

STIRRINGS of the Spirit

A Quarterly Provincial Newsletter of the
Catholic Charismatic Renewal Services of Ontario (CCRSO)

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Our mission is to promote and participate in the ongoing renewal of the Catholic Church, witnessing to the reality of Jesus Christ and the love of the Father, under the power and guidance of the Holy Spirit, exercising the charisms received through release of the Holy Spirit

From our President

Greetings in the name of the Lord Jesus Christ!



At our last CCRSO meeting we were praying about the Holy Spirit Conference and what the Lord would have us do in preparing for this coming summer. In the past we have had awesome Holy Spirit Conferences with terrific speakers, anointed praise times and many, many healings. As we began to pray the Lord drew our attention to the marginalized and it was shared that we spend a lot of time preaching to the converted. We were reminded of

the parable of the King celebrating the Kingdom and ending up partying with the peasants. There was a call to get out of our comfort zones. There was a sense of the Lord wanting to move us in a new direction. We needed to be more focused on what was really important – Jesus, and on our primary call as Catholics to evangelize *everyone*.

We thought we got the message. We began to plan the conference with the intention of bringing a heightened awareness to the plight of the marginalized in our society. Our theme was going to be “Witness to Love” and one of the speakers was going to be Deacon Victor St Croix who was going to share about his ministry to street people. Admission to the Friday night session was going to be a non-perishable food item that we were then going to donate to a local food bank. But as good as our plans for the Holy Spirit Conference seemed, they did not materialize. Tried as we might, we could not get it off the ground. So, for the first time in decades, CCRSO will not be hosting a summer conference.

The question that begs an answer is, “Why Lord?” And so I have been praying since our plans for the conference fell through, asking the Lord to show me why and to clarify for us, His vision for CCRSO. Slowly I have begun to understand.

I have just finished reading an article by Archbishop

Adam Exner of Vancouver in which he says that if we want to know the Lords' desire, we must be attentive to three particular ways that the Spirit speaks to us. First, He speaks to us through the *written word of God*. The Spirit also speaks forcefully to us through the *voice of the Church*. And finally the third way the Spirit speaks to us significantly is through the *signs of the times*. Let me share with you what the Spirit has been saying.

The Spirit speaks to us through the written word of God

One of the readings that I have been drawn to since our last CCRSO meeting has been James 2:14-18. One evening during the third week of Lent, as I prayed the Divine Office just before I sat down to write this article, there it was again: “*My brothers, what good is it to profess faith without practicing it? Such faith has no power to save one, has it? If a brother or sister has nothing to wear and no food for the day, and you say to them, ‘Good-bye and good luck! Keep warm and well fed,’ but do not meet their bodily needs, what good is that? So it is with the faith that does nothing in practice. It is thoroughly lifeless. To such a person one might say, ‘You have faith and I have works – is that it?’ Show me your faith without works, and I will show you the faith that underlies my works!*”

The Spirit speaks through the voice of the Church

About a month ago, my wife and I met with Bishop Plouffe. I serve as his liaison to the Charismatic Renewal in the Diocese of Sault Ste. Marie. We were meeting him to discuss his diocesan plan for the new millennium and how he saw the Charismatic Renewal fitting into those plans. His response surprised me. He said that the Church needs people willing to go to the poor, to accept the poor. He said that the Charismatic Renewal already provides a place in the church for many of the emotionally and mentally distraught. They don't fit in many other places in the Church but in a prayer group they often find a spot. He was thankful for this. He went on to say that people are willing to serve in the Church as deacons or lay Eucharistic ministers, readers or ushers. The real need

now, he said, is for people willing to serve outside the Church in order to call the spiritually poor back to the Church, back to Jesus.

The Spirit speaks through the signs of the times

At our last CCRSO meeting, Bishop Sherlock talked about one of the signs of our time. He remarked that the largest group of Christians in the United States are Catholics and the second largest is fallen-away Catholics. It is a sad sign of our times. I think that you would probably agree that this latter group is largely made up of people who left the Church because they did not discover the heart of Jesus there; they were not drawn into a relationship with the Lord.

