

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

November 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

Reflection On the Image On the Cover Page

The first picture associating our Mother of the Word Incarnate with purgatory is inspiring. Here, Mary's role, as our Lady of Mt. Carmel, was not only to give the Carmelites their perfect model of the interior life of prayer and contemplation to which they aspire, but also to inspire us, her sinful and sorrowful children to come to our Mother. At the cross, one of the last words of Jesus was to entrust his mother to John and as such to us all. This visibly showed His love for humanity. He knew that His sacrifice was sufficient for those who accepted Him, but He also knew of our weaknesses to build on this truth and so, he was confident that His mother would graciously be always there to protect, to help and to intercede for us. The joy and delight shared mutually by God and His redeemed people is emphasized effectively in Isaiah 61:10, "My soul shall be joyful in the Lord for He has clothed me with the garments of salvation. He has covered me with the robe of righteousness." The robe of righteousness is described as the wedding garments of the bridegroom and bride. However, this robe must be kept unsoiled in this life and forgiveness is always available for those who seek it. God requires of us to be holy as He is Holy. If not, we will need to be purified (the reason for the purgatory). Mary, in many of her apparitions, points us most securely to Christ. We know as her children, that all have a duty to join our Mother with interceding and/or praying for the poor souls in purgatory who cannot do anything more to restore themselves now that their time of grace has been ended by their timely death. We, who are still alive, must continue to "work out our salvation in fear and trembling. It is God, for His own loving purpose, who puts both the will and the action in you." (Philippians 2:15) and do all to keep our robe unsoiled.

The second picture, that of the priest offering the most precious body and blood of our dear Lord and Saviour Jesus Christ to Eternal Father, invite us to unite with the Masses said throughout the world. In the words of St. Gertrude the Great, we all, as priests and prophets, must offer "the Masses said throughout the world today, for all the Holy Souls in purgatory, for sinners everywhere, for sinners in the universal Church, those in my own home and within my family." This November, let us join with the Church to honour all saints known and unknown and to commemorate all the faithful departed.



Prayer To St. Gertrude the Great

*“Eternal Father,
I offer You the most precious blood
of thy Divine Son, Jesus,
in union with the Masses said
throughout the world today,
for all the Holy Souls in Purgatory,
for sinners everywhere,
for sinners in the universal Church,
for those in my own home,
and in my family. Amen.”*

20 Ways to Pray for the Holy Souls in Purgatory

“The devotion to the memory of the dead is one of the most beautiful expressions of the Catholic spirit.”

– Pope Saint John XXIII -

The month of November has been set apart by the Catholic Church to be dedicated in its entirety to the Holy Souls in Purgatory. November 2nd is particularly honoured to commemorate all souls departed. All Souls Day is sometimes called the Day of the Dead. During this month, we are invited to pray for the souls of the faithful, and especially for our departed loved ones, those we knew and will always remember, those whose memory is lost and for those who have no one else to pray for them.

The souls in purgatory, at the time of their death, still had attachment to sin; they had not totally died to sin and self. They had lived believing the good news of the Lord Jesus. They had not reject the Lord and Saviour and therefore, God in His mercy, allowed them to undergo the spiritual purification that their souls needed before entering fully in the Presence of our Holy Father. Nothing sinful can enter the Kingdom of God.

Souls in purgatory can no longer pray for themselves nor can they merit anything for themselves, and that is why they are called “poor”. The Father will look favourable on our prayers of intercession, since the poor souls in purgatory can only rely on others to pray and make sacrifices on their behalf. Prayers for the faithful departed please God. He makes use of our prayers to help purify these souls He loves. They are part of the Communion of Saints. They depend upon us to help ease their suffering and quickly advance them to join the saints in heaven. Let us generously support them by our prayers, fasting, and offering of Masses. We are all children of our beloved Father.

Here are some ideas for praying for these suffering (and often neglected) souls, especially during the month of November dedicated to their memory:

20 WAYS TO PRAY FOR THE HOLY SOULS IN PURGATORY

1. Pray the Novena to the Holy Souls.
2. Devoutly reading Sacred Scripture for at least one half hour.
3. Have Masses said for your departed loved ones, especially on the anniversary of his or her death.
4. Pray The Way Of The Cross for Souls in Purgatory.
5. Pray the special Holy Souls Rosary. After the Holy Sacrifice of the Mass, the Holy Rosary is the most powerful prayer.
6. Obtain indulgences: Indulgences reduce or cancel the temporal punishment that we incur through sin. There are many ways to obtain indulgences through pious actions, and we can apply their merits to the dead.

