



TRUE LIFE IN GOD NEWSLETTER

"I come to restore My Vineyard ♥ be happy..."

Table of Contents June, 2007

1. [*The Lord Had a Plan for Trivandrum, Kerala India*](#)
2. [*Vassula's Speech from the Ecumenical Pilgrimage 2007, Turkey*](#)
3. [*Reflections on the International TLIG Pilgrimage - Fr. Ashendon*](#)
4. [*10 days I Will Never Forget - Youth Pilgrimage Testimony*](#)
5. [*Register Now! The 3rd International TLIG-Youth Camp in Europe \(ages 16-30\)*](#)
6. [*North America to Hold Major Retreat in Philadelphia, USA*](#)

The Lord Had a Plan for Trivandrum, Kerala India

Dec. 13-14, 2006

The city of Trivandrum, situated in the southern tip of India, was not in our original program. At the time Vassula's December 2006 itinerary was being prepared by the TLIG organizers for India, Vassula had been requested to visit the city of Mangalore, north of Kerala. But our Lord had other plans and He made Vassula feel unable to accept this invitation. Jesus has often said to Vassula that He is her Spiritual Director; this is one incident that shows the manner in which Our Lord directs Vassula, and guides her as He wishes. Anyone who has given Our God his entire heart and his entire will, Our Lord will guide his soul as He does Vassula's; He will be in command of everything in his life, leading it as He thinks best: for the renewal not only of His Church but also for the renewal of our soul.

When we arrived in Kottayam, in Kerala, Prof. John and the other TLIG Organizers for this region informed Vassula that an Archbishop in Trivandrum eagerly desired to travel the four hours from Trivandrum to attend Vassula's meeting in Pala. Prof. John told us that he had offered him seven volumes of the TLIG Messages in Malayalam, the language of Kerala, and that he had read all of them, rejoicing in its contents which presented Jesus as a truly resurrected Christ. But the Archbishop had unfortunately taken ill and was in hospital for several days. It was out of the question for him, given his health, to travel so far in his fragile condition. This was later, however, understood as providential and God's move.

On arrival at our hotel, Prof. John phoned the Archbishop and talked to him, then passed on the phone to Vassula. She heard and understood the regret in the Archbishop's voice and sensed how he longed to meet her.

Prof. John asked Vassula if she would be willing to travel to Trivandrum and visit the Archbishop in the hospital; this meant of course, that the whole Program would be changed and new air tickets would need to be purchased for the return journey to Mumbai. To my great surprise, Vassula, without hesitation, agreed to the 4 hour train ride and all the changes, so long as there would be no hindrance to continuing her journey back to Mumbai and on to the Philippines as scheduled. Prof. John and his TLIG collaborators acted quickly and managed to make the necessary changes.



Vassula speaks at the Assisi Renewal Center, Pala

After Vassula's program of Press interviews in Kottayam, and her big meeting in Pala the following day where she spoke to 4,000 people, we proceeded to the Pastoral Orientation Centre in Kochi. Once there, Vassula had the opportunity to meet 36 bishops belonging to the Kerala Catholic Bishops' Council (KCBC), on the issue of Christian unity. The KCBC is a permanent association of the Catholic Bishops in Kerala and an association of the three rites of the Church in Kerala: the Latin, the Syro Malabar and the Syro Malankara. The oriental rites trace their origin to the preaching of St. Thomas, one of the twelve Apostles of Jesus, and so they are often called the "St. Thomas Christians."



On the train to Trivandrum, totally oblivious of events to come

Our train left Kochi at 5:50 pm, and arrived in Trivandrum 4 hours later. To our great surprise, we were welcomed on the Trivandrum Train Station platform by what appeared to be a whole congregation of priests. They were all dressed in their traditional white cassocks and holding a

wide banner with Vassula's picture and the words: "Hearty Welcome to Mrs. Vassula Ryden, the World renowned mystic!" At their head, bearing beautiful bouquets of flowers was their Bishop, who received Vassula majestically and with great honor and expressed his joy over our coming to their city, the capital of Kerala.



At the Archbishop's Residence, posing with the Clergy and the Welcome banner

We were invited to stay at the Archbishop's Residence, the main headquarters of the Syro-Malankara Church. It was only then that we discovered the identity of the bed-ridden Archbishop whom we had traveled so far to visit and who was so keen to meet the bearer of the Messages. We were overcome with surprise to realize it was none other than the head of the Syro Malankara Church himself, His Beatitude, Catholicos Cyril Mar Baselios, the Major Archbishop of the Malankara Catholic Church. This Church consists of Catholics who follow the rite of Antioch, in communion with Rome since 1930.