The second sign of our times that I want to relate to you is an experience my family had at the last Holy Spirit Conference in Hamilton. We had the opportunity to meet a street person named Angel. She was about 17 years old. She was brought into the conference by some ladies who had gone out for lunch on Saturday. They had met her on the street, she had been drinking and was despairing about her life. She was suicidal. Moved with pity and the Holy Spirit, they brought Angel into the conference to meet with us because my wife and I were leading the Youth Track. We immediately enlisted the help of Fr. Ken Gauthier and began to pray with her. As she told us her story, the tears flowed from everyone. She had lived a life without the love and security that most of us take for granted. She talked about abuse, foster homes and addictions – all signs of our time. As Father Ken began to take authority over the evil influences in her life, I left because I was scheduled to address the assembly. Those of you who were present might remember that I began my comments that afternoon by asking for prayers for this young street person who was being ministered to in the next room. Together we prayed for Angel. When I returned to the room, Angel was calm and collected, at peace. She had given the Lord permission to do with her what He wanted admitting that she hadn't been able to do much with her life. She spent the rest of the day with us, taking in the talks, the praise and the healing service that evening.

That night as the evening came to a close and everyone was leaving, we invited Angel to come with us to the convent where there was an extra bed. Initially she refused saying that she would feel uncomfortable and then relented when we assured her she wouldn't have to wear a habit to bed. Later that night at the convent we sat in the kitchen laughing and telling stories and enjoying each others company. I remember

Sr. Nancy Keller saying that charismatic conferences have turned into healing services and questioning whether it would be wise to return the focus to evangelizing and releasing people in the power of the Holy Spirit.

The next morning bright and early we were back at the conference. Angel spent the rest of the morning with us praising God, attending Mass and as the conference ended, she hugged us good-bye. She was wearing a new T-shirt which Fr. Bill Comerford had given her and had a bag full of food from the ladies looking after the kitchen. Angel had decided that she was heading to a shelter run by some Catholics where she was going to ask for help to deal with her addiction.

And so let me ask the two questions I began with. Why did the Summer Conference fall through and what is the Lord's vision for CCRSO?

I believe the Summer Conference fell through because our intention was to *highlight* the plight of the poor but what the Lord clearly asked us to do was to *serve* the poor. He told us not to focus on preaching to the converted. He reminded us about His desire to party with the peasants. He asked us to be willing to be moved out of our comfort zones. I remember considering at the time whether the Lord could really expect us to take such a large step, in such a different direction than we were used to. I remember opting to take the small step – focusing the conference on drawing attention to their need instead of taking the risk to serve them more directly. I've had to apologize to the Lord. The Spirit was speaking through the prophetic voice of the faithful, but my vision at the time wasn't wide enough to take in the depth of what He wanted. I was blinded by our own sense of inadequacy and paralyzed by self-doubt. I didn't want to move out of my comfort zone.

The world is dying because of a lack of Me.
Your call is not just for your own pleasure, to lavish upon yourself feelings of contentment.
Step out into the world and give away all the riches with which I have gifted you.

Let me share with you another prophetic word spoken at the last CCRSO meeting: *“Remove your blindfolds and look around. The world is dying because of a lack of Me. Your call is not just for your own pleasure, to lavish upon yourself feelings of contentment. I have not called you that you would selfishly enjoy the power and presence of My Holy Spirit. Step out into the world and give away all that I have gifted you with, and watch it increase a thousand-fold.”*

I want to bring Life to our world. I want to share Jesus and the gifts that He lavishes on me through the power of

His Holy Spirit. Are you with me? Are you ready to say yes? The vision is to step into the world to evangelize everyone and release in each one, the power of the Spirit. I feel a little like Peter stepping out of the boat to walk on water to Jesus. I'm not sure where this step will lead us, only that the Lord is calling us to take it and that is good enough for me.

Perhaps this could be part of a humble beginning of the "New Springtime" that the Popes sees for the Church?

Please pray for your CCRSO Board for the wisdom, the discernment, the faith and the love we need to recognize how to translate this call into a reality that will truly give God glory.

Yours in the Spirit,

Brian Sullivan, President, CCRSO

A Cry From the Heart

My God, My God why hast thou abandoned Me?

All Earth seems barren

All life is Gone.

For He who is Life

Has succumbed to Death

Yes, even Death upon the Cross.

