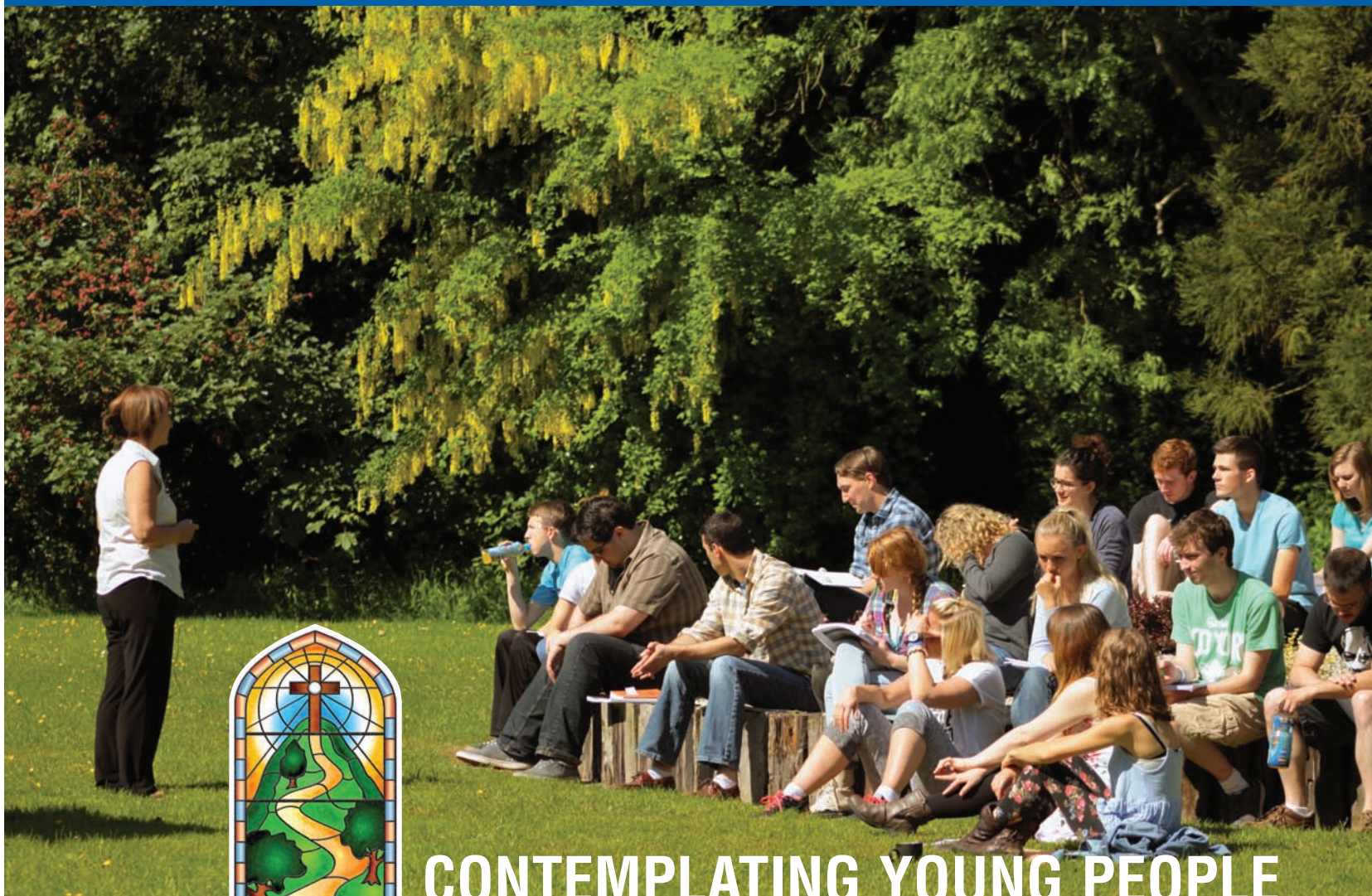


THE *Apostolate of the Returning King*

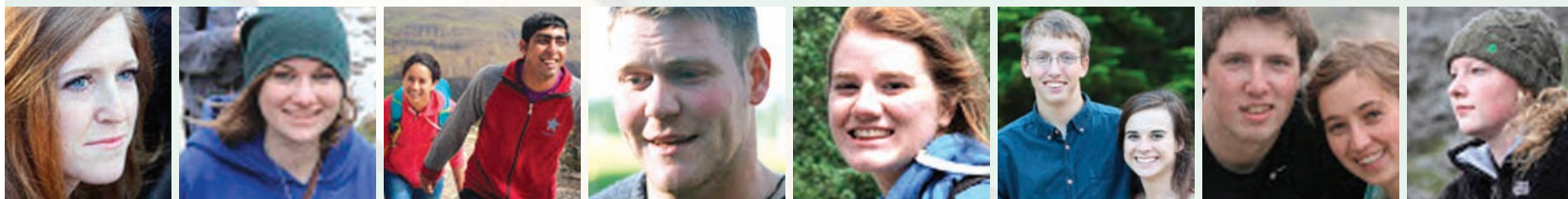
AS DISSEMINATED AND PROMOTED BY DIRECTION FOR OUR TIMES



CONTEMPLATING YOUNG PEOPLE WITH THE MIND OF GOD

INSIDE: TWO CONTEMPORARY FAITH FORMATION
PROGRAMS FOR YOUNG CATHOLICS

- *The Backpack* for teenagers
- The **School of Holiness** for ages 18-28





Contents

The Newsletter of the Apostolate of the Returning King

The 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 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.

Published by Direction for Our Times. Copyright 2016, Direction for Our Times. All rights reserved. A 501(c)(3) tax exempt organization. An Irish charitable organization – CHY 17298.

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

CONTACT INFORMATION

Europe:

Direction for Our Times Ireland
The Hague Building, Cullies,
Cavan, Co. Cavan,
Ireland

Phone: +353 (0)49 437 3040

Email: contactus@dfot.ie

United States:

Direction for Our Times
9000 W. 81st St.
Justice, IL 60458

Phone: 708-496-9300

Email: contactus@directionforourtimes.org

Website: www.directionforourtimes.org

PAGE 4



COVER STORY –
CONTEMPLATING OUR
YOUNG PEOPLE WITH THE
MIND OF GOD

PAGE 8

TAKING THE BACKPACK INTO
THE CLASSROOM

PAGE 9

HOW I BECAME A
BACKPACK TEACHER



PAGE 12

5TH ANNUAL SCHOOL OF HOLINESS
IRELAND: JUNE 6 – 25, 2016

The Nihil Obstat and Imprimatur appear in the books as follows:

NIHIL OBSTAT: VERY REV. JOHN CANON MURPHY, PP, VF

IMPRIMATUR: + MOST REV. LEO O'REILLY BISHOP OF
KILMORE, IRELAND

THE NIHIL OBSTAT AND IMPRIMATUR ARE AN OFFICIAL