In the Cathedral of Trivandrum

Christ had saved other surprises for Vassula. During the dinner hosted by their community, Fr. C.C. John, the Director for Laity of the Archdiocese of Trivandrum, presented Vassula with a program that had been set that very day. She was asked to address the faithful attending the early morning Mass, the priests and seminarians, and all the nuns and novices as well. We were also informed of more good news: His Beatitude was suddenly feeling much better and could leave the hospital, giving him the opportunity to finally receive Vassula in his own quarters and speak to her personally.



In the Cathedral of Trivandrum

A general strike had been announced a couple of days before Vassula was scheduled to speak at the Cathedral of Trivandrum. Her audience was therefore limited to only a few parishioners who managed to come; the majority that filled up the Cathedral were diocesan priests and seminarians, and the nuns and novices of different religious orders. No one in the Church had ever heard of The Message.

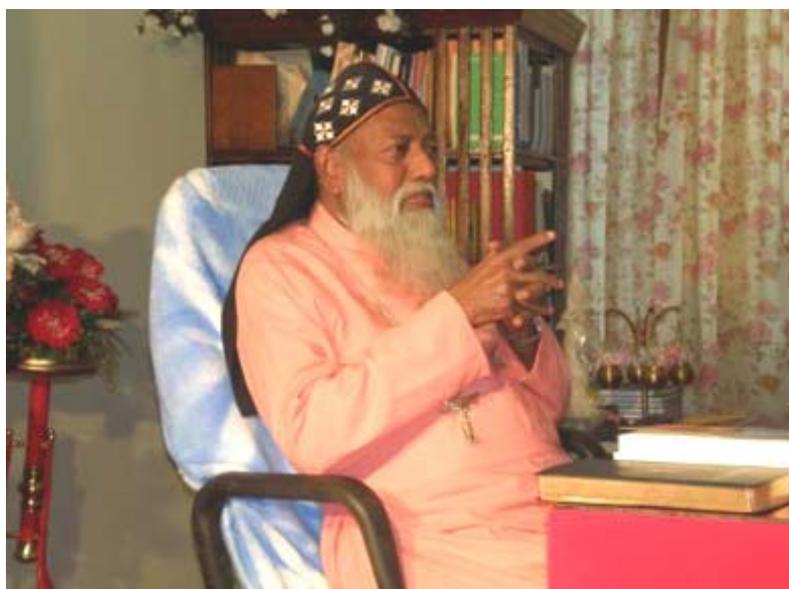
We were received at the door of the beautiful Cathedral of Trivandrum by several priests and in procession they escorted us to the front. The Divine Liturgy in the Antiochian rite was beautiful and we felt the Holy Spirit ever present. After that, Fr. C.C. John introduced Vassula with an extended introduction from Prof. John.



The Clergy listening intently to Vassula

Vassula addressed the people for half an hour, sharing her intimate experiences with God the Father, the Son and the Holy Spirit; emphasizing that Christ wants everyone to have an intimate and personal experience with God in our daily lives. She went on to explain that prayers of the heart are needed more than ever for the conversion of the world, since prayers are the means to reach God; that their lives should become as an Unceasing Prayer, explaining to them the Unceasing Prayer that Jesus had taught her at the very beginning of her call. Then she spoke of the power of the Holy Spirit in our spiritual lives: that only through a truthful repentance with tears of compunction, would we then empty ourselves of sin, guilt and iniquity, and all that was not holy, giving thus space to the Holy Spirit to invade us. She made them understand it is only through repentance, dying to one's will, and total abandonment to God, that we are able to know God's Divine Will for us.

Vassula's speech was rendered with simplicity, revealing to all how to live a true life in God. It seemed that everyone wanted to know more, but time did not allow us. Prof. John had carried 50 TLIG books in Malayalam which were distributed after her talk.



In the Cathedral of Trivandrum

We returned to the Archbishop's Residence to have a quick breakfast, after which we were escorted to His Beatitude's office. We were received graciously, while he expressed his joy to Vassula, disclosing that he had read all the Messages up to volume 7. Vassula then offered him the newly published TLIG One-Book, Cambridge edition containing all 12 volumes of the Message. He confided to her that the Indian people are mystical people who are able to easily relate to the mystical language of the Messages of True Life in God. When Vassula explained that through the Messages, people discover Jesus in their daily lives, that they find the personal experience with God and discover God's Intimacy, His Beatitude added: "The Indian people want to know and discuss the Person of God, they are interested in the Incarnation of God in Jesus Christ, that God meets man in Jesus Christ. The abstract speculations of who God is are insufficient. We want to convince the Hindus that Christ is the Person in whom we meet God." Vassula then shared that in Europe, many people no longer believe in anything because they have intellectualized God. To this, His Beatitude replied: "We simply insist on the original theology, the concept of God Himself speaking to man." This is exactly what Jesus has been teaching Vassula and all of us when He said: **"the true theology is the contemplation to Me, your God..."** ([August 7, 2002](#))