My God, My God why hast thou abandoned Me?

Each Heart in sorrow cries forth,

The loss so devastating

For He who is LOVE

Is scorned and derided,

Yes even put to shame.

My God, My God why hast thou abandoned Me?

A grieving Heart proclaims His Pain

Peace shattered upon Calvary,

The Son of Man destroyed

Pierced through for our weaknesses.

My God, My God why hast thou abandoned Me?

For you My Beloved Child

I bear each agonizing blow.

MY Love for you forever flows

Beyond all measure Infinite

To Set you free forever more.

MY Child, My Child why have you abandoned Me?

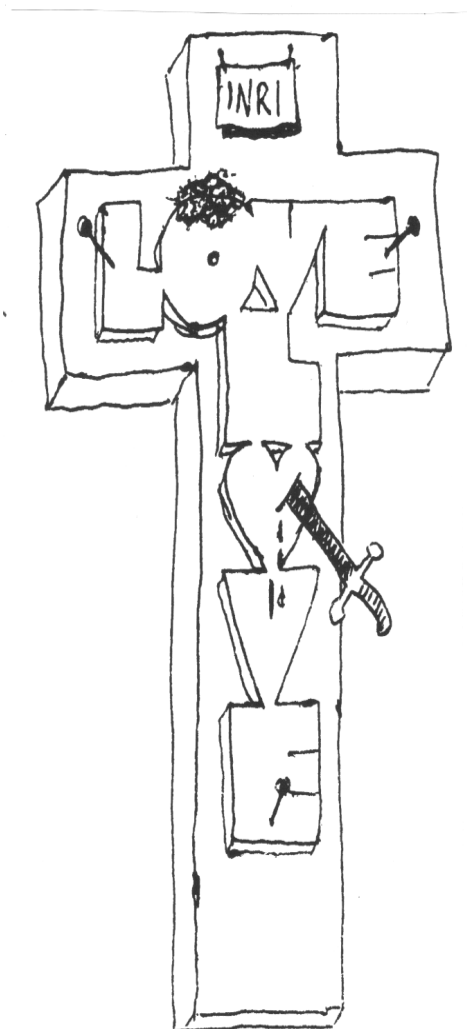
I wait for your heart to stir

Come Enter IN to Me,

Come join MY Victory

Where Death is defeated and Sin destroyed Eternally.

MY Child, My Child why have you abandoned Me?



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BISHOP NICOLA DE ANGELIS WARNS HIS FLOCK ABOUT DANGERS OF THE NEW AGE MOVEMENT

The following are excerpts of a Lenten message which Most Rev. Nicola De Angelis, C.F.I.C., Bishop of the Diocese of Peterborough, gave to his parishioners regarding the New Age Movement. Since the problem is so widespread we thought that all our readers could benefit from this information. We thank Bishop De Angelis for his permission to use this material.

Dear brothers and sisters in the Lord: May the peace of Christ be with you all.

During the last couple of months I have received a number of letters from the faithful of various parishes who asked me to state the teaching of the Church regarding NEW AGE MOVEMENT.

I want to be careful and respectful when answering the many questions formulated in the letters, because this issue is very delicate and it may be misinterpreted. In not answering, however, I would fail to exercise my role as a Bishop: to Teach, to Sanctify and to Govern in union with the Holy Father and the Magisterium of the Church (*Lumen Gentium* 25). Indeed the people of God who are entrusted to the Bishop's care, have a right to receive authentic and clear Catholic teaching.

I wish I could answer all the questions posed to me, but I cannot, for lack of time and space. I invite you, however, to read the ninety-page Vatican Document on New Age called "JESUS CHRIST THE BEARER OF THE WATER OF LIFE: A Christian Reflection on the 'New Age'". Representatives of four Vatican Commissions worked together to prepare this Document. The principal editors are the Pontifical Councils of Culture and for Interreligious Dialogue.

In this short Church Document, to which I will refer as "Doc." when quoting it, you will find explanations [of the New Age movement] presented with rigorous theological and scriptural method. Confident that you will read it, I will limit myself here to give you some short points and comments as an indication of what New Age is all about.

While not everything in the New Age is harmful, I am limiting myself to examining and pointing out the negative and dangerous elements, that can directly harm the life and faith of the believer.

