank you so much for opening up your hearts and worshiping Me and praising Me. I love you My little ones, I love you.

Terry's comments:

Sometimes when we hear a word like that we become overwhelmed by what the Lord is asking all of us to be able to do. And we say to ourselves, 'Well, I'm doing that Lord, don't you see that I'm doing that? Am I not opening my heart? Am I not giving you praise? Am I not glorifying you? Am I not praying?' It's overwhelming at times when the Lord begs us to look at it in a new light, in a new way. And He's saying, yes I hear your praise, I hear your glory for Me, I hear you singing to me and giving praise to Me, but I need it from the very core of your being. Not from your head, really not from your heart, but from the very soul of your being. Just a simple little thing He's begging of us, just praise Me, love Me, give glory to Me, and that's what He's asking of us to do. It's not complicated, but it's the desire that has to be there to do it, and that's what He wants. He's instilling with us the desire, hunger for Him and when you hunger for Him, everything else falls into place.

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Jesus Christ Will Return to the Earth

WORDS FROM THE LORD – MAY, 2018

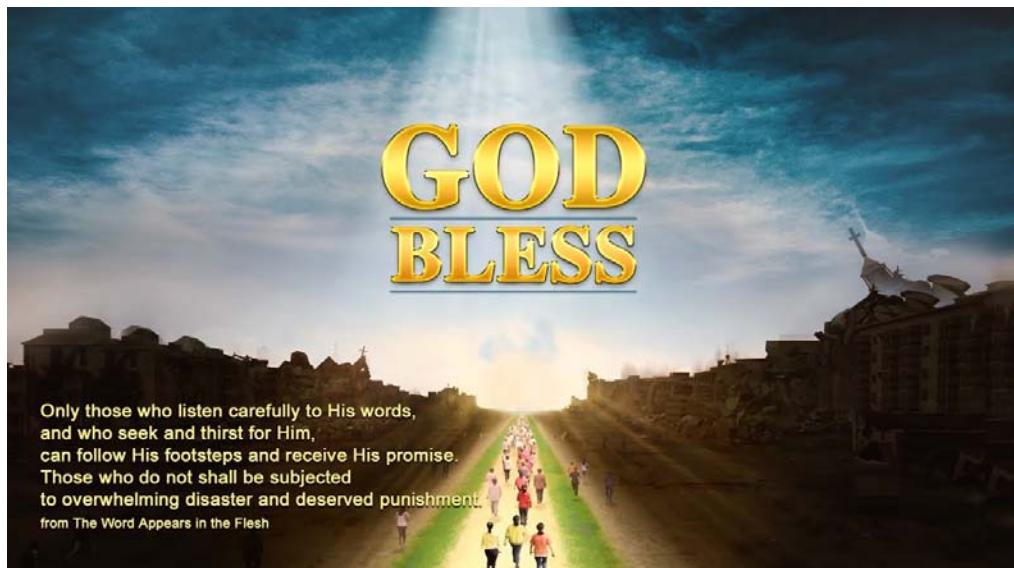
Editor's note: As you read, pray about, and reflect on the words spoken to us through the Prophetic Ministry, what is the Lord saying to you personally? Space for your response follows each prophecy.

May 17, 2018

Oh My little ones, are you truly ready and willing to accept all that I have for you? Are you willing to surrender and to let go everything, to give all to Me, to repent of your sins and to let them go, and let Me fill you with My fire, with My love, to fill you with joy, to fill you with the gifts that I have for you. Oh My little ones, open your hearts wide, surrender and let Me fill you. My little ones, open your hearts, surrender and I will fill you. Oh My little ones, open and surrender now and I will fill you with all that I have for you. I love you My little ones, I love you, I love you, I love you.



My beloved ones, I come to you in peace. I come with love. I come with mercy and I bring you joy. I bring you great joy because you are celebrating My Spirit. Ask My Spirit for all the gifts that you need. Of yourself you are nothing and you have nothing. It is I who dwell in you. It is I who give you the gifts that you have. It is I who sustains you. It is I who strengthens you. It is I who keeps you living. If I were for a moment take your breath away, you would no longer exist. Even the air that you breathe is a gift from Me. So My beloved, ask, be not afraid, be bold. Ask for the gifts of My Spirit and you shall receive them, but you must be bold and be willing to ask, ask and beg and I will give you all the graces, and all the favors, and all the gifts that you need. So be not afraid, but come to Me, come to Me in love. Come to Me in trust, believing and trusting Me that I will do it. Come My beloved, come. I desire to fill each and every one of you with My Spirit, with My love, with My joy and My peace. So ask, My beloved ones. I will give it to you. I am the giver of life, I am the giver of gifts, so speak up and ask for it because I am willing to give you. I love you with an everlasting love. I will never stop loving you. I am always faithful. Come, come and ask Me. I am here. I am listening.