/...continued on page 4

20 Ways to Pray for the Holy Souls in Purgatory

7. Give alms: The giving of material assistance to the poor has always been considered a penance that can be offered for the Holy Souls. “For almsgiving saves from death and purges away every sin” (Tobit 12:9).
8. Pray the Divine Mercy Chaplet.
9. Prayer of St. Gertrude the Great: tradition holds that St. Gertrude was told that piously reciting this prayer releases 1,000 souls from purgatory.
10. Sprinkle holy water on the ground: St. John Macias, a great friend of those in purgatory, would often sprinkle holy water on the ground for the spiritual benefit of the suffering souls.
11. When passing by a cemetery, pray the short Eternal Rest prayer: “Eternal rest grant unto them, O Lord. And let the perpetual light shine upon them. And may the souls of all the faithful departed, through the mercy of God, rest in peace. Amen.”
12. Practice the tradition of praying the Eternal Rest prayer (above) before and after your meals as an easy way to pray for the holy souls daily.
13. Visit a cemetery: Pray over the graves of your departed loved ones, or visit a random graveyard and pray for those who may have no one to pray for them. Sprinkle holy water on their graves.
14. Eucharistic Adoration: make reparation to the Sacred Heart of Jesus for those in purgatory.
15. Sacrifices: practice acts of self-denial and offer these penances up for the poor souls.
16. Pray the Office of the Dead. You can find this in your volume of the Liturgy of the Hours or online.
17. Ask for the intercession of saints who were known to be great friends of the Holy Souls during their lifetime: St. Nicholas of Tolentino, St. Gertrude the Great, St. Catherine of Genoa, St. Padre Pio, St. Philip Neri, St. John Macías, St. Faustina Kowalska, St. Joseph, Our Lady and others.
18. Special prayers: Throughout your day, offer up short and spontaneous prayers for the holy souls. Consider buying purgatory books with more prayers and special devotions for the Holy Souls.
19. Repent, go to confession: Confessing your own sins makes your prayers for souls more effective.
20. Spread devotion to the Holy Souls: Make others aware of the great need these suffering souls have for our prayers.



WE MUST ALL GO THROUGH THE FIRE OF GOD'S LOVE

The souls in purgatory are those who, while on earth, had not fully sanctified themselves. Yes, they had lived and received the good news of the Lord Jesus; they had not rejected His great gift, but had taken lightly the truth about being a disciple. It meant to imitate Christ and accept our cross and suffering. Scott Hahn, in an article he wrote on Purgatory: Holy Fire says it well, “We don’t suffer because Christ’s sufferings weren’t enough. We suffer because Christ’s life must be reproduced in us. It is finished. It is accomplished, but it must be applied.” We must make restitution. He continues by writing, “The only way to make restitution is because the life of Christ through the Holy Spirit has been poured out in us so that through our sufferings, Christ’s glory can be reproduced in us”. Hebrews 5:8 says that Christ “though He was a Son, yet He learned obedience by the things which He suffered.” Why did He suffer? In Scott Hahn’s words, “He suffered so that His human nature could learn obedience and impart that human nature to us through the flesh and blood in the Eucharist, the body and blood of Christ. When we receive that human nature of the eternal Son of God and historic Son of Man, we are enabled to learn obedience through suffering.” Scriptures makes it evident in Hebrews 11:6, “Without faith, it is impossible to please Him; for he who comes to God must believe that He is a rewarder of those who diligently seek Him.” We are surrounded by a cloud of witnesses, the many saints we celebrate on All Saints Day. They had to lay aside the sins that so easily ensnared them. They had to suffer and run the race that was set before them. They had to fix their eyes and focus on Jesus, the eternal prize! The power of example was given by the Son of Man “who for the joy that was set before Him endured the cross, despising the shame and He sat down at the right hand of the throne of God.” (Hebrews 12:1-2) Yes, Jesus made it possible for us and it gave Him great joy. Without the author and finisher of our faith, none of us, on our own strength, could live a life of faith. Jesus made it

possible, because He had already finished the race. His loved ones, for whom He died, were now able to trust that the obstacles had been cleared for them to victoriously finish their race. We now have a Victorious and Compassionate High Priest (Hebrews 4:14-16) that cheers us on, to follow His way to heaven - the narrow way to reach our Father who loves us so much that He gave us His only Son (John 3:16). And like a good Father, He will discipline, for what son is there whom a father does not chasten? Hebrews 12:10, makes it clear, “It is for our profit that we may be partakers of His Holiness. Again Scott Hahn explains it well: “Our opportunity to merit is only on earth because here we can choose to suffer. In purgatory, we only accept it.

Paul had said it this way in Philippians 2:15, “we are to work out our salvation.” Souls in purgatory can no longer merit anything for themselves because they cannot pray for themselves. They must go through the fire of the Father’s LOVE before they are able to come into the presence of our Holy God. They must undergo a spiritual “purging”. Thanks be to our Almighty and Merciful God. He would not allow any to be lost due to the sacrifice of His dear Son, Jesus. “Father, I desire that they also whom You gave Me may be with Me where I am... I have declared to them Your name and will declare it that the love with which You loved Me may be in them and I in them.” (John 17:24, 26)



"YOU DID IT TO ME..."