Vassula speaks to His Beatitude of her mission



A cheerful exchange of gifts

Early that morning, Vassula had asked Jesus to give her a Message, and she opened the book she intended to give His Beatitude later in the day, to a Message on Unity. She marked it for His Beatitude to read, little did she know that Archbishop Mar Baselios was a champion of Ecumenism and Inter-Faith dialogue. A former Catholic Bishops' Conference of India President, His Beatitude was elected Chairman of the Kerala Catholic Bishops' Council in 1996 and served as consultant and referent for many offices and theological commissions in the Catholic Bishops' Conference of India and in the Universal Church. The respected Archbishop was a great scholar in Indian culture and was proud of his Indian heritage. He worked for the unity of both Indian Christian denominations as well as unity of the various Indian religions.



A remembrance of this blessed day

A month after our visit, we were informed of the death of the ailing Archbishop; the Lord took him last January 18, at the start of Unity Week and during a very special day for True Life in God.

It was a great honor to be in Kerala to meet its Bishops and His Beatitude with his people, who welcomed God's work and rejoiced. Our Lord had planned it all, laying gifts after blessings for True Life in God, advancing His Work by leaps and bounds.



[Click to go back to top](#)

Vassula's speech on the teachings on Unity contained in the Messages of TLIG, at the Ecumenical Pilgrimage in Turkey May 25th 2007



The Church is one and has always been one, but the people of the Church are those that with their quarrels, prejudices, their pride and mainly their lack of love for one another managed to divide themselves, and we all know it!

Christ, offended, said in a message: **"My Kingdom on earth is My Church and the Eucharist is the Life of My Church, this Church I Myself have given you. I had left you with one Church but hardly had I left, just barely had I turned back to go to the Father, than you reduced My House to a desolation! You leveled it to the ground! And My flock is straying left and right. For how long am I to drink the Cup of your division? Cup of affliction and devastation!"** ([November 14, 1991](#))

This lament coming from Christ should be heeded by us and the search for reconciliation and unity must pervade the whole life of the Church and become our priority so as to reach this goal that is

Christ's goal. It is our due to God, it is our obligation to God, and it is our responsibility for safeguarding the credibility of the Church.

However, no matter how much the Church struggles to attain this goal, so long as the Feast of Easter is not unified and not celebrated together our division will remain and there will be no progress because Christ has been asking them for years now to unify the dates of Easter promising us that if this is done He will do the rest to unify us all and bring us to a complete unity.

Jesus said: *"Remain in my love. If you keep My Commandments you will remain in My love"* (Jn 15, 9-10) If not, the Lord says: *"Anyone who does not remain in Me is thrown away like a branch - and withers, these branches are collected and thrown on the fire and are burnt."* (Jn 15, 6).

Obviously many have not taken seriously these words of Christ. **How false and corrupt could one be!** Despite the Gospels calling us to remain united, despite the promptings of the Spirit, our division remains. Therefore, "True Life in God" must not allow anymore this gangrene that kills the function of the Body to overpower us, but we must fight it with bonds of love. We should all feel responsible for having allowed this disease to devastate the Mystical Body of Christ even if this division did not come from us but came from our ancestors, swallowing the unity of the Church.

The Church too should give way in humility and listen to the cries of all of us, the laity, that have the right to express ourselves as well, who are desperately seeking unity and intercommunion... Without the laity, there is no Church... We, lay people, we all want unity eagerly.

Since we know that God abhors division because it is wrong and a scandal, why is it that some of the people of the Church, knowingly, keep offending Christ by insisting in keeping this division alive?

To live Unity with love and humility is not a question of sentimentality, nor is it trading the faith and the Truth, but it is to declare from the Scriptures the Truth, and put alive every word of the Gospel. We should not remain dead to the Word of God.

The Christians that remain divided do not live in the Truth, no matter how credible and righteous they want to appear in the world's eyes, and no matter how many Hail Marys and devotions they would be doing, their lack of love and their lack of humility are a give away sign so obvious that we all notice it.

It's been now centuries that the Christians are divided, some, admitting their sin and some, admitting mournfully that they have no power to share the Holy Eucharist together. So what's holding the Church back? What holds them back is the fact that they cannot agree, nor reconcile, nor forgive because, again, love and humility are missing. So long as their hearts are not kindled with love for Christ and with the fire of the Holy Spirit, they will remain inactive and inert just as the dry bones of Ezekiel's vision.

Love is the root and the foundation of unity. If the Church is not yet living in full communion it is because everything that is expressed or discussed and explained is done without love, it's sterile. This division is **directed** against Christ. All who call themselves Christians and abide divided have broken the Commandment of Jesus Christ who said: "Love one another." Let's face it, the Christians who do not love and have only lived in self glory will never reconcile because they have not yet grown fully into Christ.

