

# The Lay Apostolate of the Returning King

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Autumn 2015 • Issue 37/38 • Special Edition

- **Abbey headquarters**
- **Imprimatur**
- **21 languages**
- **Over 600 hundred prayer groups internationally**

## We did it!

We are thankful to be drawn into the service of God's holy work. And we are thankful that on Tuesday, August 4<sup>th</sup>, 2015 Father Darragh took possession of the keys to the Abbey.

While this day was simply another day of service to us, it must be noted that this particular milestone took a lot of work and time.

This apostolate belongs to God. It is a gift to the Church and as such it will be protected. Our confidence in the ultimate safety of the apostolate comes from our belief that if God wants something, He will have it. And on August 4<sup>th</sup>, when Father Darragh took possession of the buildings at our new headquarters, it seemed to us, God had gotten his way!

Lay apostles, in terms of our place in the Church, be confident. We have petitioned for canonical status. Currently we have de-facto canonical status as a Private Association of the Faithful. We are proceeding along within the Church. We have an Imprimatur on our writings. We now have a headquarters. We feel certain that this apostolate has been created for life in the Church.

We are not asked to do the extraordinary. Rather, we are asked to let God do the extraordinary through us as we are living ordinary lives. That is our apostolate.



# *The Newsletter of the Lay Apostolate of the Returning King*

The Lay Apostolate of the Returning King is a new movement in the Catholic Church. We, lay people, seek to develop as co-responsible Catholics. As we become more aware of God's presence, accepting His love and healing, we are then able to bring His light and love to those around us. By allowing Jesus to love others through us, we call them back into the safety of the family of God. Jesus calls this a rescue mission for souls. It involves people accepting their call to both personal holiness and service in the Church.

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Most of the writings are available on our website for free download.

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24 August 2015

## **To whom it may concern:**

I wish to extend my warmest greetings to all pilgrims attending the World Meeting of Families and the Papal visit in Philadelphia, September 2015.

I am delighted that the Lay Apostolate of Jesus Christ the Returning King is represented at this wonderful event. This international apostolate has been a great blessing to many people throughout the world. Its founder, Anne, a lay apostle, is a Catholic in good standing in the Diocese of Kilmore. Fr. Darragh Connolly, a priest of Kilmore diocese, is Chaplain to the work of the apostolate.

This apostolate works in the Church with my blessing and at all times under obedience to me as the Local Ordinary.

Yours sincerely in Christ,



---

Leo O'Reilly  
Bishop of Kilmore.

# The Fountain

Taken from a talk by Anne, a lay apostle

**W**e might think about our apostolate as a fountain. We, lay apostles, together make up the water in the fountain. We are meant to hydrate the area in which we serve. The apostolate is not intended to draw anyone away from their duties, but to refresh and renew them in those duties.

Let us say that the bottom and largest part of the fountain is the Volumes. The Volumes, a great gift, provide the foundation for protecting the water, us, in the most broad way and generally, people of faith who read the Volumes find themselves in the pages of the Volumes. Something we read speaks to us and we say, yes, truly I need to transform. And so a new journey begins for the reader.

Let us each think back to our beginning days of becoming lay apostles. The Volumes consoled us and then gently instructed us and then by *Volume Ten*, we were being challenged, sent out in a certain way, conscripted really, and also encouraged. From *Volume Ten* we read,

**“Souls will return to Me and then they too will join the Rescue Mission. We will grow in number and in strength. All renewals begin this way and initially rest upon the courage of a few. Difficulties will come. You understand that the work you do for heaven is destined to save many. As such, it will draw resistance. But this mission is divine in origin and none will stand successfully against it.”**

The next tier of our fountain is found in the spiritual concepts of what we call The Big Books: *Climbing the Mountain*, *The Mist of Mercy*, *Serving in Clarity*, *Lessons in Love*, *Whispers from the Cross* and *Transforming Grace*. My goodness, can we remember when we first read about Heaven? That there are no separations and that heaven and earth work together, both in time and out of time? Or the truth that Purgatory is about accepting the sublime Truth about ourselves and the impact we had on others? Some people felt that this meant purgatory was too easy. But my friends, that is only if a person is thinking on the surface of things. Who can describe the pain of legitimate remorse when one is allowed to see the grave impact our negative thoughts, words and actions had on those around us? I can only pray that we will try very hard to do the hard work during our time on earth.

Through the big books we went deeper into the need for unity in the Church and we learned for the unity to occur, everyone must move, if only in his or her thoughts and minds. We learned about how to conduct ourselves as Christians and the bar was raised very high indeed in terms of our participation as lay people in the Catholic Church.

In *Transforming Grace* we learned to pray contemplatively, according to a prayer structure that is designed to reclaim our thoughts and stake out a safe pasture for Jesus Christ to communicate with us using our minds. In Joseph Peiper's book, *Leisure, the Basis of Culture*, he noted that every created child of God is entitled to ongoing communication with Him. I was struck by this because obviously I agree. But, given the plagues of our time, constant mental stimulation in the form of noise, violent entertainment and pornography, many of God's children are tormented by anxiety, intrusive thoughts and looping brain circuitry which literally makes people physically, emotionally and mentally sick. They fear that they are mentally ill or permanently damaged.

And so we have the third tier of our fountain which is the curriculum, the teaching programs. God sends us the instruction to offer teaching which can protect and recover our minds in the form of the truth about our brain's functioning and neuroplasticity, that is, the brain's ability to change and recover throughout life. People attending our weekends were 'healed' from anxiety, depression and ruminating and catastrophic thinking. And so their ability to communicate with God was increased and in some cases restored to them.

A holy lay apostle spends most of his or her time engaged with his own imperfection. Not in a narcissistic way but in a compassionate and interested way, in union with Jesus Christ, seeking to protect God's plan for love through self-awareness and sincere effort. We are all impoverished next to God's perfection. The poverty of our being should not dissuade us though, or discourage us one little bit because we “can do all things in God who is our strength”. God has given us holy science and knowledge to heal our brains and get them working in new, creative and holy ways. And if we are doing this hard work of becoming self-aware and understanding what we are capable of, both good *and* bad, we are an asset to the kingdom and God can get through us to others.

The contemplative prayer structure is important. Prayer is, I feel, our response to love. I have spoken many times about my admiration of the building of the Hoover Dam. The Hoover Dam enables an enormous amount of life-giving water to be piped out to very far



distances. (Note: This important teaching can be found on page 27 of this Newsletter). In the same way, because of the truth about the indwelling trinity, each of us can access heaven through prayer, and draw beautiful healing plans and instructions into the world from our prayer lives.

But in order for these plans to make it all the way from prayer into the world, the plans must traverse a perilous territory through our humanity (and all of our 'stuff'), safely out from us to the next person. We keep the pipeline (our humanity) clear and unrestricted by honestly facing the truth about ourselves and trying to heal.

We will advance into God's plan for us as an apostolate. We will continue to create a curriculum

which, modeled on *Pastores Dabo Vobis*, includes formation in human, academic, spiritual and pastoral formation for lay people. This curriculum will include the very best in psychology and neuroscience, it will include our beautiful spirituality, and it will be buttressed and validated through the Catechism of the Catholic Church and Holy Scripture. And this work will be based at our new headquarters.

My friends, you have our most sincere gratitude for making any part of this journey with us. As people, we certainly needed your support and we were not disappointed. God bless you and may God protect our work.





# The Work of the Abbey will be Faith Formation

Excerpts taken from the Monthly Talk January 2014 given by Anne, a lay apostle

**T**he Lord has made it clear that the work He wills at the abbey is faith formation. Given this, we began developing a program in earnest in September 2013. Our methodology includes elements of human development, spirituality and Scripture and Tradition.

I would like to offer a perspective on why Faith Formation is imperative today. I want to direct your attention to two important Church documents.

In the writings of Vatican II, we read in *Christifideles Laici* that the role of the laity needs to develop to the point where lay people become co-responsible or also responsible with clergy for the work of the Church. That is the end goal. That is where we need to go.