(Matthew 25: 40)

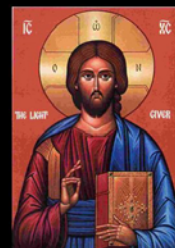
Paul says in Philippians 2:15 "Work OUT for your own salvation 'in fear and trembling.' It is God, for His own loving purpose, who puts both the will and the action into you." All we need to do is be faithful, to do good, to love tenderly, to be humble, and walk with the Lord (Micah 6:8). Look attentively, Paul did not say "work FOR your salvation". This is a done deal: we already are saved. We were all short of the grace of God, but it was made possible through Jesus Christ. It is now a joint effort by our Saviour and ourselves and it is part and parcel of the abundant life described in John 10: 10: "I have come so that they may have life and have it to the full."

At the end of our earthly life, it is apparent that we are not going to be asked how many times we have prayed, went to church, or give as an offering, etc. Jesus sits on the throne of His glory, and He told us in Matthew 25: 31-46, how He will judge the nations: "Come, you whom My Father has blessed, take for your heritage the kingdom prepared for you since the foundation of the world. For I was hungry and you gave ME food; I was thirsty and you gave ME drink; I was a stranger and you made ME welcome; naked and you clothed ME, sick and you visited ME, in prison and you came to see ME...I tell you solemnly, in so far as you did this to one of the least of these brothers of mine, **YOU DID IT TO ME.**"

Yes, "We shall all stand before the judgment seat of Christ. For it is written: "As I live, says the Lord, every knee shall bow to Me, and every tongue confess to God" (Romans 14: 10-11). We shall stand there not to determine our salvation if we already accepted Jesus as our Lord and Saviour (John 3:16), but to have our works examined for the purpose of rewards. Paul did say in 1 Corinthians 3:13-15: "each one's work will be clear; for the Day will declare it, because it will be revealed by fire; and the fire

will test each one's work which he has built on it. Earlier on, Paul had compared the church (the Body of Christ) to God's field and building: "For we are God's fellow workers; you are God's fields, you are God's building." (1 Corinthians 3: 5). He continued to tell the Corinthians that they must build on the only foundation there is, which is Christ Jesus. We all have to build on it either with gold, silver, and jewels or in wood, grass and straw..." Every day is another day of building our spiritual home, but whatever the material, the work of each builder is going to be clearly revealed when the day comes" (verse 13). Paul continued saying that the one who built with quality and solid material will come out purified and get his reward. It will clearly stand up and he will get his wages. However, if it is built with perishable it will not endure, it will burn down, he will be the loser, and though he is saved, will have to go through the fire to be purified. We are the temple of God, and it must remain pure, or holy. We have a choice! (heaven, purgatory, or total rejection of God, hell). Let us pray for the souls in purgatory, we must intercede for them, as they were called to give their account to the Holy, Merciful and Just God, our Father.

"Truly I tell you,
just as you did it
to one of the least of these
who are members of my family,
you did it to me."



Jesus of Nazareth

THE MAJOR IMPERATIVES WITHIN MATURE DISCIPLESHIP

In his autobiography, Morris West suggests that at a certain age our lives simplify and we need have only three phrases left in our spiritual vocabulary: Thank you! Thank you! Thank you! He is right, if we understand fully what is implied in living out gratitude. Gratitude is the ultimate virtue, undergirding everything else, even love. It is synonymous with holiness.

Gratitude not only defines sanctity, it also defines maturity. We are mature to the degree that we are grateful. But what brings us there? What makes for a deeper human maturity? I would like to suggest ten major demands that reside inside both human and Christian maturity:

1. Be willing to carry more and more of life's complexities with empathy: Few things in life, including our own hearts and motives, are black or white, either-or, simply good or simply bad. Maturity invites us to see, understand, and accept this complexity with empathy so that, like Jesus, we cry tears of understanding over our own troubled cities and our own complex hearts.

2. Transform jealousy, anger, bitterness and hatred rather than give them back in kind: Any pain or tension that we do not transform we will retransmit. In the face of jealousy, anger, bitterness, and hatred we must be like water purifiers, holding the poisons and toxins inside of us and giving back just the pure water, rather than being like electrical cords that simply pass on the energy that flows through them.

3. Let suffering soften rather than harden our souls: Suffering and humiliation find us all, in full measure, but how we respond to them, with forgiveness or bitterness, will determine the level of our maturity and the color of our person. This is perhaps our ultimate moral test: Will my humiliations soften or harden my soul?

4. Forgive: In the end there is only one condition for entering heaven (and living inside human community), namely, forgiveness. Perhaps the greatest struggle we have in the second-half of our lives is to forgive: forgive those who have hurt us, forgive ourselves for our own shortcomings, and forgive God for seemingly hanging us out unfairly to dry in this world. The greatest moral imperative of all is not to die with a bitter, unforgiving heart.