If we try to give an overview to this movement, we see that New Age is not a religion. It is a very unstructured eclectic movement, "a syncretism of esoteric and secular elements" (Doc. 2.1.) that incorporates various experiences, beliefs and ideas from many different sources. We recognize in it the ancient Egyptian occult practices, Cabalism, early Christian gnosticism, Sufism, the lore of the Druids, Celtic Christian hermeticism, Zen Buddhism, Yoga, etc. (Doc. 2.1.). Although New Age advertises that it is open to all, a careful study of its "beliefs" shows a clear intolerance toward Christianity, and at times runs openly "counter to Christian Revelation" (Doc.1.4.).

New Age movement calls for a "paradigm shift", a switch from reason to emotion and feelings, from any masculinity and patriarchy to a celebration of femininity (Mother Earth, Gaia), from the rejection of a personal and transcendent God to the affirmation of the centrality of the person. In New Age there is no distinction between good and evil. It maintains that "nobody needs forgiveness. Believing in the existence of evil can create only negativity and fear" (Doc.2.2.2.).

Some New Agers even believe that, since the human person can be perfected and achieve self-fulfillment through a wide variety of techniques and therapies, humans will eventually be divine and

there will be no need of a transcendent God of Salvation, or Revelation. Humans will experience the "salvation hidden within themselves by mastering psycho-physical techniques which will lead to definitive enlightenment.... The fundamental idea is that God is deep within ourselves. We are gods, and we discover the unlimited power within us by peeling off layers of inauthenticity.... We are divine" (Doc.3.5.).

Not only are we divine, according to the New Age movement, but even Mother Earth, or Gaia, is divine and, through its concept of a "closed universe that contains God and other spiritual beings along with ourselves", there is no escape but to fall into pantheism, the belief that there is no God but the combined forces of the existing universe. (Doc.2.3.1.). As Christians, we believe to the contrary, that "man is essentially a creature and remains so for all eternity, so that an absorption of the human "I" in the divine "I" will never be possible" (*ibid.*; cf. *Gaudium et Spes*, 19; *Fides et Ratio*, 22).

In New Age literature much is written about the "cosmic Christ" as espoused by Mathew Fox, former Catholic priest and New Age leader in California. But "a Gnostic belief in cosmic powers and some obscure kind of destiny withdraws the possibility of relationship to a personal God revealed in Christ" (Doc.3.3.). For us Christians, the real cosmic Christ is He who is involved intimately and personally in our lives; we are not locked into a cyclical pattern of cosmic events, but focus on the historical Jesus, especially His death and resurrection. The Christian concept of God is one of a Trinity of Persons, who has created the human race out of love, desiring to share His creation with His created beings. We Christians believe that our God is not identified with creation, but that He is both immanent (within) and at the same time, that He transcends (is beyond) creation. Christian spirituality, therefore, is "not so much our search for God but God's search for us" (*ibid.*), that we might share His life for eternity, to live with and in Him.

The Vatican Document points out that "in a cultural environment, marked by religious relativism, it is necessary to signal a warning against an attempt to place New Age religiosity on the same level as the Christian faith...it cannot be viewed as positive or innocuous.... From the point of view of Christian faith, it is not possible to isolate some elements of New Age religiosity as acceptable to Christians, while rejecting others" (Doc.4). Some people say that there is nothing wrong in trying to learn something about other faiths, movements or other way of life. Here is what the Vatican Document says in this regard:

"Quite a few New Age groups welcome every opportunity to explain their philosophy and activities to others. Encounters with these groups should be approached with care, and should always involve persons who are capable of both explaining Catholic faith and spirituality, and of reflecting critically on New Age thought and practice. It is extremely important to check the credentials of people, groups and institutions claiming to offer guidance and information on New Age. In some cases what has started out as impartial investigation has later become active promotion, or

advocacy on behalf of 'alternative religions'.... Some local New Age groups refer to their meetings as 'prayer groups'. Those people who are invited to such groups need to look for the marks of genuine Christian spirituality, and to be wary if there is any sort of initiation ceremony. Such groups take advantage of a person's lack of theological or spiritual formation to lure them gradually into what may in fact be a form of false worship" (Doc. 6.2.).