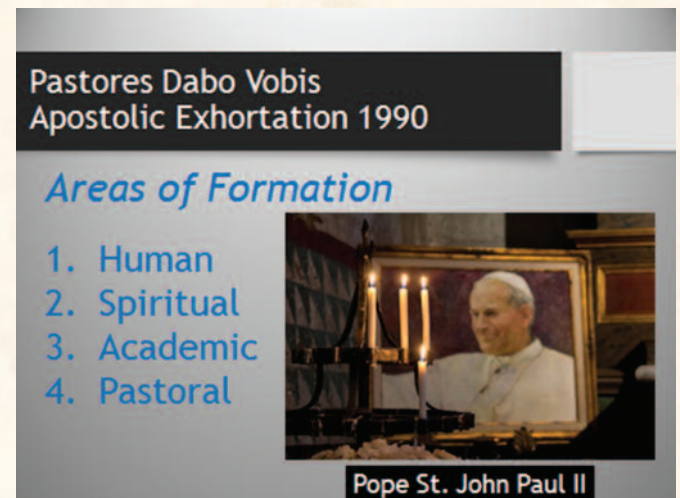
There is a second important Church document I want to draw your attention to. It is an Apostolic Exhortation called *Pastores Dabo Vobis*. This writing, created in 1992, discusses the need for priests to be formed in a way which helps them to be ministers in contemporary society. In other words, the formation of the priests, in 1992, had to be updated so that priests could serve people effectively in this time. This document, which is beautiful, pointed to four areas of formation. The first is human formation, then spiritual formation, next academic formation and lastly, pastoral formation. I was energized to see that human formation

“Here is my conviction. We, the lay people, without some kind of formation, along similar lines of the priesthood, are not equipped to let our voices be heard meaningfully or to take our rightful and necessary place alongside the clergy.”

was named first. It pointed out that with good human formation, the priest is best equipped to minister to people and also develop as a person. I found this writing to be very exciting and full of light.

Now, with regard to the laity, we find direction in the Apostolic Exhortation *Christifideles Laici*. If Vatican II offered us the theory, then this writing offers us some glimpses of what the practice could look like for lay people.

We are on a journey, my friends, both clergy and lay. The journey will take us to a reclaimed and renewed Church, eventually, but not without intense humility and commitment from all of us.



While the ministry of the priesthood is distinct from the role of laity, both are necessary. But we do not need lay people behaving like clergy. We are not supposed to be clergy. *Christifideles Laici* issued a warning that we have to avoid the growth of what was named a ‘parallel ministry.’ This means, partially, that lay people should not develop their own ministries distinct from the participation, and often the protection and guidance, of clergy. We have to advance together.

I have seen lay people who come into their call rightfully to serve the Church. But instead of bringing humility, sometimes they bring arrogance. People sometimes bring the world to the church instead of bringing the church to the world. Sometimes we, with our secular experience, make war on the clergy when the clergy exercise their divine obligation to protect and steer their parishes and the projects in their care. Lay apostles, the Church does not need that kind of help.

Now, if you are thinking that this whole co-responsible laity sounds like a childhood game of “Red-light-Green-light”, then you are right. While we are being drawn in with the one hand, we necessarily must be halted with the other. It is a balance.

Here is my conviction. We, the lay people, without

*The Lay Apostolate of the Returning King*



“ ***My friends, a co-responsible laity is not going to just happen. We have to go after it. We need to receive education and formation in order to acquire what we need to take our place humbly alongside the clergy, in service to the King.*** ”

some kind of formation, along similar lines of the priesthood, are not equipped to let our voices be heard meaningfully or to take our rightful and necessary place alongside the clergy. Most lay people have almost no spiritual formation or targeted academic preparation, never mind information on human development. This is important for us as persons and also as Catholics.



*Anne delivers a monthly talk during the First Thursday at St. Anne's Church, Bailieborough, Co. Cavan. Anne delivers a monthly talk at our lay apostle prayer meeting on the first Thursday of every month in St. Anne's Church, Bailieborough, Co. Cavan at 8:00 p.m. GMT. Please join us in person or online: [churchservices.tv/stannesbailieborough](http://churchservices.tv/stannesbailieborough).*

We simply have to do the hard work in our heads. This apostolate has always highlighted human development. Spirituality must be practical and have applicative value or it is meaningless. We must do the hard work in our heads to learn about our wounds and how these wounds affect our relationships. We have to take responsibility for our flawed humanity. Learning about ourselves will set us free!

But where are we to get such a formation? It is largely unavailable to us, isn't it true?

Well, the Lord has made it clear that if the abbey is the “where”, then the Faith Formation Curriculum is the “what”. The work of the Abbey will be faith formation.

To this end, we began in September 2013, capturing the human development component which will



*Fr. Darragh Connolly accepts the keys to the abbey on August 4<sup>th</sup>, 2015.*

accompany the spiritual and the Scripture and Tradition. We are developing this with a multi-disciplinary team of clergy and lay people and our team includes a psychotherapist who lectures at an Irish University.

We are now pressing the material into a teachable, deliverable format.

My friends, a co-responsible laity is not going to just happen. We have to go after it. We need to receive education and formation in order to acquire what we need to take our place humbly alongside the clergy, in service to the King.

I am so excited about what God has asked us to do. Faith Formation for this time is the reason why the apostolate was given by God. It is the reason why the abbey was designated by God. We will all together do our best to allow God to bring this program into being and take its rightful place alongside other programs. ■



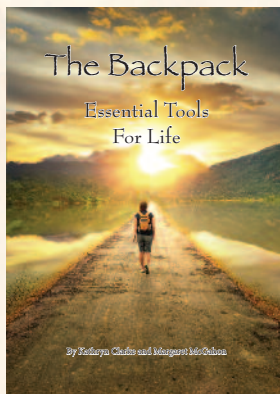


**Q:** What is 'the curriculum?'

**A:** Faith formation in teachable, deliverable modules.

We have created three formats for the first module of our faith formation curriculum:

### *In our Secondary Schools*



We dedicated considerable time to the development and piloting of a psycho-spiritual program for second level schools (high schools), in our home diocese of Kilmore. The fruits have been humbling, as always in the work. It is painful to see the extent of the need and yet glorious at the same time to know that we can help.

Two years ago, the writing of a curriculum began. One year ago Anne met with Bishop Leo O'Reilly and reviewed the program. Together they decided it was ready to be piloted in a high school. A pilot school was selected and the course was run two different times, in two different formats.

The first format was a three-day immersion on the topics. It ran for three consecutive days in November 2014. In a second format the curriculum was delivered over a 12 week period, meeting twice per week during the religion class.

Results from this pilot were positive. The students commented on how important and needed the teachings are, especially on the topics of anxiety, neuroplasticity and one's relationship with self, others and God.

The curriculum team has compiled the teachings into a workbook called *The Backpack: Essential Tools for Life* which can now be used in almost any setting with high school aged young adults.

Because the high school program contains no private revelations the bishop and DFOT board decided that the book should be printed in Anne's given name.

*Although* We  
can **JUDGE** that an  
**ACT** in itself is a  
grave offense we  
must entrust  
**JUDGEMENT** of  
persons to the  
**JUSTICE & MERCY**  
of **G ⊕ D CCC**  
**1861**

“ Everyone needs to know  
how to deal with anxiety. ”

“ Neuroplasticity...  
it is interesting to know  
you can always change. ”

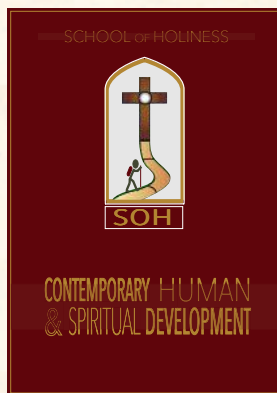
“ Helped me to realize you  
can break a habit. ”

“ Boundaries...  
taught me where my  
boundaries should stop. ”

“ Taught me we can change  
how we think about things. ”



## The School of Holiness



Each year young adults from all over the world come together for three weeks in Cavan, Ireland for a time of learning about their relationship with self, others and God. During this program the students immerse themselves in the teachings of this Apostolate, the Catechism, Scripture and Human Development.

Each day part of the curriculum is led by Anne, a lay apostle, Fr. Darragh Connolly and Margaret McGahon MSc, MIAHIP. The teaching is augmented with guest speakers from Catholic Universities and religious orders who speak to the students about the many different 'Living Streams of the Church.' These topics include the lives of the saints, grace and virtue, Marian spirituality, apologetics, Theology of the Body and many teachings from the Lay Apostolate of the Returning King found in the writings of Anne, a lay apostle.

The school provides a combination of cutting edge human development with dynamic Catholic spirituality. We offer a relaxed and safe environment in which we all learn about ourselves and others through fellowship and prayer. Field trips and weekend adventures to many places in Ireland are also included.