DECLARATION THAT A BOOK OR PAMPHLET IS FREE OF
DOCTRINAL ERROR AND THAT ECCLESIASTICAL PERMISSION
FOR ITS PUBLICATION HAS BEEN GRANTED.

A LETTER FROM ANNE, A LAY APOSTLE



Dear lay apostles,

I am so happy to write to you and share greetings of love and hope.

When the writings for this apostolate began, my children were quite young. Given the nature of the work, I wrote and served the apostolate under the name Anne, a lay apostle. I still do. This protected my family from unnecessary exposure and my husband and I are grateful to everyone who helped preserve the privacy of our young family.

Why is this important and why do I share this information?

After conversations with the team here, with the Board of Directors at Direction for Our Times and of course with Bishop O'Reilly, I began to do some writing using my given name, Kathryn.

Recently I wrote a human and spiritual development book called *The Map*, for example. I printed it with my name, Kathryn Clarke, because it contains no private revelation and thus is easier to share with people who might not be attracted to a contemporary apostolate in the Church. *The Map* carries an Imprimatur.

Additionally, last September, 2015, we began using a program for young people developed for our home diocese of Kilmore called *The Backpack*. This was written by Margaret McGahon and myself, with the huge artistic support of Emma McDermott and Pam Robertson. Again, it carries my given name, Kathryn Clarke, because it includes no private revelation. This way, when someone wants to use it for young people in schools or faith groups or parishes, they will have an easier time.