5. Live in gratitude: To be a saint is to be fuelled by gratitude, nothing more and nothing less. Let no one deceive you with the notion that a passion for truth, for church, or even for God can trump or bracket the non-negotiable imperative to be gracious always. Holiness is gratitude. Outside of gratitude we find ourselves doing many of the right things for the wrong reasons.

6. Bless more and curse less: We are mature when we define ourselves by what we are for rather than by what we are against and especially when, like Jesus, we are looking out at others and seeing them as blessed ("Blessed are you!") rather than as cursed ("Who do you think you are!"). The capacity to praise more than to criticize defines maturity.

THE MAJOR IMPERATIVES WITHIN MATURE DISCIPLESHIP

7. Live in an ever-greater transparency and honesty: We are as sick as our sickest secret, but we are also as healthy as we are honest. We need, as Martin Luther once put it, “to sin bravely and honestly”. Maturity does not mean that we are perfect or faultless, but that we are honest.

8. Pray both affectively and liturgically: The fuel we need to resource ourselves for gratitude and forgiveness does not lie in the strength of our own willpower, but in grace and community. We access that through prayer. We are mature to the degree that we open our own helplessness and invite in God’s strength and to the degree that we pray with others that the whole world will do the same thing.

9. Become ever-wider in your embrace: We grow in maturity to the degree that we define family (Who is my brother or sister?) in way that is ever-more ecumenical, interfaith, post-ideological, and non-discriminatory. We are mature only when we are compassionate as God is compassionate, namely, when our sun too shines those we like and those we do not. There comes a time when it is time to turn in our cherished moral placards for a basin and a towel.

10. Stand where you stand and let God protect you: In the end, we are all vulnerable, contingent, and helpless both to protect our loved ones and ourselves. We cannot guarantee life, safety, salvation, or forgiveness for ourselves or for those we love. Maturity depends upon accepting this with trust rather than anxiety. We can only do our best, whatever our place in life, wherever we stand, whatever our limits, whatever our shortcoming, and trust that this is enough, that if we die at our post, honest, doing our duty, God will do the rest.

God is a prodigiously-loving, fully-understanding, completely-empathic parent. We are mature and free of false anxiety to the degree that we grasp that and trust that truth.

Fr. Ron Rolheiser
MARCH 10, 2013

Fr. Ron Rolheiser was born in Macklin, Saskatchewan, in 1947, into a large family, to George and Matilda (Gartner) Rolheiser.

As a young child, Ron’s father George, along with his family, and other German-Russian families, immigrated from Saratov, Russia, and settled, as homesteaders, near the Alberta border where they established a community centered around St. Donatus Church in Cactus Lake, Saskatchewan. Ron’s mother Matilda was from a family of homesteaders in a nearby area. After meeting George at a parish picnic, they married, acquired a farm, near Cactus Lake, within 4 miles of the original Rolheiser homestead.

Fr. Ron frequently writes about the influence his parents had on him. “[My mother] complemented my father perfectly. Their affection and respect for each other was what, perhaps more than anything else, gave us, their children, an inchoate sense of safety, stability, and faith. My father was the moral compass, she was the heart; but they could reverse those roles and she could offer the moral challenge while he provided the sensitivity. Either way, they did it together and by the time they died, leaving behind a family that felt too young to be on its own, they had given us what they needed to, all the basic tools to build our own lives and to live with some buoyancy and joy.”

Both parents died young, in their early sixties, within three months of each other.

HOLY, HOLY, HOLY is the LORD God of HOSTS (Isaiah 6:3)

The consistent response from anyone encountering the Holiness of God is to worship, to bow down, to confess his sins, and to submit. When Isaiah witnessed the vision of God sitting high on the throne of glory and heard the angelic choir wholeheartedly singing "HOLY", it filled him with fear: "Woe to me, I am a dead man" (Isaiah 6:5). Caught up in this experience, Isaiah confessed his sinfulness, worshipped and was wonderfully cleansed and commissioned to go. Isaiah was a changed man; he was transformed.