Remember when Christ in the last Supper said the blessing and raised the bread telling His disciples: *"take it and eat it, this is My Body."* Then He took a cup and when He had given thanks He handed it to them saying, *"Drink from this, **all of you**, for this is My Blood, the Blood of the Covenant, **poured out for many for the forgiveness of sins...**"*

This is Christ's Commandment, and so we must, all of us, obey it. How can we say we live in Christ if we have not made peace or reconciled with one another? Has it ever occurred to the people of the Church that they are living daily the sin of their division? Therefore, if this is known to us, the shepherds' and all of us have to choose.

There are two choices here. The first choice belongs to God and comes from God and that is: to live in love, peace, humility, reconciliation and unity. The second choice belongs to Satan and comes from him and that is: hatred, war, pride, lack of forgiveness, ego and division. It's not so difficult to choose. But then, when we choose and take part on God's side and not act on it we will be held accountable and we will all pay for every arrogant attitude, every pride, every prejudice, for our grudge, for the lack of charity for our coldness and for every word we uttered against one another, for our ego, and so on, because we would be breaking Christ's Commandments. It's as simple as that.

In Judgment Day we cannot tell God that He has not shown in our times His Mercy and that He has not shared His designs, nor could we pretend we have not heard Him in His Calling nor that we have not understood Him. I know, as well as you know, that the Signs of the Times are calling us *all* for Unity. How is it that some of the authorities of the Church are unable to read the Signs of the Times? We cannot dismiss those signs coming from the Holy Spirit, and yet some do. This is because they have lost the sense of the supernatural and believe only in naturalism and that is a grave sin.

These sterile actions go against what Christ asked the Father in His Prayer when He said: *"May they be one in Us, as You are in Me and I am in You, so that the world may believe it was you who sent Me."* (Jn 17,21) And even more when we do nothing about it to bring unity in the Church but remain silent, like sepulchers in a vast graveyard.

If anyone tells you that you are doing the wrong thing when you are living a spiritual unity or having intercommunion like today and in these past days, you should ask these people:

"Why do you put God to the test by imposing on the shepherds to remain divided? If you are questioning me about an act of reconciliation and love, you must know that I am only following the Commandment of Christ. So what's best for you to do, follow the Commandment of Jesus Christ or disobey it? Is it a sin to love and reconcile with one another? No, obviously it is not; sin is rather the transgression and the rejection of the Commandment of our Lord and the calling of Unity. Your sin of division has destroyed part of the Church and made a desolation out of it, and you know it. How can then the Body of Christ be recognizable in us if we remain divided? How could the world believe that it was the Father who sent Christ? I, for my part, have chosen not to be like those tombs who are as inanimate matter that is dispersed and torn asunder by their ego and by their spirit of pride, prejudices and self-interests, but I will listen to our Lord's Command and I will remain in Him for I have read with the help of the Holy Spirit the Signs of the Times which call us for Unity, sharing around one Altar... I want to be the perfect Icon of Unity, graciously drawing everyone to live, "A True life in God," and abide in the Holy Trinity."

And you will see, my friends when these words will be uttered, the reaction of those who hold back unity and who hold the keys to the Kingdom of God, neither going in themselves nor allowing others to enter; it will be identical to those of the then rulers, elders and scribes, Annas the high priest, Caiaphas, Jonathan, Alexander and all the members of the high-priestly families who had persecuted Peter and John who said to each other: *"to stop the whole thing spreading any further among the people, let us threaten them against ever speaking to anyone in the name of Christ again."* Acts 4, 17.

Today our response should also be the same one as Peter's and John's who said: *"You must judge whether in God's eyes it is right to listen to you and not God. We cannot promise to stop*

proclaiming what we have seen and heard." (Acts 4:19) And where in another situation Peter with his apostles said to the Sanhedrin, the high priest: *"Obedience to God comes before the obedience to men."* (Acts 5, 29)

Ask them also: *"who of us two is sinning? The one who has reconciled with his brothers sharing one Cup and one Bread, and following Christ's Commandments, or the one who has not reconciled and keeps this division alive, spitting venom on his brother and thus siding up with the Divider? Is Christ a God of division or of Unity? I, for my part, believe I am on the right side, because I have chosen reconciliation, this one that the Gospel is preaching to us. I am not convinced that I am sinning or disobeying or harming the Mystical Body of Christ, or declaring harmful morals to the faithful; on the contrary, I am reconciled with my brothers in humility and love, living the spiritual unity our Lord has been pleading us for centuries."* This is what you should tell them.