To summarize, if a writing by me is private revelation, or deeply spiritual, Direction for Our Times will publish it under the pen name of Anne, a lay apostle, as usual. If a writing is not private revelation, I will also submit it to the Church, and the Church may grant an Imprimatur if it is appropriate, but it will be published under the name Kathryn Clarke.

So in actual fact, nothing is changing. This letter is simply an update.

The apostolate is busy and happy, with new programs, Abbey development and prayer groups. Our way includes solid, contemporary faith formation. We are determined to integrate human formation into spiritual formation. Together, we, lay apostles of the Returning King serve quietly in our homes and also more actively in our parishes and dioceses internationally.

We at Direction for Our Times have huge gratitude to all of you working with us to bring the blessings of the apostolate to the Church and to the world. We serve on together with joyful and grateful hearts.

– Love and prayers, Anne, a lay apostle



CONTEMPLATING OUR YOUNG PEOPLE

WITH THE **MIND OF GOD**

TAKEN FROM A TALK BY ANNE, A LAY APOSTLE

We read in Scripture, in Philippians 2:5, “Let the same mind be in you that was in Christ Jesus.” What does this mean? How do we do this? Why would St. Paul think it was important? Well, in this time, I think that renewal of the Church is urgently required. When I say ‘the Church,’ of course, I am referring to renewal of ourselves, our families and our local faith communities, because obviously, the health of the Church is only as robust as the health of our own prayer life and our own vocations.

First of all, where do we find the mind of God or the mind that “was in Christ Jesus?” One excellent place is in contemplative prayer. We should be praying contemplatively each day. I am *not* saying you should desist from all other types of prayer. I am saying that contemplative prayer, what St. Teresa called ‘a conversation between two friends, you and God,’ should be happening each day. If we do not pray contemplatively, we risk becoming a person who talks about God without knowing God.

Now, how do we view young people? Let’s start with

Scripture, because Scripture is always playing out, and ask the following questions. “Who was obsessed with the rules in Scripture? Who used the rules to diminish and condemn people?” The Pharisees. Who is obsessed with the rules *today*? The Pharisees. And we must be honest and admit that we all have an Inner Pharisee, whom we have to go after each day, lest we think we can judge others.

Has anyone ever had the experience of someone ‘deciding’ about them? When I say ‘deciding’ I mean it negatively. Young people, especially teens, experience this

quite often with regard to teachers or other adults and absolutely they may experience this in the Church. It is an unpleasant reality. Somebody makes a mistake, or not. And others then 'decide' that the person is a wash out, a waste of time or a lost cause. The victim of the condemnation and judgment generally knows that he is being held in ill-regard. And in the same way, the victims of the Pharisees always knew that they were deemed 'not good enough.'

Where does the mind of God fit into all of this? Well, God is asking urgently for renewal. And renewal of the Church must happen to preserve it for the future and that means the youth, specifically children, teens, and young adults.

In the past, in other cultures, in other times, most of the energy of the adults was spent on forming and caring for young people. It was the most important thing. We do not seem to have the same commitment, if our actions are an indicator. As a faith community, is it possible that most of us do little for the protection and formation of young people? This cannot be left to most schools and honestly, it is not happening in many families. This is the challenge to us, the faith community, the people of God.

Perhaps, for a moment, we could compare the mind of God to a typical human mind. We human beings often use the smallest amount of our minds, while God has a mind capable of infinite possibilities, factoring in past, present and future simultaneously.

The infinite mind of God can process cause and effect instantaneously. It can look at a child, wounded by neglect or physical abuse or addicted parents, and the mind of God knows exactly where those wounds could take the baby as he or she grows. And does the mind of God reject the addicted, non-present or abusive parent? No.

The human mind, always thinking dualistically, might say, "Those are bad parents." Or even, "Those are bad people." But the omniscient mind of God looks at the parent and sees in him or her a child who was hurt, also, in his or her own family or community. And God remains at the ready, with an infinite number of intervention strategies to both forgive and heal the whole family. God does this. He heals whole families and communities.

**WHO IS SPENDING
TIME WITH
TEENAGERS?
LISTENING TO THEM?
TRYING
TO UNDERSTAND
THEM?**



Let me give us an example comparing the perspective of the mind of God to that of a small, human mind. I want us to consider how we are contemplating our youth, whom we are responsible for forming.