In the area of human formation, participants learn

how to engage in a process of human development which can lead to transformation. We teach how our experiences have formed the way we think, our perceptions and beliefs and even the way our brain is actually wired through the science of neuroplasticity. We learn how to challenge negative feelings of anxiety, fear, and depression by challenging distorted beliefs that we may have as a result of painful experiences in our lives. And we learn various characteristics of transformative human behavior and practical ways to engage in a process of human transformation including such topics as forgiveness, boundaries, dealing with grief, resilience, and self-care.

Relevant teachings from the Catechism of the Catholic Church and the Bible are incorporated throughout the curriculum.

Everyone learns about each other, about the Catholic Church, her doctrine and beliefs, and about themselves. As the young people come to know themselves, their talents and gifts, they can better use these gifts for the greater glory of God.

We learn a Catholic spirituality focused on the awareness of God's constant loving presence, His mercy, staying in the present with Jesus, accepting our imperfection and the imperfection of others while at the same time striving for holiness. We learn about our gifts and talents and how to best use them to serve the Kingdom of God.

Currently this three-week school is offered once each year in Ireland.

“...there's no judging, you can speak freely, there is an open atmosphere.”

“The curriculum really equipped me to go back out into the world.”

“The experience has been life-changing.”

“I'm going home with a heart that is completely full.”

“I loved the teaching on neuroplasticity.”

“I was surprised with how open everyone was.”



*SOH students and faculty on the last day, each given an award highlighting their beautiful qualities.*



## Adult Faith Formation (AFF) Weekend Curriculum

The Adult Faith Formation weekend curriculum includes teaching concepts of human and spiritual formation using the spirituality of the Apostolate of the Returning King. The talks include group discussion and interaction. Anne, a lay apostle, Fr. Darragh Connolly, and Margaret McGahon MSc MIAHIP lead the staff in conducting the retreat program.

### Topics covered include:

**Neuroplasticity:** We teach how our experiences have formed the way we think and believe and even the way our brain is actually wired through the science of neuroplasticity.

**Perception/Belief:** We learn how to challenge negative feelings of anxiety, fear, depression, etc. by challenging distorted beliefs that we may have as a result of painful experiences in our lives.

**Choice:** We teach that we can make a choice to change our beliefs and our thinking in order to grow as a person and live in accordance with our faith in God rather than repeating the same patterns of thinking and acting that lead to anxiety, fear, or bad decisions.

**Personal boundaries:** We discuss physical, emotional, sexual and spiritual boundaries and review how to set them, how to observe them in others and how to know when your boundaries are being violated.



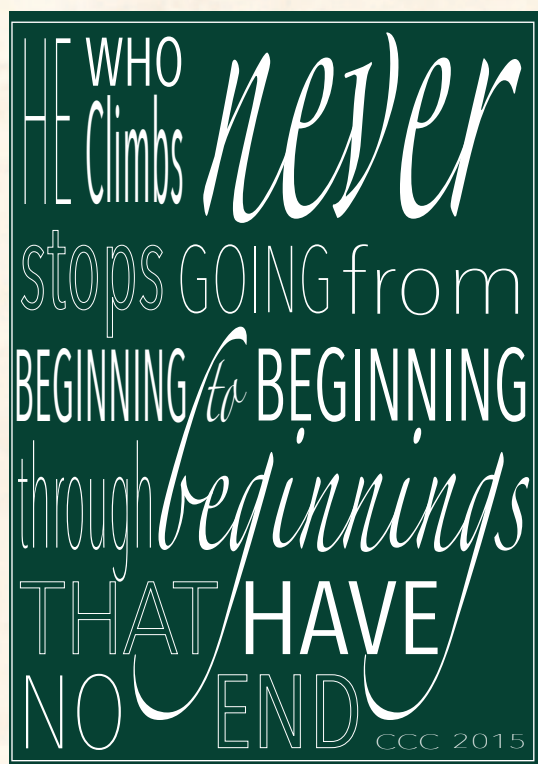
**Characteristics of Resilience:** We ask, 'What does resilience look like?' and further, 'How does our faith contribute to resilience?'

**Learning and accepting the truths that:** We are imperfect. We are important. We are created to do good today.

We teach that God is with us. We are not alone. We are loved.

While covering human and spiritual formation, we include academic formation by teaching various related topics from the Catechism of the Catholic Church. We include pastoral formation by giving practical teaching on the importance of compassionate listening and how to engage in it.

This Adult Faith Formation program is currently being offered four times per year; twice in Ireland and twice in the America. ■



“ Learning about human development in light of spiritual life was perfect combo. ”

“ I love the teaching on boundaries... ”

“ Desperately needed information! ”

“ It's about transforming not conforming. ”

“ Loved everything! Thank you. ”

“ The human 'ness' of the presenters brought joy, truth, reality... ”



# A Day for Joy in Service at our New Headquarters

By Justin Sofio

**S**aturday, August 15<sup>th</sup>, 2015 was a notable day for a few reasons. One, it was

the feast of the Assumption and two, it was the day the Abbey was consecrated, and blessed by Fr. Darragh Connolly. Lay apostles of every age gathered on the day. There was a feeling of excitement and determination as lay apostle volunteers gathered to assist in the first of many clean-up days at our new home. The day was filled with joy and the word on everyone's lips seemed to be "potential". Potential at what we would all create on this blank canvas.



Joy in service is something Jesus speaks about in the writings of this apostolate and it was certainly present on this day.

A group of hearty volunteers worked hard, tearing up old carpets, tearing down old cabinets, throwing out, cleaning out and dusting off. Breathing freshness into our new premises was done in both a physical and spiritual way. Fr. Darragh offered Mass on the grounds and consecrated our new headquarters to Our Lady Queen of the Church. The group assembled on the day walked around the entire property sprinkling Holy Water and praying the rosary.

As we begin the process of renovations to accomplish the Lord's plans we are encouraged by each other and especially thankful to all who assist by sharing their time and treasure. Let us continue on in daily joyful service with heaven. ■









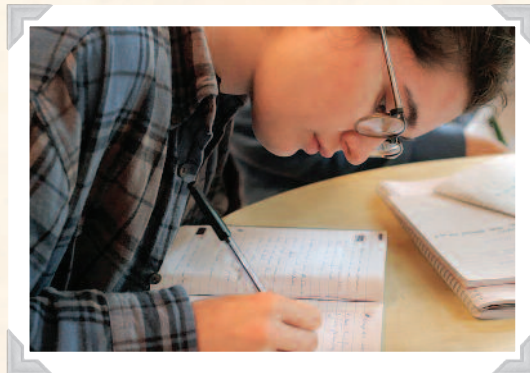




# SCHOOL OF HOLINESS









# The Hoover Dam Teaching – Delivering Pure Heavenly Love

Taken from a talk by Anne, a lay apostle

***It is clear that the hardest battles we fight will be the battles we fight against ourselves.*** In literary terms this is called ‘Man vs. Himself’.

In this apostolate, Jesus asks us to receive Him, allow Him to heal us, and then allow Him to flow out to others through us. He asks that we be a vehicle or a conduit, a source on earth for people to experience Him. This is a straightforward formula for renewal.

Of course this formula for renewal is contingent upon each of us being willing to do the hard work on ourselves and fight the battles in our head. We have to recognize our temptations as temptations and then be willing to fight to overcome them.

The enemy of peace baits us with feelings of inferiority, superiority, insecurity, and inflated importance. He aims us at bitterness and cynicism. And Jesus turns our face always to the light.

I recently saw the third Narnia movie. It was spectacular to me because the film gave such a beautiful depiction of temptation. At one point in the movie, a team of noble truth-seekers set out to serve the cause of Goodness. As they approach their destination, a spirit of temptation swirls in, and what was once a united, joyful and confident team becomes an unsure, frightened and disconnected team. You could see that each member of the team became tempted in the way in which he or she was vulnerable.

This is how it is in life. For one person, it will be sins of the flesh, for another it will be uncontained primitive envy and jealousy which will bring us to hatred, for another, a lust for power or position which consumes integrity.

In the movie, the temptations for each person fit their weaknesses and because of our life circumstances, each one of us is vulnerable somewhere. We have to view these vulnerabilities honestly and identify the temptations in them.

And so we might ask ourselves, “Where do we need to work?”