The Lord said in a message: **"Raise your voice in My House and ask My shepherds: "Is there anyone willing to work with vigor and love to rebuild this tottering House? Is there anyone in there who is willing to defend this House? Is there anyone who understands now what I am saying? Is there anyone in the Lord's House who is disposed to expand the Kingdom of God?"** ([October 20, 1998](#))

Let us ask our Lord to send us His Holy Spirit who is the Source of Christian Unity to enlighten those who still raise objections in the way to unity.

We should ask the Holy Spirit also to strengthen us and give us the Spirit of Fortitude to be able to continue eagerly and with avidity to do God's Will, and that we should never get discouraged or wear out if any vile act is done upon us by those who do not listen to the Holy Spirit's calling: to be one. Christ says in a message: **"I could utter only one word in their assemblies and with that single word unite My Church. But the glory of Heaven will be given to me by Poverty, Wretchedness and by those they call contemptible."** ([October 13, 1991](#))

So here I take with all the True Life in God contemplative readers the position of Poverty, Wretchedness that is looked upon the learned and the wise as contemptible, and am asking the officials of the Church to stop their quarrels between themselves for the sake of Christ's Love and their insincerity and indifference towards unity and permit the Holy Spirit to guide them, by listening to the groaning of the Spirit that asks, **commands** us to unite around one Altar, sharing one Cup and one Bread, and together proclaiming in one voice that there is one Lord, one faith, one baptism and one God who is Father of all, over all, through all and within all.



[Click to go back to top](#)

Reflections on the International TLIG Pilgrimage - Fr. Ashendon



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A Personal Reflection from the True Life in God Ecumenical Pilgrimage 2007

PLACES

Perhaps this is the most immediately accessible aspect of a pilgrimage. One visits places that are important in the history and experience of the Church and the wider pilgrimage through time and space. Everyone's reflections on these will be different, but for each of us one or two of these places will have a special impact. It was captivating to see the tombs in Cappadocia, where Christians hid in times of trouble. The landscape was like nothing I have ever seen before.

But what struck me most was the house of Mary in Ephesus. A number of people talked about the importance of this place. I did not know what I was looking for, although one of the ways in which the True Life in God messages have changed me is to open my eyes to the importance of Mary, our Lord's Mother. One of the purposes of pilgrimage is to know that one's views are going to evolve, be clarified and sometimes completely change. I had always known, as an Anglican, that She was important theologically. I had always treasured Her title of Theotokos. But it was other priests and people, rather than me, who talked about their closeness to Her. I was a little bemused by this, and thought that perhaps it was just part of my psychological profile; a way of interacting with the feminine perhaps.

Then I found in the messages how vivid, alive, important and involved St Mary was. And I realised that it should no longer be a matter of personal preference, but should become something much stronger in my prayers and my relationship with the Lord. Her house and the place it was set added strongly to my developing awareness. There was a particular strength of colour in the place. The air was a little luminescent, it seemed to me. The grass had a lushness that was out of the ordinary. It was green and rich and deep and vibrant. The Eucharist was particularly joyful. This was not a matter of chemistry or dynamics; it was entering into a deeper place in God, in a way that is simply given. That place gave me a sense of which of course means our Lady gave it. The place does not provide exclusive closeness to our Lord, His Mother, but it shows to what depths we are being called. And perhaps by our prayers and attention to ourselves we can allow Her and our Lord to make the places we are set in, wider and more luxurious gateways into the Kingdom.

Ever since I knew we were coming to Izmir, Ephesus, I have been hearing in my mind an echo of the ancient chant 'Great is Diana of the Ephesians'. It's clear from Scripture and history that Ephesus was a magnificent place, understandably full of its own importance. Walking down the main street of Ephesus, my admiration for St Paul grew immeasurably. To arrive here with the Gospel and take on all this power, wealth and vested interest, and to become so threatening to them as Acts describes, as well as bringing people to an experience of the risen Christ.... what courage and what holiness.

Patmos was the most moving of all for me. It may have been my imagination, but I felt as though a grey veil over Turkey, and it began to lift as we moved towards the Greek islands. It felt like metaphysics rather than atmospheric, but whatever it was, it was real and much more than the weather.

Shortly after being converted as a young law student I had met an Anglican priest who told me of how deep an experience of renewal he had experienced when he had gone to Patmos and sat in St. John's cave and read the Apocalypse in Greek. One day, I thought, I want to do that. The day had finally come, 30 years later.

And so another change the pilgrimage effected; relationship with the last book in the Bible. In academic theological circles, it has long been assumed that the Apocalypse was not written by the same person who wrote the fourth Gospel; and if John the beloved disciple wrote the fourth Gospel, then another John wrote the apocalyptic. But my experience on Patmos has started to inform my outlook again on the dynamics of the kingdom of heaven.