There was a young woman. She went out one evening and drank alcohol, as young people do. She drove home. We have no idea if she had one drink, or ten. There was an accident and she died.

Around the time of the funeral, an older woman talked about how we needed to pray for the young girl's soul, because she was not in a state of grace when she died so therefore, she was at risk of going to hell.

Why had the woman decided that the young woman was not in a state of grace? She concluded this because she heard that the young woman had alcohol in her body and thus, because being drunk is a sin, the young woman could not possibly have been in a state of grace. She said, "All we can do now is beg God to save her soul." That statement was made with a dark tone, as if to say, "It's lost. The girl is in hell."

Let's compare *that* thinking, clearly from a human mind, small in size, to the infinite mind of God, the limitless possibility mind.

Does God have the same checklist? Does God do mathematical equations regarding His children? Does God say, "Let's see ... Suzy Jones ... Drank alcohol at a party, plus drove home, crashing into a tree. That equals Hell." My friends, is such a thing as this even possible?

The woman doing this type of mathematical equation regarding a human being is forgetting a crucial element, but lacks awareness of what she is missing. The missing information is: 'Why did the young woman drink?'

God knows the young woman. He factors in her culture and her secret, hidden wounds that NOBODY ELSE knows about. He looks at her cruel disappointments, but also her hopes, what she wanted to become and what she knew she could become if only she had the confidence to shed some of the harsh opinions and judgments of others.

God understands where the culture, the wounded family and the girl's decision intersected to produce a

negative choice which had horrid consequences, from our perspective. God understands. And he is compassionate and merciful.

The girl's family, no doubt, in their shocking grief, remember all of the goodness of their sister, daughter and friend. They recognize the poor judgment, sure, but, like God, see mostly the love that the young woman brought into their lives and so they feel confident about God's reception of this young woman. They think, 'Why wouldn't God want to take our daughter home to be with Him?' At least they **should** feel this way. And if they are in touch with the compassionate mind of God they **do** feel this way.

So a person contemplating the mind of God might view this tragedy differently from the first woman. First of all, we recognize that long lives are not an entitlement. We do not know how long the people around us will be with us. And when they go before us, the grief is shocking. But, if we love them as best we can each day, we do not suffer unbearable remorse. Generally, we are all doing the best we can but we should always try to advance in love. That way we will have fewer regrets.

Next, one contemplating the mind of God would grieve for the culture which normalizes drunkenness. How can we feel surprise that any young person is struggling with substances? Many of their minds have been hijacked by technology resulting in an inability to calm themselves adequately. Many experience horrid social anxiety.

One contemplating the mind of God would wonder about this young woman's formation, her preparation for dealing with wounds and the strong feelings which often torment youth. One contemplating the mind of God would ask the question, "Why? What led to the dangerous choice?"

My friends, I recently heard of an idea to delay Confirmation of young people until the age of seventeen. There are arguments for this. And I know it must be discouraging for priests that they work so hard to baptize, offer First Communion and then Confirmation and have so few teens continue on with their faith practice



afterwards. Obviously, we know that we are giving the young people something to come back to and many who desist with faith practice do return to the Sacraments. But I must admit I found this idea disturbing. Any condemnation or judgment of young people for non-practice in their teen years at times looks like someone locking a door and then blaming a person for being outside.

Maybe we should contemplate doing the opposite of delaying Confirmation. Maybe we should contemplate teaching more about the power and presence of the Holy Spirit in an ongoing way, in layers if you will, age appropriately, continuously through the teens as the young people grow. Because children need the Holy Spirit. And one might reflect that the Holy Spirit is more at home in the non-judgmental heart of a twelve year-old child than in a practicing adult with limited thinking, who feels certain of eternal damnation for a young woman who happens to die in a car accident.

I hope the young woman knew God loved her. And if she did not, who would be accountable? Whose job is it to facilitate ongoing support for young people? The priests? Diocese? Of course and that is happening. But I am thinking of lay people, parents and single people. Because we should be helping with youth groups and ensuring that young people have their own prayer experiences.