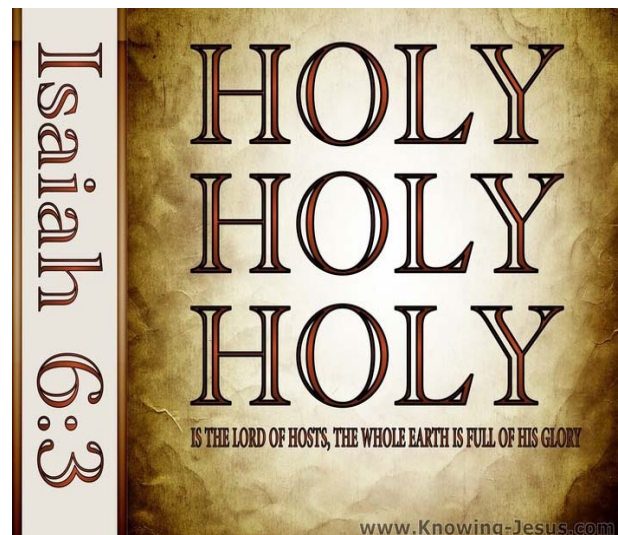
There is a connection between the witnessing of God's holiness and the act of worship that grows from the encountering of God in His Majesty. Job expressed it well: "I had heard of You...but now my eye sees You. Therefore, I abhor myself and repent in dust and ashes (Job 42:5-6). David in Psalm 89:7 said it in a similar way: "God is greatly to be feared in the assembly of the saints and to be held in reverence by all those around Him". This fear of the Lord is nothing else but a great awe and reverence, that can only be expressed by realizing the hard truth about ourselves. "We have all sinned and fallen short of the glory of God" (Romans 3:23). The effect is usually a radical transformation of life. Moses, Elijah, Paul, John are a few of many biblical men who experienced God's Holiness, were all transformed dramatically, by offering their bodies a living sacrifice, holy and acceptable to God. (Romans 12:1)

God Himself, sheltered Moses from His Holiness and permitted His friend to see but the back of His glory (Exodus 33: 18-23). Yet, the experience of the Holy was so powerful, it transformed Moses. It left an aura on his countenance that made his face shine, it had to be veiled (Ex. 34:29-30). Elijah had seen God in all His power (1 King 18:30-40). Nevertheless, his soul fainted within him by his fear of Jezebel. As he entrusted his care to God, he too was transformed by God's Holiness but, this time, in the stillness of the

Voice. He went back to anoint God's chosen ones (1 King 19:11-18). Paul, on the other hand, was temporarily blinded after seeing the glorified light of God's holiness and hearing a voice saying "Why are you persecuting Me" (Acts 9:3-4). He too, confessed his sins and was transformed from a brutal murderer to the greatest of the apostles. Lastly, see John who also fell like a dead man after experiencing the Holiness of his true friend Jesus (Rev.1:17). He wrote about the End Time, unveiling Jesus in His role as the coming KING (Rev. 1: 4-9).

Experiencing God's Holiness radically transforms. It restores, conforms, transforms us. "Consecrate yourselves therefore and be holy, for I AM the Lord your God...who sanctifies you" (Leviticus 20:7-8). Be faithful: choose to separate from sin, consecrate ourselves to God, allow Him to transform us to the image of Christ and serve Him with all our heart. It is the only way to exchange our sinful nature for Christ's righteousness. We must come to an understanding and realize that "We are the Temple of God and the Spirit of God is living in us" (1 Cor. 3:16).

We too are called to holiness. "Holiness is all He wants from us." (One of our Thursday night hymns).



Illness of the Body and the Soul



Faith teaches us that human life, body and soul, is sacred. No wonder, then, that All Souls' Day Mass brings out nearly a church-full! They come, yes, to remember the Departed – while looking to their own life in this world and the next.

There are times, however, when the sacredness of body and soul takes a back seat. For body and soul health care get a little lop-sided. Thousands of people have begun to take very good care of the body. **But how often do we stop and evaluate the good health of our souls?** The autumn season is prime time to do just that.

The soul is more important – and lasting – in the body/soul human beings that the body is. For the soul never dies. The Catechism of the Catholic Church speaks plainly on this subject.

The Church teaches that every spiritual soul is created immediately by God – it is not “produced” by the parents – and also that it is immortal: it does not perish when it separates from the body at the final Resurrection.

The soul, once created by God, lives for all eternity. Which means, you will be “you” for all eternity. So the kind of “you” which you are through your pilgrimage on earth is the person you will be for all eternity – even when united again at the final Resurrection.

The soul, once created by God, lives for all eternity – even when united again at the final Resurrection.

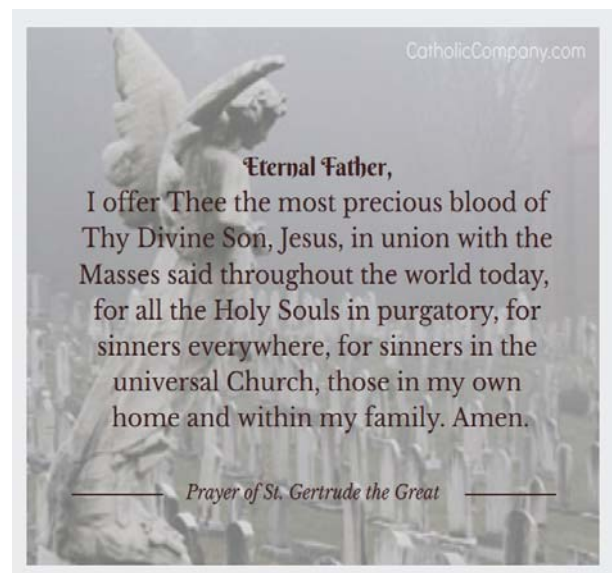
Happily, we can find a number of remedies to help us check up on our spiritual life – remedies that will help both body and soul to grow and mature.