The argument goes that the style of writing, of grammar, vocabulary, the grasp of Greek itself, is very different between the two texts. I learnt now of St John's secretary, known in tradition even if not trusted in academia. The possibility that some of the responsibility for this belongs to John's amanuensis, who did the writing, restored the book to me as a source of revelation and inspiration. It has been put back on my theological map. More important even than that, was my discovery that in certain parts of the TLIG messages our Lord quotes widely from the Apocalypse. My theological mind has been changed. If Jesus is right, I must be wrong. And I find myself becoming attuned through the Messages to a new taste for metaphor and hyperbole that I already recognised as an accent of our Lord's in the Gospel, but which is particularly vivid in the TLIG messages.

And my imagined view of the cave had been all wrong! I had seen it as a traditional cave on a sea shore. Instead it was more like a womb in the hillside.

PRAYER

I found something of a shift taking place in my experience of the concelebrated Eucharist. The first experience had been astonishment that such a thing could happen in front of my eyes. To see a Cardinal Archbishop reverently sharing in the Eucharist presided over by the Anglican Bishop of Jerusalem was more moving than I can find words for; a healing of so much misunderstanding and antagonism.

On the last pilgrimage of 2005, I saw these celebrations as a futuristic prophetic witness of what God wanted, but might only make available in the Church at some long distant time in the future. This time I saw them as utterly normal. It was what we did more regularly in our denominational fragmentation that was the aberration; this togetherness around the altar was the Church. This was normal. This was more real. At last, like a Christmas day when a family that had been scattered to the four corners of the earth and out of touch with each other too long, came home to sit around one table and celebrate. We are not the Church without each other.

Inevitably the TLIG pilgrimage raises the question of how right it is to suspend the theological questions that constitute the road towards sacramental unity. In the Messages we find that the Lord reverses our preoccupation with the theology. When the Eucharist was celebrated each day with the different faces of the Church, Catholic, Orthodox and Anglican, all infused by the Holy Spirit, the answer became so clear: around the altar first. Instead of the Eucharist and our sacramental theology and Church politics being the determining issues, here instead was a healed Church; our Lord's Body restored: the glory of the separate strands woven together as He became present amongst us in the bread and the wine, and in the devotion, adoration and love. These daily Eucharists turned a theological viewpoint into the foretaste of the Kingdom of heaven.

Each celebration had its own flavour of delight. But the two for me that held the most intensity were at St. Mary's house in Ephesus where the air and ground was charged with a sweetness that flowed into our prayers, and at Pentecost on Patmos where standing above the cave in which

St John was given a glimpse of the future of time and space, drawn together in our Lord's purposes, we too were given a glimpse of the Church drawn prophetically together in the Lord's purposes, become one in the Eucharist, drawn together by the centripetal energy of love.

But there is a cost in this. Now at home, when the Eucharist is offered, I look round and say, where is the rest of the Church?

PURGATION

Something happens when one reads the Messages. I have become aware of some internal work taking place. Perhaps it is because they are a conversation with the Lord, and in any conversation the heart is opened up in dialogue. And if opened in dialogue, one is never exactly the same person after the conversation that one was before: however infinitesimally small, a change has taken place.

During the pilgrimage this process seemed to be sped up. My mind, which earns its living as an academic as well as a priest was brought captive to the adoring heart in a way that reverses the normal pattern of life for me. For some time now, I have been pondering on how the mind and the heart should relate to each other in discipleship. My clue should have been found in the Orthodox aphorism that one is to come before the Real God with the real Self, with the mind in the heart.

I found during this pilgrimage that many of my normal views were changing fast. The heart had priority. The mind has a job to do, and I love it. But the priority was the heart, and the mind was invited to stand in the heart, enclosed by the heart. In worship, the mind steadily quietens as the heart becomes the dominant partner. Something in the pilgrimage evoked the heart in a particularly stirring way. It may have been being in the company of the whole Church - it may have been so much prayer preceding it - it may have the potency of the united Church in love and worship in such a unique way; but it had the effect of speeding up the inner cleansing that the presence of God brings.

PEOPLE

One of the most exhilarating aspects of a pilgrimage is the expectation of the people the Lord will send us to and send to us. Each of the two TLIG pilgrimages have etched people in my memory quite as much as places. So, casual words at a meal can become incisive words, sculpted by the Holy Spirit, that speak to a situation that one hardly knew even required addressing. The pilgrimage almost takes the form of a drawn out confession in which things get shared, absolved, and processed into the dynamics of the Kingdom of heaven. There was such a lot of wisdom. And even in less charged conversations there was a flow of love and intimacy and kindness that decorated the days. Without recounting the conversations themselves it is not easy to give a flavour of how the days seemed to have this benign intensity of encounter. Perhaps most of all, there was this comfort that one's longing to love the Lord, to encounter Him and to stay close to Him, was more normal than the routine of every day life away from these companions.