In his Pastoral Instruction on New Age, "A Call to Vigilance", His Eminence Cardinal Norberto Rivera Carrera, Primate of Mexico, presents a brief analysis of the New Age phenomenon, outlining some of its elements most opposed to the Christian message:

"It depersonalizes the God of Christian revelation. It disfigures the person of Jesus Christ, devalues his mission, and ridicules his redeeming sacrifice. It denies the unique, unrepeatable event of his Resurrection by affirming the doctrine of Reincarnation. It empties the Christian concepts of creation and salvation of their content. It rejects the Church's teaching authority and its institutional form. It relativizes the Gospel's original, unique, and historically based content. It deforms writings of Christian mystics and turns their true meaning upside down. It irreversibly waters down the practices of Christian prayer. It discards the human person's moral responsibility and denies the existence of sin. It misleads children

and young people in their religious formation. It divides Christian families and exploits them for financial gain" (*Pastoral Instruction on New Age*, Mexico-Tenochtitlan, January 7, 1996, p. 19).

Dear Catholic faithful, confident that you will read this important Church Document, I wish to conclude in thanking again those of you who wrote to me asking for clarification. My spiritual leadership cannot but be consistent with the leadership of the universal Church which clearly states that New Age theories and doctrines are not compatible with our Christian Faith and cannot be reconciled with it. The Church doesn't force you to go one way or another. You are free to choose. If you choose to be faithful to your faith in Christ, then the time has come for you to say "NO" to New Age's influence in your life and to stand up for your faith, telling others to do the same.

Sincerely yours in Christ,
Most Rev. Nicola De Angelis, c.f.i.c. †

Copies of the Vatican document, "JESUS CHRIST THE BEARER OF THE WATER OF LIFE," can be obtained from *Daughters of St. Paul Books*, 3022 Dufferin St., Toronto, M6B 3T5. Phone 416-781-9131. Or, to take it off the internet, type in the full title of the document in the search space and it will come up.

Rekindle the Fire

A Day of Renewal – hosted by C.C.S.O. Bread of Life Renewal Centre

Renew your faith, hope, love and commitment

A chance to meet and talk with writers of *The Bread of Life* magazine

Location: Holy Trinity Secondary School, 2420 Sixth Line, Oakville, Ontario

Date: **Saturday, September 11, 2004**, 8:30 a.m. to 6:30 p.m.

Featuring: Fr. Peter Coughlin : Fr. Paul Voisin, CR : Christine Labarosse : Sue Atkinson
and other writers of *The Bread of Life* magazine

Talks include:

Jesus, the Bread of Life by Fr. Paul Voisin, CR; *Journey of Hope* by Sue Atkinson; *Covenant of Love* by Christine Labarosse; *Rekindle the Fire Within* by Fr. Peter Coughlin; *Rekindle the Fire, homily* by Fr. Peter Coughlin

Registration: \$20.00, which includes a bag lunch. Space is limited so registration is necessary. **Watch for further details in *The Bread of Life Magazine*, in *STIRRINGS* and in a mailing.**

C.C.S.O. Bread of Life Renewal Centre

Phone: 905-929-4496

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REACTIONS TO MEL GIBSON'S "THE PASSION OF THE CHRIST"

St. Mary's Cathedral and Newman House in Kingston rented the Odeon theatre for two nights for the parishioners to see "The Passion of the Christ" together. Both nights sold out. There was a half hour prayer time before the movie and afterwards we all went to the Cathedral for Mass.

Later, Father Shawn Hughs, chaplain for Queens University and Kingston General Hospital invited all who had seen the film to meet one evening to discuss it. Except for one poor soul who had been extremely shocked by the violence, all agreed that it was not excessive, considering that it would have been as it was, and the advertising had warned us in advance.

Everyone was touched in a deep way and brought to the realization the price Jesus paid to ransom us. Many commented on the excellent portrayal of Mother Mary; that it showed clearly her understanding of why Jesus was willing to suffer and die for us, and also her spiritual strength. Some of us did not understand the symbolism of Mary wiping up the blood after the scourging, however Fr. DeSousa explained that even today it is very important to the Jews to bury the whole body. He mentioned that after a suicide bombing the police in Israel collect every scrap of the body parts and, of course, Mary knew how sacred the blood of Christ was. One priest that I spoke to a few days later was disappointed that more wasn't shown of the resurrection. But others, including myself, felt it was a lovely, gentle ending to the film.