July Birthdays

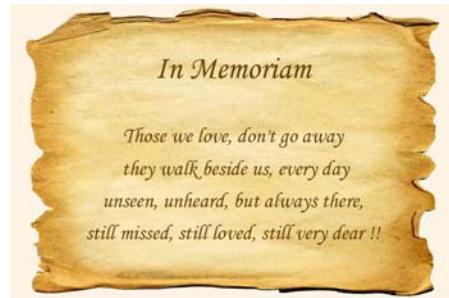


- 2 - Joyce Tovey
- 3 - Imelda Lahti
- 4 - Cécile Gervais
- 7 - Florianne Vezeau
- 9 - Nicole Forget Beauvais
- 10 - Ronald Beauvais
Catherine Cyr
Reg Folz
Patrick Muncaster
- 11 - Daniel Boisvert
- 12 - Gerry Lalancette
- 13 - Jacqueline Blais
Mary Orasi
- 14 - Daniel Soulliére
- 16 - Christine Charlton
Jason Hawes
Clifford Moulton
- 20 - Leona Martel
- 21 - Mary Blasutti
Serge Koffi
Margaret Reid
- 25 - Lorraine Sahadat
- 26 - Fernand Fex
- 27 - George Ayre
Bernadette Sammon
Viviane Sinan
- 30 - Aurel Michel

*Happy Birthday
and
God's Blessings*



*"God never tires of forgiving us;
we are the ones who tire of seeking His mercy."
— Pope Francis*



- Mary Ann Arnold – July 5, 2000
- Fr. Edward Clarke – July 16, 1992
- Mary Irene McKee – July 15, 1994
- Gertrude Noble – July 16, 1994
- Cecile Leona Belzile – July 21, 1994
- Gerard Griffin – July 14, 1995
- Sister Marie Therese Larivee
– July 22, 1998
- Fr. Anthony Sabas – July 25, 1982
- Fr. G. Sabas – July 25, 1982
- James Patrick Hickey
– July 10, 1996
- Stella Vagnini – July 13, 2001
- Rudy Martel – July 6, 2005
- Jerry Hoeg – July 24, 2005
- Ida Gobbo – July 4, 2006
- Jim Sprieter – July 1, 2008
- Mary Bartolucci – July 29, 2009
- Sister Louise Rioux – July 5, 2010
- Pauline Knapp – July 7, 2014
- Alfreda Belisle – July 25, 2015

*Eternal rest grant unto them, O Lord
and let perpetual light shine upon them.
May their souls and the souls of all the faithful
departed, through the mercy of God,
rest in peace. Amen.*

The power of saying “I love you”



Are any words more heavily charged than these three?

We love because He first loved us
– 1 John 4:19

My then 4-year-old came stumbling into my room that morning as I was swinging my legs over the edge of my bed, raising myself to a seated position. My husband and I both said hello to him but this still-groggy boy couldn't say a word. He came right over to me, planted his head on my lap and wrapped his arms around my legs and hugged them fiercely. "Thanks for that hug!" I tell my boy. Now wide awake he looked up at me with the widest smile and announced warmly: "I love you, too!"

He'd often do that: say "I love you, too" to my husband or me when we hadn't said "I love you" first. Sometimes he'd say it in response to kindnesses, compliments, but often just because he was happy.

I find it so wonderfully bold, so full of his child-like confidence that he knows his mom and dad love him without our saying so. Our presence assures him we love him, our hugs and our smiles say the same thing. He knows his relationship to us is rooted in our love for him.

So he responds to our affections just the same as if we had said the words "I love you." I am enchanted by this. I realize it's probably partly due to the fact that he was delayed with his speech and, at four, was still trying to figure out the rules or conventions of language, but it

was so refreshing and still makes my heart burst to recall those times.

Are any three words more heavily charged than "I love you"? They do more than acknowledge that I will your good. They affirm that you have a place in my heart; that I delight in you; that you are a part of me; that you have some power over me. They say I want to give you the gift of myself. They confess that your acceptance or rejection of me can build me up or tear me down. They admit my vulnerability. They promise: "I will forgive whatever wrong you cause me, because for you I am willing to be wounded, I am willing to suffer." They beg the response: "Yes, I love you, too!"

It's gotten me thinking about how we approach Our Father. Saint Thérèse spoke so much of childlike faith; she knew that God loved her without question, much like my boy takes it for granted that we love him. I can imagine the Little Flower whispering "I love you, too!" to her heavenly Father in response to a beautiful sunrise, a sweet-smelling rose, or any heart-stirring grace.

God made us to love us, to delight in us, desiring for us to freely choose to love Him in return. And He made us to love Him through those around us, and to love those around us through Him, and to let ourselves be loved by Him through them and by them through Him.

I can feel His love when I'm kneeling in front of the monstrance, those wordless "I love you's" bouncing back and forth between my soul and Him, feeling pulled towards Him as if by a magnet.

I can feel His love in my children's unexpected showers of affection; in a chance glimpse of beauty; in the kindness of another. Every grace — and life is all grace — is God shouting "I love you." Let us tell Him boldly that we love Him, too.

Effective May 24th – New Times

6:00 p.m. Confessions - The Sacrament of Reconciliation

Msgr. Andre Tremblay

Book Store OPEN

6:15 p.m. The Rosary - The Luminous Mysteries

6:35 p.m. The Wild Goose Video Presentation

* An excellent teaching series by Father Dave Pivonka, Tor.

7:00 p.m. Praise and Worship - Excellent Music!

**7:45 p.m. Celebration of the Eucharist with
Laying on of Hands**

Next Newsletter – September, 2018

the little servants of Christ The King prayer community
Follow us on one or more of the following:



We still provide Mail Outs to those who prefer this method only.

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Official E-Mail Address Is:

ckprayergroup@bell.net



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now has a website!!

Please visit us at www.lsckpg.wordpress.com to find information
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Using an Internet Browser,

Type the following in the Search line:

You Tube the little servants of Christ the King Prayer Group

(You will see approximately 18 videos of Father Patrick's Homilies)

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