Throughout my Christian life I have been so delighted when the presence of Christ leaps out of the eyes of someone who carries him in their heart. In this pilgrimage, one of the strongest memories will be one or two fellow priests, particularly those whose English was poor or non-existent, but with whom I felt a profound bond of love, and a very deep respect as I saw how much of Jesus they carried in their eyes, and minds and hearts. This was the unity of the Church, the charism of Christ. This was my food for the journey of this True Life in God pilgrimage as well as the other one that is the gift of my life.

Fr Gavin Ashenden

[Click to go back to top](#)



10 days I Will Never Forget - Youth Pilgrimage Testimony

May 29, 2007

It was the last day of the pilgrimage. Nobody wanted to return back to the world - and how could anyone desire that anyway?

After we've spent ten days with people we have never met - and at the same time felt like we have known them for ages, as if from long before the pilgrimage - how could we now separate?

After being able to share with everyone our deepest thirst for God, how could we return home where so few can understand us?

After praising God and singing day and night, how could we return back home where we are absorbed by our daily duties?

After we have ALL been ONE under the name of God yet among those who before the pilgrimage were strangers, how could we return home and be alone now among our own?



Those were ten refreshing days I will never forget. The bonds between the members of the TLIG family are tightened. The youth group was amazing! The songs were inspiring! The praising was powerful! The faces were happy, joyful and luminous! Every mass, every prayer, every song commended a deep spiritual experience! The presence of God was noticeable! A foretaste of the Kingdom To Come!

Now we are back. The pilgrimage has ended but the effect it produced in our hearts and our spirit remains. We received a fire in our hearts, and we are to show this fire of love to the world! It is up to us to keep this fire burning, by being open to the Holy Spirit, through prayers and action!

**O Lord Yahweh, I ask of you only this:
In the Holy Name of Jesus Christ
and through the intercession
of the Most Holy Virgin and all the Saints
send your Holy Spirit in the whole world
and set this world on FIRE,
a fire of LOVE and UNDERSTANDING,
and purge this world from the wickedness
so that all the nations may be renewed
and Your Holy Name be glorified again
Amen.**

Thanasis Ioannidis, TLIG Youth

[Click to go back to top](#)



Register Now! The 3rd International TLIG-Youth Camp in Europe (ages 16-30)

July 28 - August 4

**I have come to give you Hope,
I have come to give you Light,
I have come not to condemn you
But to awaken you, My child and
to show you My Sacred Heart and who is standing before you ♡...**

**♡ So I tell you solemnly;
Receive My Holy Spirit today...
Receive My Holy Spirit today...
Receive My Holy Spirit today...**

**I mean to show Myself to you and give you the sign of My Holy Presence
as I give to others, covering you with My delicate Fragrance of incense;
come then to Me and talk to Me...**

**do you not know that since time began and man was set on earth,
a room in Heaven has been prepared for you?**

[January 22, 1990](#)

This is the message for our Youth Camp this year! What a promise!



After our great experience in the Youth bus during the pilgrimage, we are happy to invite you for the 3rd International TLIG-Youth Camp in Europe. We will have a splendid ecumenical programme for you during this week as the Youth are the hope for your country!



All young people (age 16 - 30+) who are interested in the Messages, are heartily invited to join this beautiful retreat near Cologne, Germany. Bring your friends with you. It doesn't matter if they know TLIG or not. They will have the experience of tasting and feeling what TLIG is like! That is better than words and explanations!

In summary: We will have: Holy Mass, Adoration, Talks, Healing Service, Praise and Music, free time for outdoor activities, ball games, swimming, campfires and much more!

Those meetings are ever so extraordinarily blessed! Please inform those around you who might be interested. We are looking forward to a great time of prayer and spiritual coming together as

A family in Unity and Love!
"Come and see!"

Costs: only 70 Euros for the whole week as a contribution to the food! Sleeping bag required. Payment is to be made on arrival.

Arrival day: Saturday, July 28

Departure day: Saturday, August 4

Next airport: Cologne/Bonn

Next trainstation: Wissen/Sieg

Arrival information will be supplied after registration. You will be hosted by Barbara and Olaf Karasch (Family with 5 children, 2 teenaged and 3 grown up) on an old-fashioned farm in a wonderful surrounding. The same place where we met for the World Youth Day!

For registration please contact a.s.a.p.: barbara@unitate-tlig.de

**As space is limited...don't wait
Until it is too late!**



[Click to go back to top](#)



Editor's

AMAZON

The First Annual Ecumenical Retreat of the American Association of True Life in God

Nov 9-11, 2007

Philadelphia, Pennsylvania USA

It seems fitting that the first North American meeting of AATLIG should take place in Philadelphia, the City of *Brotherly Love*. North America can and should be a great servant to the Lord in spreading His Message, not just in North America but the whole world.