God instituted the Sabbath specifically with the idea of rest. And not many of us get away from our must-do activities to **appreciate the healing powers of rest.**

Diocesan newspapers and parish bulletins list retreats and days of – recollection. See if attending any of these is possible for you.

On your own, schedule prayer and reflection time. Make it a definite block of time that allows you to keep your spiritual life pulsating and growing. It might just be a family “leaf peeping” weekend, with generous time to talk about our Lord and pray together. Or plan to take a half-hour for a First Friday's Exposition of the Blessed Sacrament.

And lastly, there is one old virtue that proves a boon to both body and soul – practicing patience, that ancient virtue which looks to the will of God to get us through the worst and best of our times.



A Primal Understanding of the Eucharist



Christian de Cherge, the Trappist Abbott who was martyred in Algeria in 1996, tells this story of his first communion. He grew up in a Roman Catholic family in France and on the day of his first communion he said to his mother: "I don't understand what I'm doing." She answered simply: "It's okay, you don't have to understand it now, later you will understand."

Jesus, no doubt, must have given his disciples the exact same advice at the Last Supper, at their first communion. When he offered them bread and said, "This is my body", and then offered them wine and said, "This is my blood", they would not have understood. There would have been considerable confusion and bewilderment: How are we supposed to understand this? What does it mean to eat someone's body and drink someone's blood? I suspect that in the face of their non-understanding, like Christian de Cherge's mother, Jesus would have also said: You don't have to understand it now, later you will understand.

Indeed in instituting the Eucharist at Last Supper, Jesus didn't ask his disciples to understand what they were doing, he only asked them to faithfully celebrate it until he returned. Their understanding of what they were doing in celebrating the Eucharist only developed as they grew in their faith. But initially, Jesus didn't ask for much of an understanding, nor did he give them much of an explanation for what he was celebrating with them. He simply asked them to eat his body and drink his blood. Jesus didn't give a theological discourse on the Eucharist at the Last Supper. He simply gave us a ritual and asked us to celebrate it regularly, irrespective of our intellectual understanding of it. One of his more-explicit explanations of the meaning of the Eucharist was his symbolic action of washing his disciples' feet.

Little has changed. We too aren't asked to fully or even adequately understand the Eucharist. Our faith only asks that we are faithful in participating in it. In fact, as is the case for all deep mysteries, there is no satisfactory, rational explanation of the Eucharist. Nobody, not a single theologian in the world, can to anyone's intellectual satisfaction, adequately lay out the phenomenology, psychology, or even spirituality of eating someone else's body and drinking his blood. How is this to be understood? The mind comes up short. We need instead to rely upon metaphors and icons and an inchoate, intuitive understanding. We can truly know this mystery, even as we can't fully understand it.

A Primal Understanding of the Eucharist

During my seminary and academic training, I took three major courses on the Eucharist. After all those lectures and books on the Eucharist, I concluded that I didn't understand the Eucharist and that I was happy enough with that because what those courses did teach me was how important it is that I celebrate and participate in the Eucharist. For all the intellectuality in those courses, their true value was that they ultimately said to me what Christian de Cherge's mother said to him on the day of his first communion: You don't have to understand now, later you will understand. Contained in that, of course, is the fact that there is something profound here that is worth understanding, but that it's too deep to be fully grasped right now.

Perhaps this can be helpful in our search for what to say to some of our own children and young people who no longer go to church and who tell us that the reason they don't go is that they don't find the Eucharist meaningful. We hear that lament all the time today: Why should go to church, it doesn't mean anything to me?" That objection is simply another way of saying what young Christian de Cherge said to his mother at his first communion: I don't understand this. Perhaps our answer then could be along the lines of the response of his mother: You don't have to understand now, later you will understand.

The British theologian, Ronald Knox, speaking about the Eucharist, submits this: We have never, he claims, as Christians, been truly faithful to Jesus, no matter our denomination. In the end, none of us have truly followed those

teachings which most characterize Jesus: We haven't turned the other cheek. We haven't forgiven our enemies. We haven't purified our thoughts. We haven't seen God in the poor. We haven't kept our hearts pure and free from the things of this world. But we have, he submits, been faithful in one very important way; we have kept the Eucharist going. The last thing Jesus asked us to do before he died was to keep celebrating the Eucharist. And that we've done, despite the fact that we have never really grasped rationally what in fact we are doing. But we've been faithful in doing it because we grasped the wisdom in what Christian de Cherge's mother to her son: You don't have to understand this; you just have to do it.