- “What is tempting me?”
- “Do I care too much about what others think of me?”
- “Do I begrudge others their position or their relationships?”
- “Do I spend so much time being jealous of another that I fail to rejoice in the people God has placed in my life?”
- “Do I serve with bitterness, angry at God for what He has asked of me?”
- “Why am I promiscuous? Am I searching for comfort?”
- “Why am I jealous? Do I feel there is something I need that I don’t have?”
- “Why do I crave power? Do I feel powerless?”
- “Why am I controlling? Am I afraid there’s something that I cannot control?”
- “Why am I addicted? Is reality just too difficult for me to face?”
- “Why do I judge others so harshly? Was I judged harshly? Do I judge myself harshly?”

My friends, asking these questions is the hard, holiness work. This is the “hard work we have to do in our head.” Nobody can do this for us. We have to do this ourselves. But, if we do not do this hard work, then we will continue committing the sins that are attached to our wounds. This is why we generally confess the same sins and make the same mistakes, because of our specific wounds. Now Jesus understands us and the confessional graces await us. But my friends, if we come to know ourselves with Christ, then, we will begin to actually heal and our wounds will become our greatest strengths.

As apostles of the Returning King, we seek to bring what is good to God’s children. But, we cannot bring kindness to others if we are cynical about the state of the Church, or about the state of the world, or feel hopeless when we look upon someone addicted to drugs or alcohol, or if we use our words to crucify others through criticism, anger, sarcasm, and jokes that are not funny. It is not holy, for example, to ignore a family member because we are bitter or because our pride prevents us from seeking reconciliation. If that person has hurt us or is dangerous to us, and reconciliation is impossible, then we must pray for the person every single day so that they may be illuminated, yes, but also, we must pray for them so that we ourselves do not become bitter. Because that’s the temptation.

If anyone has ever told you that you are hurtful in





your words or your actions, or indeed, if you even suspect that you could be mocking someone, or making fun of them, then you need to stop. You need to say to yourself, ‘This is my problem. I have an issue. I cannot blame others for my bad behavior.’ This is taking responsibility for our words and for our actions. We will have to do it someday; it’s good to do it here in time.

Now you can defend yourself by saying, “I am simply telling the truth when I say these things.” But the truth, is not truth, if it lacks mercy. So what you are doing is perhaps stating facts, when you point out mistakes or vulnerabilities of others. Remember, the letter of the law, without the spirit of the law, is incomplete. This is like a lamp with a terribly bright bulb and no lampshade. It blinds and burns instead of illuminating.

I believe people when they say they acted with justification. I believe it. I understand it. But I also know that when someone acts out of retaliation and hurts others because he himself was hurt, that person will still experience remorse and will still have to examine the effects of his or her actions. We will all be hurt sometime. Our humanity guarantees it. But we must try not to be the one doing the hurting. And, in order to protect others from us, we will have to examine ourselves.

This became clear to me one day. In the apostolate, we were mistreated. Someone had maligned us. There was clear temptation to respond, not in a hurtful way, but in a self-righteous way. I really prayed about this and this is what I concluded. Upon our death, it will be one thing to sit with God and examine how others hurt us. We will be able to get through that and there will be

healing and truth. It will be quite another thing to sit with God and examine how we hurt others, even if we were acting with self-righteousness. We must seek to be blameless, even though we will often be blamed. We must be gentle, even though we are not always treated gently.

The Catechism of the Catholic Church states, “A virtue is a habitual and firm disposition to do the good. It allows the person, not only to perform good acts, but to give the best of himself.” (CCC 1803). Now lay apostles, that’s what we want to do. We want to give

the best of ourselves. That’s what the Lord needs.



How do we apply this? Let me give a picture for our heads so that we can remember.

I believe we have our soul inside the body. Picture it there. Now, picture doors that open backwards into eternity, into the heavenly kingdom. In as much as we crave holiness and crave God we can move closer and closer to this door. Then, being in the state of grace, we can, during

our life, move back into this heavenly place and collect treasures, dragging them back into the world for others.

Sometimes people pray and drag out small treasures, like little perfect sea shells: acts of love, kindness, compassion, obedience, calm acceptance of a suffering or indignity.

Sometimes people go into heaven through prayer and drag out huge treasures as big as the Rock of Gibraltar. In these instances we get things like St. Margaret Mary and the Sacred Heart, St. Therese and the Little Way or St. Faustina and the Divine Mercy.

Regardless, each treasure contributes to the coming of God’s Kingdom on earth. Each day, when we pray we are all trawling for treasure for ourselves and the world by saying ‘no’ to self and ‘yes’ to God.

During each day, we experience temptations to be



distracted by our humanity. Our humanity continually offers us storms of upset and we must do battle to remain focused on God's will in the day and God's hope of how we will treat others.

I remember seeing a documentary about the Hoover Dam. When this dam was built, a river was contained and this created a store of water and a beautiful pipeline carried the water over a vast distance and delivered it to a place where there was no water or perhaps not enough water. I admired this engineering triumph.

I think we all need to do the same thing. Picture a pipeline installed in our soul, back in an area where our soul opens to heaven. When we pray we move closer and closer to opening. We then carry the love of Jesus from heaven directly to the person in front of us. This pipeline must traverse some perilous ground, it is true. It has to carry God's love past our insecurities, our selfishness, our self-interest, our pride, our idea of what our work should look like on any given day.

But if we take responsibility for what is going on in our heads and hearts and understand that it is not anyone else's fault that our life is hard for us some days



or we have been hurt or we are suffering, then we will be able to deliver pure heavenly love straight from Jesus to the person sitting in front of us, which, my friends, equals the Renewal. ■





# Angels Sending the Volumes to Kenya

By Justin Sofio

**M**any of you may recognize the name **Kathy DiFiore** from the movie **Gimme Shelter**. The movie tells the story of a young woman who lived in one of the many shelters opened by Kathy. She opened her first woman's shelter in 1981 when she took a needy pregnant teenager into her home to provide support and love for both her and her unborn child.



That was just the beginning of Kathy's life's work; the founding of Several Sources Shelter. The 2014 movie, *Gimme Shelter* starring Vanessa Hudgens showcases Kathy's work and the impact it has made on the lives of many young women and their families. It is a 'must see' film.

Kathy's ministry eventually expanded to include four residential shelters for pregnant women and their babies and one day shelter called 'Ladies Rest'. Kathy recently called our Justice, IL office to share with us how the *Volumes* have changed her life and the lives of each girl she meets.

Two years ago, a friend gave Kathy a complete set of the *Volumes* as a gift. Upon reading the *Volumes*, Kathy said she could sense the grace flowing from them. She was inspired to begin sharing them with others.

*Volume Nine* on Angels was the one that struck her the most. Kathy shared a story of how she faced a serious problem at her women's shelter that looked unresolvable. She was unsure of the way forward. Kathy prayed to the angels asking for their powerful intercession.

"In five business days the problem was completely resolved." She said, "I never would have thought of praying to the angels for help had I not read *Volume Nine* on the angels. I believed I had a guardian angel, but the methodology of the angels explained in Anne's books was so helpful to me." She continued, "As you work with the methodology in the angel book the graces just abound."

Kathy went on to explain that each girl who arrives at her shelter receives a copy of *Volume Nine* on the

angels. "I also give them to the girls' family members who stop by to visit. In the angel book Jesus says to give the book out even though you don't know when the person will pick it up to read." She continued, "Since the person has the book in their possession it gives their guardian angel something to work with when they do go through a hard time. God's grace pours through Anne's books, all of them. I find the angel book is the easiest to give to people, but I pass them all out."

Kathy also finds great consolation in reading *Volume Two*. She noted, "Even if you are not able to make it into Adoration, if you read *Volume Two* you feel His presence. The graces there in the book are beautiful to experience."

Kathy went on to tell me about her work in Africa. Perhaps you remember hearing on the news that in Kenya, there was a massacre of Christian college students in April of 2015. Kathy wanted to assist in some way. She knew a woman who lives there. This woman courageously spreads Catholic material throughout Kenya.

Kathy originally ordered a shipment of *Volume Nine* on the angels in hopes of sending them to Kenya to be distributed to the families of the students who were killed. She had an email all typed out to her contact there when she realized she was being strongly prompted to stop writing the email. She deleted it and thought more about the situation. The email could put her contact's life in jeopardy. The *Volumes*, with their bright colors, would be easy to catch the eye of





unwanted attention. She explained how she proceeded to send her contact a grant for \$4,000 with which she was able to purchase a computer and a printer. This woman began printing copies of *Volume Nine, Angels*, in manuscript form.