IF I WERE TO ADDRESS TEENS DIRECTLY RIGHT NOW, THIS IS WHAT I WOULD SAY:

“Young Christian, brace yourself. We are leaving you a wounded, faltering Church, lopsided in gender in many areas, with few committed women and fewer men, other than faithful priests, and in a few years, there will be only a small number of you, practicing Catholics, in Ireland anyway. You will have to do better than we did, be stronger, more committed and know your Catechism so that you do not use God to drive people out but rather, draw people in.

“Young Christians, we apologize to you if we distorted God through our neglect and selfishness. For each time we failed to offer you a good example of Christian living, we apologize.

- *If we abandoned you as a faith family in your teen years, when you so badly needed direction and reassurance, we are sorry.*
- *For each time we offered self-serving theology instead of love, we are doubly sorry.*
- *If we judged you harshly, we now regret it as we are forced to look, not at your failures but at our own.*

“Young Christian, be constantly aware of your best friend and beloved Champion, the Holy Spirit, because you will badly need Him to protect the Church and the world we have left you.”

Who is spending time with teenagers? Listening to them? Trying to understand them?

Where is their physical place in the parish? Is there one? A room? An area in the church reserved for their issues? It does not surprise me that there are few practicing teens. It surprises me that we wonder why there are few practicing teens. So, to clarify:

- If you are forming your children to be practicing Catholics, well done.
- If you are forming your grandchildren to be practicing Catholics, that's very important, well done.
- And if you are forming someone else's children to be practicing Catholics, either through helping them, setting a loving example for them or even teaching them about love of themselves, others and God, well you get a gold star, because you are a powerful agent of renewal.

Our God is a God of surprises and if each person contemplates the mind of God, instead of pouncing on the sins of others, each person will start to ask the big questions.

- Where can I contribute?
- Am I assisting in the care and formation of any teenagers and children around me?
- Am I setting a good example for them? Am I behaving lovingly to them?
- Am I showing interest in their struggles?

My friends, it is our job, all of us, to form and assist the next generation. If they are under-formed or not formed at all, I do not think God is going to point at priests. I think it is on us, the lay people.

Taking *The Backpack* into the Classroom

BY ANNIE CLARKE, FACILITATOR OF *THE BACKPACK*

One of the expressions most frequently uttered by Adult Faith Formation and School Of Holiness “graduates” is, “If only I had known this when I was younger.” or, “I would have made very different decisions if I had been given these skills.”

I suppose once you know that you have four personal boundaries, (physical, mental/emotional, sexual and spiritual), you know exactly when someone is violating them. And when you can label anxiety and wonder why you are anxious, you can understand how to protect your mind better. And certainly, when you understand how to drive your brain and protect it, you can, quite simply, be more connected to God.

Truly, in the game of life, skills like these are game changers. And many of us seem to have fallen into predictable traps and made a few bad decisions when we were young, as life started to get a little more complicated. But maybe, if we had all *had* this human development and spiritual training to start with, we could have saved ourselves from “the hard way.” Maybe it’s not too late for some of us, and certainly for our

young people, to understand their options and have the skills and confidence to make different choices.

The Backpack is a human and spiritual development program for teenagers, based off the curriculum that is used in the Adult Faith Formation and School of Holiness retreat programs, but tailored specifically to adolescents. It began with a trial run in Bailieborough Community School, piloted by the DFOT team. A year later, we have successfully launched this program in three other schools for our diocese, the Kilmore Diocese, as well as three parish groups, in Bailieborough, Ballyjamesduff and Cavan.

Each of these groups met (or meets) once a week. The parish groups run for two hours in the evenings, while the classroom sessions depend on the availability of the years’ schedule. The age range is concentrated in the 15-17 yr category, but with a range of 13-18 yrs overall. We teach the groups about the following:

- Tuning into and taking care of yourself, physically, mentally, sexually and spiritually
- The different parts and functions



How I Became a Backpack Teacher

BY RACHEL MCCORMACK

The Backpack program is a curriculum that seeks to teach young people how to think critically about their relationships with themselves, with others and with God. The material that this program offers is hugely applicable to young people with topics such as self-awareness, dealing with anxiety, boundaries and healthy relationship vs. unhealthy relationships. The program also contains a beautiful exploration of contemplative prayer and the individual's relationship with God through Church.