Fr. Ron Rolheiser June 8, 2015



I am the
Bread of Life

WORDS FROM THE LORD – OCTOBER, 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.

October 18, 2018

My beloved ones, I am so truly, truly, truly happy tonight. I just love your praises; they give Me so much joy. Do you really want to be My soldiers, to be truly soldiers of Christ? My little ones, that involves total surrender, surrender of all your cares, your worries, your joys, your hurts, your anger, your rage, everything. Surrender all to Me. Trust in Me, trust that I will fill you, fill you with the Holy Spirit, fill you like you have never been filled before. My little ones, I love you so much. Come, empty yourself, empty all before Me, before My cross, before where I gave all for you, lay all before Me. I will fill you with rejoicing, with laughter, with love, with peace. I will take all that you have and give you more. Let Me, My little ones, let Me truly, truly fill you. Do you really want to be My soldiers? Do you really want to do battle? It requires faith, it requires love, it requires mercy, it requires forgiveness, it requires repentance, it requires your true devotion to Me. My little ones, never fear. I am always with you. I will always be with you, I am here as I always have been. I am here and always will be. I am the alpha, the omega, I am the beginning and the end. I am who I am. I love you My little ones. Rejoice.

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October 25, 2018

My beloved children, do you really know what it is to be made as one? My Son did. Do you really know what it entails?

Oh My little ones, look deep, deep within your hearts, look deep within your soul. Do you want to become one? Are you willing to lay down everything, everything for the love of Me? Are you willing to be My soldiers? Are you willing to love everyone? Are you willing to bring everyone to Me? My little ones, look deep, look deep in your hearts. Surrender all to Me, let Me fill you, let Me give you the graces that you need. I know, I know that you are human and that you will sin, but I'm asking you right now My beloved children, to experience the joy of surrendering totally to Me. The world is in chaos, your families are in distress, your health suffers, your finances suffer, My churches are empty. Are you willing to become one? My little ones, I ask only that you surrender all to Me, that you let My Spirit fill you and let Me guide you, let Me lead you. My little ones, you have no idea what My love is for you. My Son knew and My Son knew that you would love **Me**. Oh My little ones, rejoice. Empty all now and let Me fill you. I have special gifts for each and every one of you. It is the gift of My love, of My mercy, of My compassion. I have the gifts of the Spirit for you. Rejoice My little ones and do not fear. I am always with you. I am the beginning and the end, the alpha and the omega. I am your Father. I am love.

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November Birthdays



- 3 - Nicla Donnelly
- 4 - Patrice Campeau
- 6 - Gerry Shannon
- 8 - Jeannette Laforge
- 10 - Rose Marie Dureau
Eddie Loyer
Debbie Monaghan
- 13 - Marie Persechino
- 14 - Gerry Bertrand
- 16 - Leo-Paul Groulx
Vikki Tinker
- 17 - Stella Hoeg
- 18 - Pauline Houle
- 19 - Concetta Matarazzo
- 25 - Avis Boyd
- 26 - Debra Poulin
- 29 - Henry Lupien
- 30 - Mary Mancini-Felhaber

*Happy Birthday
and
God's Blessings*



IN MEMORIAM

*We remember and pray for these members of our
community who have gone home to the Lord*

- Anita Lyons - November 4, 1984
- Fr. Clarence Murphy - November 17, 1984
- George Fleming - November 10, 1992
- Patricia Kolosky - November 5, 1993
- Darlene Swezey - November 26, 1993
- Fr. Brian McKee - November 15, 2000
- Aliana Violiono - November 23, 2002
- Fr. Patrick Moore - November 20, 2004
- Helen Healey - November 28, 2004
- Eli Roy - November 16, 2006
- Larry Cyr - November 19, 2006
- Ron D'Entremont - November 6, 2007
- Mary Claire O'Brien - November 24, 2007
- Marie-Anna Cecchetto - November 7, 2008
- Helen Kelly - November 9, 2008
- Peter Van Sprundel - November 21, 2009
- Helen Laliberte - November 30, 2009
- Marcel Lariviere - November 5, 2010
- Lise Gravelle-Rouleau - November 1, 2011
- Alex Plausini - November 8, 2011
- Lillian Cormier - November 15, 2011
- Lucille Levesque Bergeron - November 26, 2011
- Sr. Jeanne Castonguay, csj - November 26, 2011
- Perry D'Aoust - November 16, 2012
- Vac Coufal - November 27, 2012
- Elizabeth (Betty) Martin - November 3, 2013
- Lucienne Labre - November 18, 2013
- Alice Milks - November 20, 2014
- Margaret Maniwabi - November 21, 2014
- David Mahaffy - November 10, 2015
- Jean Fulin - November 26, 2015
- Elizabeth MacMillan - November 23, 2016
- Jeannette Laforge - November 21, 2017

*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.*



Our Cancer Ministry

Our Cancer Ministry under the mantle of the little servants of Christ The King prayer community began on September 28, 1998. Mrs. Denise Blais and Mrs. Jackie Giommi who are now called home by the Lord were the leaders of this ministry. Both women were cancer patients themselves who embraced their own illness with deep faith and courage. Through their illness, they were able to offer hope and consolation to other cancer patients.