This would fly under the radar a bit easier and make her less of a target. This nameless woman has been going to the families of each victim from the attack and giving them the *Volume Nine* manuscript on angels.

"This book came from America," she tells the family

members. She said that "these Volumes are bringing hope back into people's lives. So many parents wonder how God could have allowed this tragedy to happen to their children and *Volume Nine* on Angels is restoring their hope in God."

Kathy is so grateful that the Volumes are available for free on the website so she could make them available halfway across the world in Kenya.

To learn more about Kathy's work, please visit her website at: <http://www.severalsourcesfd.org>. ■

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## *Is this the time?*

A story about angels taken from  
a talk by Anne, a lay apostle

**T**here was once a person who felt bemused at the burdensome nature of his humanity. The person wished earnestly to be freed from his humanity so that he did not have to deal with temptations, anger and hurt at the betrayals of others, and also harassment and slander. Because, you see, he had a human reaction to these things and he felt like it was a terrible distraction from all things holy. And so he prayed to his guardian angel asking to be freed from this terrible burden of humanity.

The angel asked him, "Would you like to be freed now?" At that moment the man saw two of his daughters coming around a bend, and he said, "Not just now. I have to talk to my daughters." When they arrived home, later, the angel asked again, "Is this the time? Would you like to be freed now?" The man thought about it and said, "No. This is not the time because I have to cut the grass and clean the windows."

Later, the man was in deep prayer and the guardian angel interrupted him abruptly, and said, "Is this time now, to free you? Would you like to be rid of your burdensome humanity now?" At that very moment the man heard his son call out, "DAD!"

And so he understood that at this time his humanity was needed on earth, despite the distractions and the upsets. The things that he felt weighed his soul down were actually serving to convict him in his service and grow strong spiritual muscles. And he was so moved by this that he decided to take the motto of the United States Marines, "Semper Fidelis", and remain always faithful to his duty, because he knew that if God was worth dying for, then God was most certainly worth living for, not just getting by, but serving with all of his life, his work and his heart. ■



**Grace by the case offers  
Volume Nine at 60% off for \$2 each.  
Order a case and share these  
beautiful messages describing  
how angels are with us every day.  
One case of 60 Volumes = \$120.**

"Angels are Heavenly servants who do not experience humanity. They are pure goodness and Heaven is filled with them."  
- Jesus Volume 9

### *Prayers to the Angels*

*Angels from heaven, direct my path.*

*Dearest angel guardian, I desire to serve Jesus by remaining at peace. Please obtain for me the graces necessary to maintain His divine peace in my heart*

### *Prayer for a Struggling Soul*

*Angel guardian, thank you for your constant vigil over this soul. Saints in heaven, please assist this dear angel.*



## On November 12, 2013, Bishop Leo O'Reilly issued an Imprimatur for all writings of the apostolate.

### What is an Imprimatur?

In the Catholic Church an imprimatur is an official declaration by a Church authority that a book or other printed work is free from doctrinal and moral error and may be published. It is usually only applied for and granted to books on religious topics from a Catholic perspective.

The grant of imprimatur is normally preceded by a favorable declaration (known as a *nihil obstat*) by a person who has the knowledge, orthodoxy and prudence necessary for passing a judgment about the absence from the publication of anything that would “harm correct faith or good morals. In canon law such a person is known as a *censor librorum* (Latin for “censor of books”).

In this context, the word “censor” does not have the negative sense of prohibiting, but instead refers to the person’s function of evaluating—whether positively or negatively—the doctrinal content of the publication.

The person empowered to issue the imprimatur is the local ordinary of the author or of the place of publication.

### Why is an imprimatur important?

For Catholics, this is an important declaration of doctrinal “orthodoxy” (or “right doctrine”), as the Catholic Church establishes the local bishop (Bishop Leo O'Reilly in our case) as the first judge of authenticity regarding reports of private revelation.

It gives us, and our parish priests, the theological assurance that there is nothing contrary to faith and morals as taught by the Catholic Church in the messages. ■



**Bishop Leo O'Reilly**

DIOCESE OF KILMORE

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Bishop's House  
Cullies  
Cavan  
Co. Cavan

To Whom It May Concern:

I hereby grant an Imprimatur for the books of Anne, a lay apostle, listed below which received the Nihil Obstat of Censor Deputatus Very Rev. John Canon Murphy, PP, VF, Bailieborough.

**Volumes**

Volume 1 *Thoughts on Spirituality*  
Volume 2 *Conversations with The Eucharistic Heart of Jesus*  
Volume 3 *God the Father speaks to His Children*  
*The Blessed Mother speaks to Her Bishops and Priests*  
Volume 4 *Jesus the King*  
*Heaven speaks to Priests*  
*Jesus speaks to Sinners*  
Volume 5 *Jesus the Redeemer*  
Volume 6 *Heaven Speaks to Families*  
Volume 7 *Greetings from Heaven*  
Volume 8 *Resting in the Heart of the Saviour*  
Volume 9 *Angels*  
Volume 10 *Jesus Speaks to his Apostles*

**Heaven Speaks Booklets**

NB: The Heaven Speaks series of booklets are contained in the larger works called *Climbing the Mountain* and *Lessons in Love* and as such are included in this list of titles. The following have been published separately:

*Heaven Speaks to Those Who Fear Purgatory*  
*Heaven Speaks to Those Who Have Rejected God*  
*Heaven Speaks to Those Who Struggle to Forgive*  
*Heaven Speaks to Those Who Suffer from Financial Need*  
*Heaven Speaks to Parents Who Worry About Their Children's Salvation*

**Books**

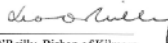
*Climbing the Mountain*  
*Mist of Mercy*  
*Serving in Clarity*


*Lessons in Love*  
*Whispers from the Cross*  
*Transforming Grace*  
*Monthly Message Book*  
*Compilation of Heaven Speaks Booklets*  
*Obedience/Priesthood Book (taken from Serving in Clarity)*

*Jesus Speaks to You Booklet (taken from Volume Four)*  
*Jesus Speaks to Children (taken from Volume Six)*  
*Mary Our Blessed Mother Speaks to Children (taken from Volume Six)*

*The Map*

Given at Cullies, Cavan on 12<sup>th</sup> November 2013

  
Leo O'Reilly, Bishop of Kilmore





# Our Lady Queen of the Church

An Excerpt from *Transforming Grace*

Introducing Our Lady, as Queen of the Church, who can help us to both order our minds to heaven and also strike the right note in offering God's love to others.

## *Prayer to Our Lady Queen of the Church*

*Oh Mary, mother of Jesus and Queen of the Church, I ask you to bless me with fidelity to my vocation. Assist me in seeing that my service, however humble and hidden, is important to the universal Church. Strengthen me in times of trial and watch over my family and loved ones. Help me, beloved mother, to remain faithful to Jesus Christ, your son, the Returning King. Amen.*

Mary, our Mother, has many titles. One of them is Mother of the Church. In this beautiful reference we see that maternity and protection come from Our Lady as she ministers to the Body of Christ serving on earth.

In this time, the Church is challenged to move into a dynamic period of renewal. Renewal will require each Catholic to attach himself to the ever present power of the Holy Spirit and allow God to draw from him graces of love and evangelization. Only an active and co-responsible laity can insure swift advance in this regard. This change is necessary if the Church is to respond positively and decisively to the confusion experienced by God's children in the face of both subtle and direct challenges to our Way.

While, as Catholics, we seek to obtain and to retain the freedom to practice our faith, we must also consider that we believe Christianity has the obligation in the world to represent God's highest hopes for the dignity of humanity. This is a serious obligation. For this reason and this purpose, it would seem that the Lord desires that His most holy mother became known as Our Lady, Queen of the Church.

Venerated in this way, she will intercede with specific graces for the protection and growth of the Church on earth.

The Church will benefit through Mary's dignity as Queen of the Church, but also through her influence and authority as Queen of the Church. Honoring the feminine authority of Mary as Queen will provide for



all Catholics a spotless call, drawing them further into service in the Church, not as passive participants but as meaningful and active contributors who, like Mary, can help protect the course of all of humanity by humble service to the King's wishes through fidelity to the Magisterium.

Our Lady, Queen of Apostles, Queen of Saints, Queen of Angels, Queen of Peace and Queen of Heaven and Earth is already, by virtue of being the mother of the King, a Queen. Chosen by the Creator to remain immaculate, she chose never to be separated from the will of the Trinity and it is for this reason that she should be venerated as Queen of the Church.