Pauline Lacey, Servants of the Light Prayer Group, Kingston

Those who deny the Messiah after 2000 years are still the same. Many centuries before the coming of Christ, Isaiah 53 described His suffering before the Passion. Now, 2000 years after His death and resurrection, Mel Gibson's movie faithfully shows the sacrifice of the Lamb of God for us in accordance with Scripture. It's truth shall set you free and bring salvation.

John Gots, Spiritan Prayer Group, Guelph

Were you there when they crucified my Lord?" The music of that well-known African American Spiritual keeps playing in my head and the verses linger in my mind after experiencing "The Passion of the Christ." The Stations of the Cross and Holy Week will never be the same for me.

I can still see Mary's loving eyes making contact with each person in the audience as if she were saying, "See how He loves **you**. Did you hear Him forgive **you**?" My heart still aches when I visualize her reverently using cloths to soak up every drop of her Son's Precious Blood shed at the pillar where He was so brutally scourged. Although that scene may not have its basis in Scripture, it certainly emphasizes the profound respect with which we should approach the altar to receive the Body and Blood of Christ. I keep recalling how Mary's supportive glance helped Jesus on his sacrificial journey to Calvary. Was Mel Gibson trying to show us the importance of offering compassion and assistance to those who are suffering or bearing crosses? I can still hear Simon of Cyrene telling Jesus, "**We** are

almost there" as they approached the top of the hill. How moving it was to have the arms of Jesus and Simon overlapping as they carried the cross together!

Mixed emotions went through me as the film depicted the greed of Judas who betrayed Jesus, the fear of the apostles who abandoned Him, and the fickleness of the people who wanted His execution less than a week after they had hailed Him as their King. The dramatic, yet silent involvement of a despicable character representing Satan was most effective in those disturbing scenes. The audience had ample opportunity for serious soul searching regarding our fidelity to Jesus in times of temptation and peer pressure. Christ's willingness to do His Father's will was fittingly demonstrated by having Him repeatedly embrace the cross and finally crawl to it in order to "lay down His life" for us.

During very graphic and violent scenes, we were provided some relief through flashbacks to Christ's childhood, His Sermon on the Mount, His miracles of forgiveness and healing, His glorious entry into Jerusalem, and the memorable Last Supper. Familiar quotations from Scripture connected those well-known events to the Passion of our innocent Lord. The words of the 'good thief' come from my heart every time I reflect on the film: "Jesus, remember me when you come into your kingdom."

Estelle Meunier, St. Francis of Assisi Prayer Group, Kitchener

Everyone who comes to the foot of the Cross to ask Christ's forgiveness or walks the Stations of the Cross does have an image of His suffering for our sins. This movie helped give substance and reality to mine. It is a powerful movie. I was struck by the teardrop from Heaven hitting at the foot of the Cross.

Barra Gots, Spiritan Prayer Group, Guelph

I felt a little numb when the film was over. Neither Joanne or I spoke for a little while. What could we possibly say? I heard someone remark that the film was not one to watch, but to *experience*. I would agree. I know that I will have to see it again because I feel I missed a lot in the first viewing -- the interplay of good and evil, courage and cowardice; the love and patience shown by Jesus against the hate and cruelty of his accusers and executioners. I found myself praying throughout the film, "Lord have mercy of me, a sinner!" and the verse from St. John ran through my mind time and again: "Unless a grain of wheat falls to the earth and dies, it remains just a grain of wheat. But if it dies, it produces much fruit." I missed the ending, somehow; but what I was looking for was an in-your-face Jesus depicted as the glorious risen Christ. Gibson chose to portray the resurrection in a more subtle way.

Whenever I pray the Divine Mercy Chaplet, or the Sorrowful mysteries of the Rosary, or the Stations of the Cross they take on a whole new meaning for me now -- they come alive! Gibson has given us all a great gift.