Due to many requests for prayer, a list of the names of cancer patients has existed since the beginning of this ministry. To date we have over 7,468 names and it continues to grow. The names submitted are kept totally confidential in a very small font that no one can read and are never taken off the list. Thursday evening the names are placed at the altar of our Christ the King prayer evening at Our Lady of Hope church.

In August of 2018, we welcomed our two newest Cancer Ministry members, June Massicotte and Eileen McGuire. Over the years our group remains faithful to their commitment of prayer for all of those living with cancer, their caregivers and family members. Thursday evenings we meet in the chapel before the Tabernacle at Our Lady of Hope Church between 6:00 and 6:30 p.m. We invite anyone who would like to join us in prayer at that time to do so.

If you know of someone who has cancer and would like us to pray for them, simply write their name on a piece of paper and give it to one of the following members: Paulette Bean, June Massicotte, Eileen McGuire, Nicola Donnelly or Gerry Shannon.

All honour, praise and glory to God for His great mercy, compassion and love +

Greetings my brothers and sisters in the Lord:

For the past five years I have been taking mass stipends to Africa every end of the year, precisely to SMA Fathers in Nigeria or of Nigerian origin. These masses are given to priests who are working in primary evangelisation areas where the parishes are unable to take care of their priests.

This year, in December, I will be going to Nigeria. Once again I count on you to send mass intentions. The mass cards will be at the Prayer Group from November 1st to December 20th.

Thanks very much for all your support and remain blessed!

– Fr. Patrick Okenyi, sma

Advent Retreat at Villa Loyola

Theme: *Preparing for the Lord Within Ourselves*

This Advent retreat at Villa Loyola will be a time to prayerfully reflect on this peaceful season of our liturgical calendar and to ponder on questions like:

If we believe we are made in the image of God what difference does this make in our attitudes and lives? Can we allow ourselves to be more fully immersed in the true spirit of this Advent Season? If we believe we share Jesus' Good News by using the gifts that God gave us, what are the practical implications of this belief? How do the Advent and Christmas seasons help us appreciate God's desire that we share his love with others?

Dates: From Friday November 30 (7pm) to Sunday December 2 (1pm) 2018

Director: Fr. Trevor Scott, S.J.

Cost: \$220.00 live-in/\$130.00 commute

Registration: Call 705-522-3502 ext. 0 Monday to Friday or by email at loyola@isys.ca

Advent Evenings at Villa Loyola - Lectio divina sharing

Theme: *God, what must we do?*

Can we become as humble as the shepherds so that God's Light illuminates our heart and our world as we hear the angels sing: "Glory to God in the highest and on earth peace to all people of good will." John the Baptist can then guide us to the words of Jesus: "The time is fulfilled, the Kingdom of God is near. Repent and believe in the Good News!"

Wednesday evenings 6:30 pm to 8:30 pm

Dates: November 28, December 5, 12, 19, 2018

Director: Fr. Wim Dombret, S.J.

Cost: Free admission/Tax receipt provided for donations of \$20 or more

Registration: Call 705-522-3502 ext. 0 Monday to Friday or by email at loyola@isys.ca

Fr. Wim Dombret is a Jesuit from Belgium, Flanders. In 2003 he came to Québec City to complete his formation in spiritual guidance where he then assisted, for 10 years, in the formation of others. In the summer of 2018, he joined the team at Villa Loyola of Sudbury.

Advent Pre-Christmas Luncheon

These days \$20 doesn't get you much, but the little servants of Christ The King prayer community has once again managed to put together a wonderful Advent Pre-Christmas luncheon. It will be held on Saturday, December 1st at 11:30 a.m. at the Caruso Club (lower hall).

Anyone who has attended will be sure to testify that the food is scrumptious and the atmosphere electric. There will be a fantastic door prize that you will not want to miss out on.

You have until Thursday, November 29th to secure your ticket. A table is set up every Thursday evening at the prayer group in the vestibule of Our Lady of Hope Church for your convenience.

See you there!!

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.
Our official address is:
the little servants of Christ The King prayer community
1935 Paris Street
Box 21056
SUDBURY ON P3E 6G6



Official E-Mail Address Is:

ckprayergroup@bell.net



Visit us on Facebook

<https://www.facebook.com/LSCKPG/>



the little servants of Christ The King prayer community
now has a website!!

Please visit us at www.lsckpg.wordpress.com to find information about our prayer group, our meeting times and our upcoming events.



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)

<< STAY CONNECTED WITH US. WE WOULD LIKE TO HEAR FROM YOU. >>