Who, like Mary, can draw God's children back into purity as a reciprocal gift of love to the Father? Who, like Mary, can properly model the necessary strength and humility of women as they live out their commitments to Jesus Christ our King?

Mary, mother of the King, can be an approachable first stop for those seeking reconciliation with the Sacramental life of the Church and her intercession as Queen of the Church during this period will restore many to the Sacraments.

There are those who express a feminine wound in the



Church. Certainly, the times prompt equality and dignity between men and women. In heaven there is most assuredly this equality and dignity which we desire on earth but imperfectly strive to achieve. By offering the truth about Mary's role in the Church, that is, acknowledging her Queenship therein, we will help to heal people from a wound and direct them to a model. We will more brightly illuminate an existing path.

By venerating Mary as Queen of the Church, we will allow God to teach us more about the complementarity of the genders. It is hoped that the woman entering service to the Church will view herself, like Mary, as essential to the life and growth of the Church. The woman entering service to the Church will recognize the beauty of complementarity as essential, and not incidental, to the spread of the Gospel Message.

It is hoped that the man entering service to the Church will view himself as a bold proclaimer of Jesus Christ in the world as well as in the Church, and as someone who acts with Jesus to protect and defend Mary, the Queen of the Church. The man entering service to the Church will recognize and defend the essential role of women, not only in the Church but also in the world and, so preciously, in the family.

Clearly, God reveals Himself and His plan for the Church into the Church over time. The preparation of the Bride of Christ advances and into each time God sends the remedies and protection for all challenges to the proper development of the Church. We, as Catholics, must be alert to the Spirit who seeks to both defend and advance in that we simultaneously protect what is truth and advance further into that truth. In other words, further development in the present of that which we have received in the past is no threat, and indeed, only verifies the true nature of our beliefs.

**Q** *Why do we believe the Lord is calling for the spread of both the title and the image?*

**A.** *The times prompt equality and dignity between men and women. In heaven, there is most assuredly this equality and dignity which we desire on earth but have yet to achieve. By offering the truth about Mary's role in the Church, we will help, hopefully, to heal some people from a wound and direct us all to a model. We know that the Church is developing over time. And we know that Our Lady is very important to us now because we so urgently need renewal in the Church. The images of Jesus Christ the Returning King and Our Lady Queen of the Church may be hung side by side to represent the complementarity of the genders. Our Catechism teaches that in creating man, male and female, God gives men and women an equal personal dignity. He wants this in the Church and out of the Church. Both the feminine and the masculine teach the truth, but often in different ways. We need both.*

Therefore, with confidence in God's presence in this historical period of time, we respond to what we believe is His desire that Our Lady, Queen of Apostles, Queen of Saints, Queen of Angels, Queen of Peace and Queen of Heaven and Earth also be venerated as Our Lady, Queen of the Church.

We have the great joy and privilege of welcoming the image of Our Lady Queen of the Church. ■

### Monthly Prayer Group Reminder

**Ireland:** On the first Thursday of each month prayer group meets in St. Anne's Church, Bailieborough. Co. Cavan. Luminous Mysteries of the Rosary, talk by Anne, a lay apostle, and Adoration of the Blessed Sacrament. Confession is also available. For more information call the Irish office: +353 (0)49 437 3040 or email [contactus@dfot.ie](mailto:contactus@dfot.ie).

**USA:** On the first Thursday of every month, the DFOT office hosts the monthly prayer group at Rosary Hill, 9000 West 81st St., Justice, IL. Adoration of the Blessed Sacrament is available all day in the Rosary Hill chapel until 6:30 p.m. At 6:30 p.m. we pray the Luminous Mysteries of the Rosary. We read and discuss the monthly message. Please join us.

*If you are looking for a prayer group that meets near your home, please call our office and we will connect you with other lay apostles in your area.*



# Exploring the Image of Our Lady Queen of the Church

- 1 On her silver crown there is a large blue stone, the most prominent. This represents her maternity, both human and through her human maternity to Jesus, divine. She was a human mother who nourished a little baby and she is a spiritual mother who nourishes all of God's children.
- 2 Above the blue stone is the smaller red stone which represents her participation in the Passion of Jesus. This stone honors her role in the redemption of humanity and is an example to each of us that our sufferings are both meaningful and important. We suffer with Jesus, as Mary did, for the Church on earth. As Janusz, the artist said, "one year of suffering went into the creation of this image."
- 3 On each side of the blue stone we see two emerald green stones which represent the four vocations in the Church, namely married, single, religious and clergy. The stones are of equal size and value to the Queen because each vocation is necessary for her to complete her task of the renewal of the whole Church on earth.
- 4 The stones in Our Lady's crown signify how she contributed to the Church in her life. The green stones signify how we contribute to the Church on our life. Co-responsibility must be accepted by every person in each vocation because each vocation must play a unique part in the advancement of the Church into its final preparation as the Bride of Christ.
- 5 Our Lady's left hand supports the Church, a humble, simple building. The doors are open, the windows also. There is transparency, and, we pray, humility. When I say Church, please do not think of only clergy. *We are all* the Church. We need to be transparent about our beliefs and also our imperfection and our journey. The whole Church, in order to represent Jesus Christ accurately, needs more humility. All of us. Our Lady will help us with this and prompt us gently toward very humble service to the people around us.
- 6 The many bells on the roof represent the Church in every country. I saw, in a vision, on top of the Church, a bell for every country. Each was meant to ring out a distinct harmonious note. I saw that there were weeds coming up through the inside of the Church and they were interfering with the movement and function of the bells in various countries. In other countries the bell was ringing functionally and sounding the right note, meaning, the Church in that country was accurately representing heaven. In other countries, the Church was being misrepresented and therefore people could not see the beauty of our faith. Overall, the bells were not sounding together and creating the type of harmony that the Lord wants. I saw that it was Our Lady's role to bring the bells into harmony, meaning, to restore and renew the Church in each country and to bring about consistency.
- 7 Now, consistency does not mean conformity. You can see in the lower left foreground that there are three sets of bells. These represent the Church in different countries and the colors are notably different. The subtle difference in the colors indicates the unique personality of the Church in each country. This is good. The Church in each country must transform into its highest representation of Church. We must contemplate ourselves as Catholics and also nationally so that we can express our unique selves in the international Church. The Irish Church will look a little different than the African Church and the Chinese Church will hold its beautiful Chinese expression and still function in the same way as the American Church only singing out a little differently. We







have a great deal, always, to learn from each other.

**8** We see Our Lady indicating the bells on the top of the Church. It is her project to renew the Church in each country and she must be known in each country individually as the Queen of that country.

**9** Our Lord holds the scepter of Kingship in the image of Jesus Christ the Returning King. Our Lady, through her humanity, offers us the truth that the Church on earth is incarnational and meant to be presented and represented daily through our human representation modeled after her spotless call. The fact that we imperfectly represent God's perfection should not deter us from a spirited preaching of the Gospel message. Our Lady, the Queen of the Church is issuing an invitation to all Catholics to return to the Sacramental life of the Church.

**10** The church is held in the hand of Mary, near her heart and offered to the world from the hand of a woman so that we can see that women are essential to the life and growth of the Church and impact profoundly how the Church is both presented to the world and viewed by the world. The Queen of the Church is inviting all women to emulate her strength and humility and she is asking men to protect and promote the role of women, in the Church, yes, and also in the world and, of infinite importance, in the family. We must advance together in unity or we will not advance.

**11** Our Lady's beautiful hands represent her humanity and the teaching of the Assumption that she was brought into heaven both body and soul.

**12** She sits on a silver throne, different to the Lord's. This emphasizes that she is separate from the Trinity, a created human being, simultaneously subordinate to God and elevated by God. While God created her immaculately for her role as the first tabernacle, Mary contributed an ongoing yes answer and

made a choice to remain immaculate. In doing so, she enclosed herself in the divine will, which is represented in the closure of the clasp of her belt with the silver fleur de lis, symbolizing the Trinity. Her whole humanity and life were enclosed in service to the Church on earth.

**13** Indeed, Mary is a living symbol of obedience and models for us the same call of obedience to the teachings and leadership of the Magisterium of the Church. She is directing us all to this obedience in a special way in this time.