My name is Rachel and along with my colleague Annie, I teach *The Backpack* program full time to teenagers in both parish and school settings in the Kilmore Diocese. To say that this work is a joy is an

understatement. Working with young people never ceases to be fun and refreshing. As I was going through school and university, I didn't really think that I would like to become a teacher but somehow this work came before me and I am delighted that it has. Looking back on my experiences with faith through the Church and especially through the apostolate, I can see that working in my faith and with young people is something very close to my heart.

I was brought up in a non-practicing Catholic family and though I made my Confirmation, I didn't know too much about the Catholic faith. As a young teen, I became close friends with others who had been brought up in the Catholic faith and one friend in particular tried her best to patiently answer any and all of my questions: about God, heaven and where dogs go when they die. As I started attending Mass with my friends, initially out of curiosity, I started to recognize the peace and community that could be found in the Church. Soon after I was invited to a small prayer group that was being set up in my local area and through this I met people who were involved in the Apostolate of Jesus Christ the Returning King. Being involved in a prayer group at such a young age really helped form me as a Catholic. I made friends at that time who are now some of my closest friends and co-workers today. This prayer group was really a safe >>

of their brains and the ability that we all have to change our brains

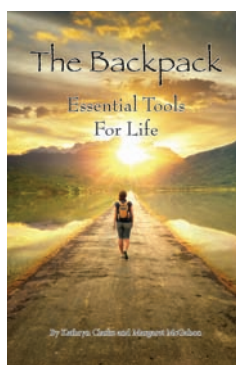
- Physical and mental wellbeing (sleep, impact of scary movies on fear centers of brain)
- Coping skills and strategies for strong emotions such as anxiety, fear and anger
- Healthy and unhealthy relationships
- How to respect and assert boundaries
- Conscience
- Contemplative prayer

The curriculum is taught through the lens of the Catholic faith, and Catechism/Scripture teachings are scattered throughout. Everything is related to the developmental stage of life of teenagers. That stated, *The Backpack* is appropriate for people up to the age of 24. We use a lot of visual aids and videos, as well as interactive activities and games – the sessions can get quite lively when a little competition is introduced – and food is provided at the parish groups.

Because this is a diocesan initiative, the diocese helped with the costs so that the students did not have to pay for anything. The workbooks are available in our online book shop and at the web site www.thebackpack.life. A new and updated Teacher's Guide can be downloaded from that web site which will help support anyone interested in facilitating the program.

The response from the teenagers has been overwhelmingly positive and has highlighted the desperate need for the life skills it teaches in this age of technology. The first week of the Cavan parish group there were thirteen students; the next week, there were twenty-five because they all brought 'friends who needed this.' The groups are educational, but they are also fun, friendly and lively enough to draw the students back each week. The commitment and enthusiasm of so many speaks for the quality and importance of *The Backpack*.

My favorite part of this program is providing teenagers with a safe and fun environment to grow, ask questions, challenge their thinking patterns, learn about and develop their faith and just hang out with their friends.



space for me to learn more about the Catholic faith. Learning from others who were close to my own age certainly diminished any awkwardness or confusion there may have been. Eventually I began to attend some of the prayer group meetings in Bailieborough, also.

When I was seventeen, I began to study Theology at University due to my love and interest in Christianity. The following year I was sponsored by my parish to go to World Youth Day in Madrid and I travelled with other young people from the diocese and also with some people from my Lay Apostolate prayer group. While there were some tough elements to this trip (it was a pilgrimage after all) it was an amazing opportunity made possible for me by my local parish Church, Saint Anne's. This only served to deepen my faith and a few years later I furthered my studies and earned a Master Degree in Moral Theology. During my Master Degree program I began to volunteer with Direction for Our Times in their work with young people. I was very friendly with the staff, Fr. Darragh, Emma, Justin and Anne and so this was a fun endeavor. I helped out during the pilot program of *The Backpack* in Bailieborough Community School, giving out name tags and helping with any group work. To be honest, I was as much a student as the teenagers and I really found the teachings helpful in my own life.