Reta Lienhardt, Jesus, Light of the World Prayer Group, Kitchener

DIOCESAN NEWS

DIOCESE OF HAMILTON

On January 31st, Part 2 of the formation for Inner Healing Ministry took place with Shirley Gatchene of Kitchener addressing those being trained. She spoke on the topics of "Growing in Discernment" and "Fostering and Developing a Listening Heart." The talks were well presented and people left at the end of the day armed with many handouts which could be referred to when the need arose.

At the beginning of March the prayer groups in Kitchener-Waterloo hosted a *New Life Retreat* facilitated by Gary and Margaret Anne Mellor of Ottawa. Approximately 150 participants, along with 24 small group leaders took part and many blessings resulted.

On March 27, Part 3 of the formation for Inner Healing Ministry took place in Kitchener and focused on information about the New Age; i.e., how New Age practices impact on Inner Healing, and how to pray into New Age practices and the Occult. The talks were given by Patti Matheson of Burlington. Mary Ann Crosland of Oakville also spoke about her experiences when she got involved in the New Age, and her escape from it.

On the weekend of April 30 - May 2, our 4th session for Inner Healing Ministry training will take place in Kitchener with Bob and Betty Sorensen from Edmonton who will instruct the participants on "Practical methods and application for Inner Healing."

Regular Healing Masses still take place in various churches in the Diocese. For location and times, see p. 30 of the *Bread of Life* magazine. St. Francis of Assisi prayer group in Georgetown are planning a *Life in the Spirit* seminar for the parishioners of Holy Cross Church. They will begin in mid-April. †

DIOCESE OF KINGSTON

Pauline Lacey reports that on March 27th, in the parish of St. Mary's Cathedral, a day of reflection was held with Fr. Sebastian Arikat. Father Arikat is from India and is very much involved with the Charismatic Renewal there.

As they do each year, *The Servants of the Light* prayer group will sponsor a bus to Toronto for the *Lift Jesus Higher Rally*. Also there are plans in the making for a *Life in the Spirit Seminar* at the end of May. †

DIOCESE OF PETERBOROUGH

Frances Killen notes that a team from Peterborough will be going to Fenelon Falls the weekend of June 4-5th to give the talks for a *Life in the Spirit* seminar there. The prayer group in Lindsay is also planning a *Life in the Spirit* seminar for this Spring. †

DIOCESE OF SAULT STE. MARIE

Edward Twentyman reports that in the middle of January St. Marys Prayer Group sponsored a weekend retreat entitled "Calling Forth Your Gifts." It was led by Gary and Margaret Anne Mellor from Ottawa. There were 70 people in attendance. A follow-up interview with each attendee is being done by two of the Core Team members.

On March 14-17, a Lenten Mission led by Father Ray Guimond from Edmonton. Fr. Guimond's special ministry is Adult Education and Formation. The Mission content was *Call to Holiness, Prayer, The Sunday Eucharist, The Primacy of Grace, Listening to the Word, Proclaiming the Word* and *The Sacrament of Reconciliation*. Each morning time was given to reflect and ask questions on the talk of the previous night. Approximately 125 to 150 attended each session. †

North Bay Region

Alana Pelc reported that during the Lenten Season *Springtime of the Spirit* prayer group gave a five-week session entitled "A Lenten Experience, Climbing to Higher Ground with Jesus Our Shepherd." These sessions were based on Sister Nancy Keller's book *There's Always More: Expecting New Fire*, and the chapter entitled "More Love Through Purification." During these weeks they averaged 25-30 participants. During the Easter season, leading up to Pentecost, they will continue with "More Power Through the Charisms," from the same book. †

Did you know ...

that on October 1, 2004, a new movie on the life of Saint Thérèse of Lisieux will be released. To learn more about Saint Thérèse and this film, watch Leonardo DeFilippis on *The Choices We Face* hosted by Ralph Martin on Sunday, April 18th (Vision TV, at 6:00 p.m.). This promises to be another movie you'll want to see! For more information, log into the website: www.theresemovie.com.

A Note from the Editor –

The next edition of *STIRRINGS* will be the JULY issue. Deadline for submissions will be June 23. Please mail to Reta Lienhardt, 24 Nine Pines Road, Kitchener, ON N2M 1L4. Telephone (519)-743-2836. E-mail: rlienhardt@porchlight.ca.