**14** The diocesan structure of the Church is represented by the intricate and rich hem of her garment which encircles her mantle, just as the Church encircles the earth. Now, the diocesan structure of the Church is very important in this time. For renewal to take place quickly, it will have to happen more or less simultaneously in every diocese around the world. This is why lay apostles are urged to pray for their bishop and be part of their diocese in some way. Our children must know which diocese they come from and understand that they are part of something from heaven, here on earth.

**15** On the lower right side is an image of the Holy Father kneeling before Mary as Queen of the Church. On the back of his vestment are the keys to the kingdom representing the ongoing papal role and asking that each pope seek guidance and protection from the Queen.

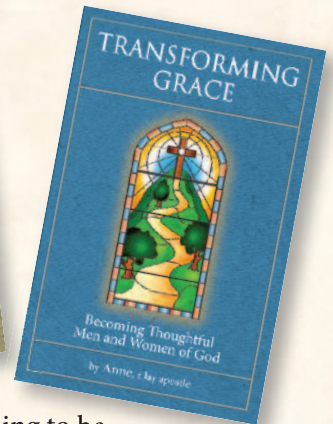
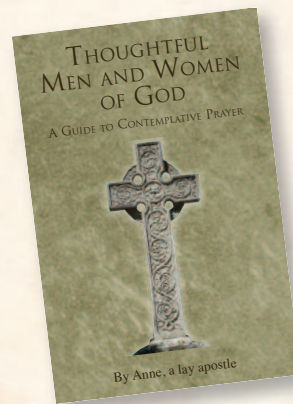
**16** We see the wheat and grapes in the border, representing the Eucharist.

**17** Lastly, we have the beautiful flowers at her feet, representing what Saint Pope John Paul II called the new springtime. In the end, Our Lady, Queen of the Church, will bring about harmony, consistency and renewal in the Church throughout the world. ■



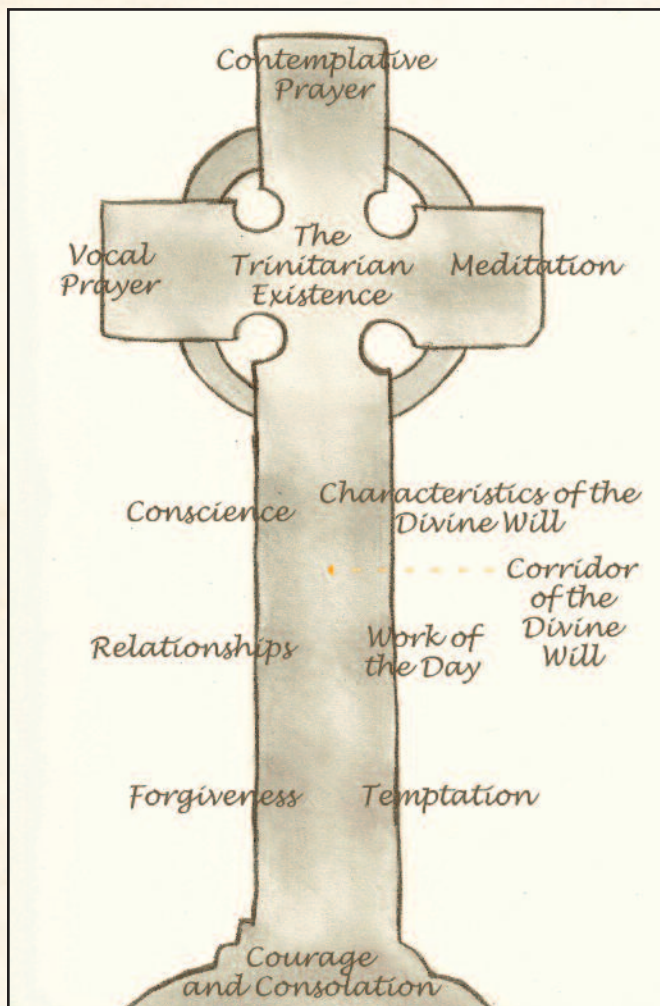
# A Formula for Contemplative Prayer

An excerpt from *Transforming Grace*



**T**o begin, we sit quietly for a minute or so. Close your eyes. Give your body a chance to drop into the action of stopping. All activity ceases. All electronic devices are silenced. You are a spiritual being with a temporary human body, created to do good things and God is hoping you will look His way for direction. You are doing exactly that right now. All is well.

While breathing, slowly, and deeply, (make sure your stomach is moving) count backwards from ten. There is no prize for getting to one fast. Go slowly. You are succeeding simply by your decision for contemplative prayer.



Allow calm understanding to be yours. You are a child of God seeking God and everything is exactly as it should be in this moment. Lovely.

When you get to one, say to yourself, "Body, relax. It is time to pray. Mind, be still. Jesus is coming." Say this three times in a friendly, loving way. You would not speak to a child harshly. We are all children. We must speak to our minds and bodies lovingly.

Next, direct all of your attention to your soul. It is not just your brain and it is not just your mind, although these things influence and impact your soul. Your soul is the part of you that can never be caged. It is the space where you and God are together and can work together to protect your relationship with Him and to protect His plan for your life. You can picture your soul as a large room, a heavenly workshop. All of your experiences are represented there and all of your actions. All of the information you are taking in has a space in your soul.

Initially, if your mind is cluttered and you are new to this experience, you can feel somewhat disoriented in this type of prayer exercise. It can take a little time. But you are committed to taking charge of your mind and using it to rest with God in your soul. God is committed to helping you succeed. Also, we are acting on God's prompting, so we are guaranteed to succeed if we first, begin and then, persevere.

Now, picture a person standing with their nose pressed to a mountain. They remain in this position and it is their first experience of the mountain. When we begin contemplative prayer, this can be us. This is fine. Even in this position, we are learning. Pretend the mountain is God. His presence is enormous. He is always with you and He most certainly wants to help you to direct your mind to Him so you can work with Him. He wants to be King of your mind and He created you to be loved and supported by Him. Your eyes are closed. Your body is still.

Here come the distractions! Unruly thoughts, memories and observations, random and disconnected,



can pelt themselves at your awareness when you try to calm down, but now you are directing your mind to the clear space of your soul that is always available to the created one and the Creator. When the thoughts come, simply picture yourself picking them up and putting them on a shelf, to look at later if you decide you need to do so.

For now, stay in the spacious room reserved for you and Jesus. The room is so big and relaxed. It is such a relief to be there. Picture a little child set down gently in an empty ballroom. He looks so small and unsure at first. You are similar here. You are small and the space of your soul is large, limitless. But rather than this being a frightening thing, this is a marvelous thing. The possibilities are literally endless in this room. It is safe... so, so safe.

You were always meant to be here with God. Maybe you spent a lot of time with a racing mind in the past. Maybe there was a fast beat that took hold of your life and every time you tried to think, this fast beat took you, quickening your heart instead of quieting it. But in

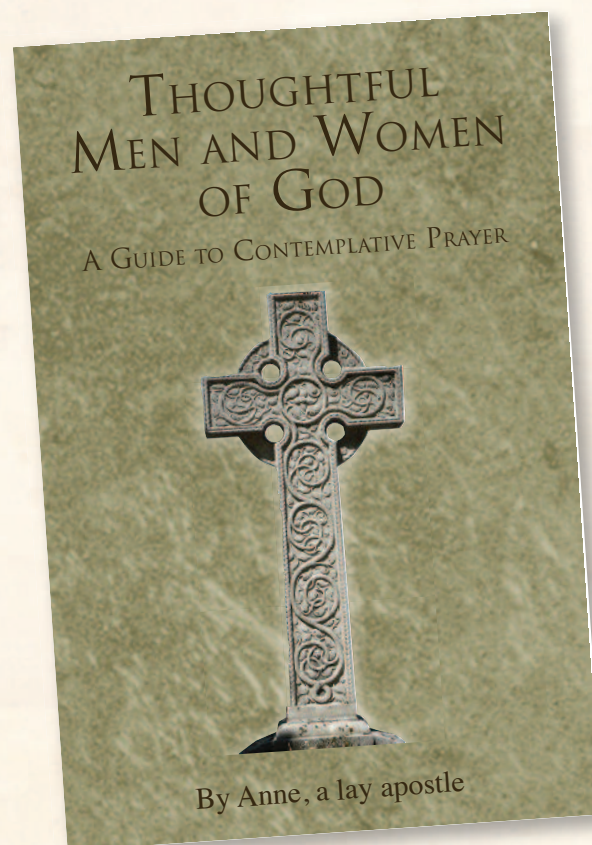
this place of your soul, spacious and safe, comfortable and warm, the beat is slow and rhythmic. The beat is reassuring and abundantly calming. It neither starts nor finishes. It is. And you are part of it and it is part of you. You belong in this nourishing heartbeat of Jesus. The God heartbeat is one which we recognize and crave. If we have lost it, we are like wandering sheep. When we find it again, we feel gratitude. It is only in this beat that we truly relax on earth. Now, one by one, with Jesus we visit each of the seven rooms laid out in the Contemplative Prayer Structure.