This meeting will be a landmark occasion for TLIG and everyone interested in TLIG, everyone who loves the messages, everyone who wants to learn, to grow, to be inspired - everyone who loves the church and wants to see her renewed. This retreat is open to all who are interested in True Life in God.

Make it a priority, especially if you have never attended an international TLIG pilgrimage, to experience renewal and great friendship. We will get to know each other, experience uplifting keynote speakers and have daily mass at significant shrines. You will be inspired and have the opportunity to come forward and be part of our larger family. It will be a wonderful experience and together we will call on the Holy Spirit to fill every one of us to the very brim!

We have 3-4 Clergy strong in the spirituality of TLIG, a great program and great accommodations!

Our program will include a visit to the shrines of two Saints from the USA: St. John Nueman and St. Mary Katharine Drexel.

Details:

Date: Friday, November 9th our program begins formally with dinner. Sunday, November 11th, noon, program ends.

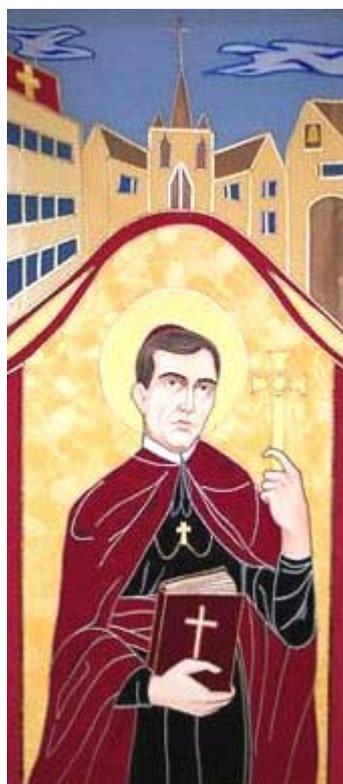
Cost: \$250 dollars including all 5 meals, 2 nights hotel and transport to shrines.

Our space is limited so you need to call 1-816-461-8888 or email the registrar at philadelphiaretreteat@gmail.com and/or send in your deposit as soon as possible.

Not included: transfer from airport to hotel - but we will arrange low cost shuttle service. To reserve a space and register: Send a check for \$40 made out to "American Association of True Life in God" Mail to: AATLIG P.O. Box 413 East Amherst NY 14051

Questions? Call 1-816-461-8888 or write phila2007retreat@tlig.org.

Our Retreat will include a visit to St. John Nuemann's Shrine.



St. John Nuemann

Almost immediately devout souls were drawn to his grave. They came from far and near. More than a few were claiming extraordinary miracles of grace. It was as though John Neumann, now dead, continued his works of mercy among his people. For decades this unsolicited devotion continued. Finally after many years and many incontrovertible miracles worked through the intercession of this holy man, his Cause was introduced in Rome. In 1921 Pope Benedict XV saw fit to have John Neumann declared "Venerable."

The procession of the faithful continued and in 1963 Pope Paul VI declared him "Blessed" John Neumann. Bus loads of pilgrims came from different parishes throughout the year to pray to Saint John. Finally the long expected happened in Rome on 1977. Pope Paul VI declared John Neumann a Saint in heaven.

Now pilgrims come from all over the world. Pope John Paul II made it a point to visit the Shrine when he came to Philadelphia to attend the Eucharistic Congress.

And a Visit to The Shrine of St. Mary Katharine Drexel.

Pope Proclaims Katharine a Saint!



**St. Mary Katharine
Drexel**

The journey to Canonization came to fruition on October 1, 2000. At that time Pope John Paul II in Saint Peter's Square, Vatican City, at a solemn celebration of Mass, proclaimed Mother Katharine Drexel, "Katharine Drexel!" The process of canonization for Katharine was begun by John Cardinal Krol who officially introduced her Cause in Rome on December 1964.

On January 26, 1987, Mother Katharine was declared Venerable.

The Vatican concluded that Robert Gutherman was miraculously cured of deafness in 1974, upon his family's having prayed solely to Mother Katharine.

Katharine's beatification took place on November 20, 1988.

October 1, 2000 saw the culmination of this journey after several bishops investigated the second healing of Amanda (Amy) Wall and concluded that her cure from nerve deafness was truly miraculous.

See you in Philadelphia November 9th, 2007

Northeast Region Retreat Team



[Click to go back to top](#)

visit our website at: www.tlig.org

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Remember to Send Me to a Friend!

If you have TLIG related news, information or inspiration please write:

e-news@tlig.org

"we, us"