After working with Direction for Our Times during the School of Holiness in 2015, I could see a remarkable difference in certain aspects of my attitude toward life. For example, praying contemplatively helped me to view Jesus as a friend with whom I can sit, in silence,

every day. In this silence I can share the joys, worries, good and bad news, along with random thoughts and ideas of the day. Contemplative prayer slowly but surely helped me to see Jesus as a dear friend who is there in times of stress and even boredom. Sharing everything with Him has become habit. In this way, *The Backpack*, along with the teachings of School of Holiness, has really helped shape up my prayer life.

In August of 2015, Annie and I were asked to work on *The Backpack* program in local schools and parishes. Annie and I have been friends since we were ten years old and so the opportunity to work together twelve years later felt like a dream! We were both very happy to take up this new role. Today I can see the effects that *The Backpack* has had on me as an adult and I am certain that it would be extremely helpful for me as a teenager. I think that this is why I enjoy teaching *The Backpack* as much as I do. Through it, and programs like it, young people can meet others who are living out their faith. It is also a way for young people to critically examine who they are as Catholics. The people that I met in my own youth group helped me to grow in my faith and I am very happy to say that I am still friends with each of those people today. In the youth groups that Annie and I lead, we seek to nurture this in the young people. We have a lot of fun in *The Backpack* classroom, having Halloween and Christmas parties, and games that reinforce the teachings. Seeing friendships grow every week helps us as teachers to see how important youth work is in today's Church.

The Backpack: Essential Tools for Life
Human and Spiritual Development for Teenagers
By Kathryn Clarke and Margaret McGahon

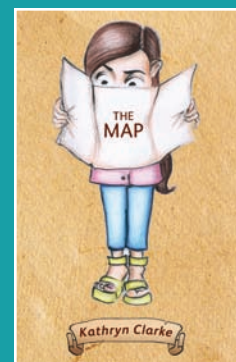
\$25.00 US (20 Euros)

Purchase Online at: www.directionfourtimes.org

The Map, By Kathryn Clarke

When people were lost, in the days before instant hand-held technology, they often stopped at gas stations and bought road maps. In our time, there are many who are spiritually lost. Despite travelling at breakneck speed through life, they never find spiritual safety and joy. People need God. In this time, there may be more people away from a church than inside of a church. Some call these people fallen-aways. Some of the people themselves might say they are runaways. Regardless, they are spiritual beings without benefit of a faith community. Many are non-practicing Catholics.

This book guides the reader through simple steps and directions to gently engage in their relationship with God, others and self with spiritual concepts such as you are a good person created to do good things, forgiveness, gently accepting our imperfections, the conscience, taking time in silence, choosing to be happy and more. Price: \$8.00. Order online at www.directionfourtimes.com





WE ARE NOW ACCEPTING APPLICATIONS FOR THE 5TH ANNUAL SCHOOL OF HOLINESS

DATE: June 6 – 25, 2016

LOCATION: Cavan Town,
Ireland

AGES: 18 – 28

COST: \$990.00

APPLY
NOW!

SCHOOL OF HOLINESS 2016

Each student at the School of Holiness is unique. We recognize that each of us is imperfect, and created to serve God in a different capacity. We welcome young Catholics who may not practice his or her faith, but who wonder about God's plan in their life. We encourage them to rely on Christ and His grace to transform them into the person they were created to be. Our aim is to show young people different expressions of Catholicism so that they know they can be themselves and find a Catholic expression that inspires them.

Need more information? **Contact us:**

In the Americas: Justin Sofio at 708-496 9300

In Ireland or Europe: Annie Clarke at +353 (0)49 437 3040

www.schoolofholiness.com



THE *Apostolate of the Returning King*

EUROPE:

Direction for Our Times
Ireland
The Hague Building, Cullies,
Cavan, Co. Cavan, Ireland
Phone: +353 (0)49 437 3040
Email: contactus@dfot.ie

UNITED STATES:

Direction for Our Times
9000 W. 81st Street
Justice, IL 60458
Phone: 708-496-9300
Email: contactus@directionforourtimes.org

The School of Holiness

Cutting Edge Human Development with Dynamic Catholic Spirituality

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 other teachings. Our aim is to show young people different expressions of Catholicism so that they know they can be themselves and find a Catholic expression that inspires them.

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. 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.

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, and 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.



5th Annual School of Holiness: June 6 – 25, 2016

www.schoolofholiness.com