### *The Contemplative Prayer Structure*

#### The Rooms of the Structure

1. Conscience
2. Relationships
3. Forgiveness
4. Courage and consolation
5. Temptation
6. Work of the day
7. Characteristics of the Divine Will ■

***This small booklet contains beautiful excerpts from Anne's writing on contemplative prayer. It is easy to take with you wherever you go. This 26-page booklet costs only \$2.00 which makes it affordable to share with friends and family, offering them a gentle invitation to contemplative prayer.***





# ***The Future Headquarters of the Lay Apostolate of the Returning King – Architect’s Rendition***

In previous pages of this newsletter we shared photos of the recent work being accomplished, and the current state of the buildings. We recently contacted an architectural firm to give us ideas on how we can renovate our existing structures as we plan for the future.

These next few pages contain the graphic renditions done by the architect showing classrooms, study areas, play areas, areas for contemplation, welcome areas and much more.

This is a small preview of what is to come. We are so happy to share this with you! ■









# The Courage of a Few

By Fr. Darragh Connolly

**F**rom *Volume Ten* we read, “*Souls will return to Me and then they too will join the Rescue Mission. We will grow in number and in strength. All renewals begin this way and initially rest upon the courage of a few. Difficulties will come. You understand that the work you do for heaven is destined to save many. As such, it will draw resistance. But this mission is divine in origin and none will stand successfully against it.*”

On June 10, 2015 after eleven years of service in the lay apostolate of the Returning King, one of ‘the few’ was called home. Victor Spillane, lay apostle entered eternal life.

Over ten years ago Victor and his wife Catherine Spillane were introduced to the Lay Apostolate of the Returning King. They read words in the books called the Volumes which would inspire them and change the course of their lives in many ways. Having planned a retirement in Italy they instead heard the calling of the Lord to remain in Ireland to make known this apostolate to others so that they too may be blessed as they had been.

But the course of their spiritual lives was changed even more as they had discovered the love of Christ in a new way, a more intimate way, a more compelling way than they had ever experienced before. With devotion Catherine and Victor would carefully wrap parcels of books at night and Victor would travel to Piers St. post office in Dublin on the bus with a little trolley so that he could mail them around Ireland and further afield to the United Kingdom. They would step over boxes of books to get into bed and walk sideways down the hallway in their apartment in Beaumont between the two stacks of boxes. Such inconvenience for the Lord!

Many are the lay apostles who could tell of the inspiration and blessing that they are grateful for to this day having heard of the apostolate from Catherine and Victor as they heralded Jesus Christ the Returning King in Ireland.

Victor was a gentle soul, devoted to those in his care. A loving husband, a devoted uncle, aware of the positive impact he was called to have on those in his

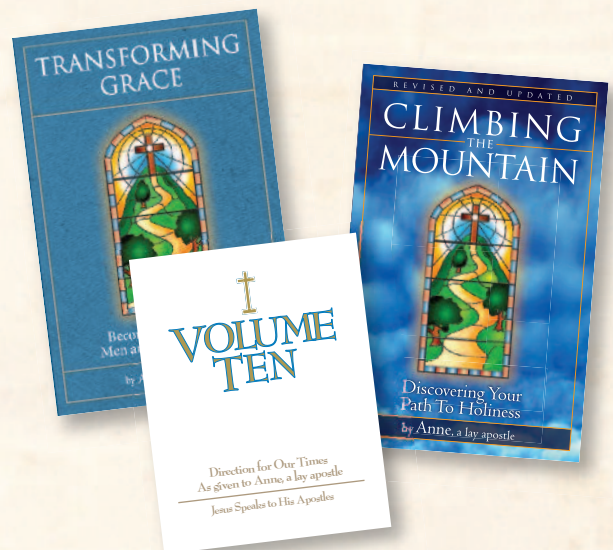
life, most particularly on the children he taught. He was intelligent. He had a beautiful mind and a gentle way from which an ignoble word was never uttered, never cruel, never harsh, always compassionate, merciful and loving.

During these last few years as ailing health caught up on Victor he spent more time than ever contemplating his God and the mysteries of the faith preparing for the Heaven he delighted in reading about in *Climbing the Mountain*. He would read and re-read his beloved Volumes and the other books of our apostolate. Having read the book *Transforming Grace* he was left musing and dwelling upon the mystery of how anyone could not ask God for everything since he was so aware of the great generosity of God and how much He was willing to give if only asked.

We, who have been close to Catherine and Victor, had the privilege to witness a marriage lived for the being and action of the Church. They were an ideal

example of what we teach marriage to be. For this we are truly grateful. Victor has reached now the full realization of everything his faith taught him to hope for. He has met his God face to face.

Victor was buried in the cemetery at the Abbey, the first lay apostle to be interred on these sacred grounds. ■







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## UPCOMING EVENTS

### EUCCHARISTIC DAYS OF RENEWAL

*Eucharistic Afternoon of Renewal – Glendalough, Co. Wicklow, Ireland*

**Where:** God's Cottage Prayer Centre, Glendalough, Co. Wicklow, Ireland

**When:** October 10th, 2015, 12pm-6pm

**What:** Anne, a lay apostle and Fr. Darragh Connolly will be speaking on the day. The day will include Eucharistic Adoration and Mass.

*Eucharistic Day of Renewal – Mallow, Co. Cork, Ireland*

**Where:** Nano Nagle Centre, Ballygriffin, Mallow, Co. Cork, Ireland

**When:** October 24th, 2015, 10am-4pm

**What:** The day will include two talks by Anne, Mass and homily by Fr. Darragh Connolly. The day will end with a Holy Hour of Eucharistic Adoration. Tea and coffee will be available on the day. Please bring a packed lunch.

### ADULT FAITH FORMATION WEEKEND

*Justice, IL, USA*

**Where:** Rosary Hill Retreat Center, 9000 W. 81st St., Justice, IL 60458

**When:** November 20th-22nd, 2015

**What:** A private adult faith formation weekend given by Anne, Fr. Darragh Connolly and Margaret McGahon, MS, MIAHIP. The retreat will have a special focus on overcoming mind pollution (noise, distraction, psychological, mental/emotional baggage, etc.) which stunts growth in our vocations and prayer lives. The retreat will cover content from the adult faith formation curriculum including challenging our negative thoughts, feelings, beliefs; self-awareness, neuroplasticity, boundaries, resilience, the love of God, teachings from the Catechism of the Catholic Church and contemplative prayer.

To register for this AFF in USA call our Justice, IL office: 708-496-9300 or visit our website [www.directionfourtimes.org](http://www.directionfourtimes.org).

## Three Charisms of the Lay Apostolate of the Returning King

Jesus has highlighted three charisms He wants to flow into the Church through this apostolate:

1. Compassionate Listening–In order to bring Christ to others, we must be Christ to others. It is a heroic act of holiness to truly listen to another. Stop talking, listen, and respond as Christ would respond.
2. Learning and Teaching the Catechism of the Catholic Church–We cannot teach what we do not know. We cannot live something we do not understand. We are called to learn about the beauty and wisdom contained in the Catechism, and then base our lives around those teachings.
3. Promoting Unity within the Church–We are called to work with the Holy Father in his call for unity. We highlight and are thankful for the good work being done in other holy movements and apostolates.

## Five Guidelines for Lay Apostles of the Returning King

As lay apostles of Jesus Christ the Returning King, we agree to perform our basic obligations as practicing Catholics. Additionally, we will adopt the following spiritual practices, as best we can:

1. Allegiance Prayer and Morning Offering, plus a brief prayer for the Holy Father
2. Eucharistic Adoration, one hour per week
3. Prayer Group Participation, monthly, at which we pray the Luminous Mysteries of the Holy Rosary and read the Monthly Message
4. Monthly Confession
5. Further, we will follow the example of Jesus Christ as set out in the Holy Scripture, treating all others with His patience and kindness.

**IRISH AFF WILL BE JANUARY 22-24, 2016**