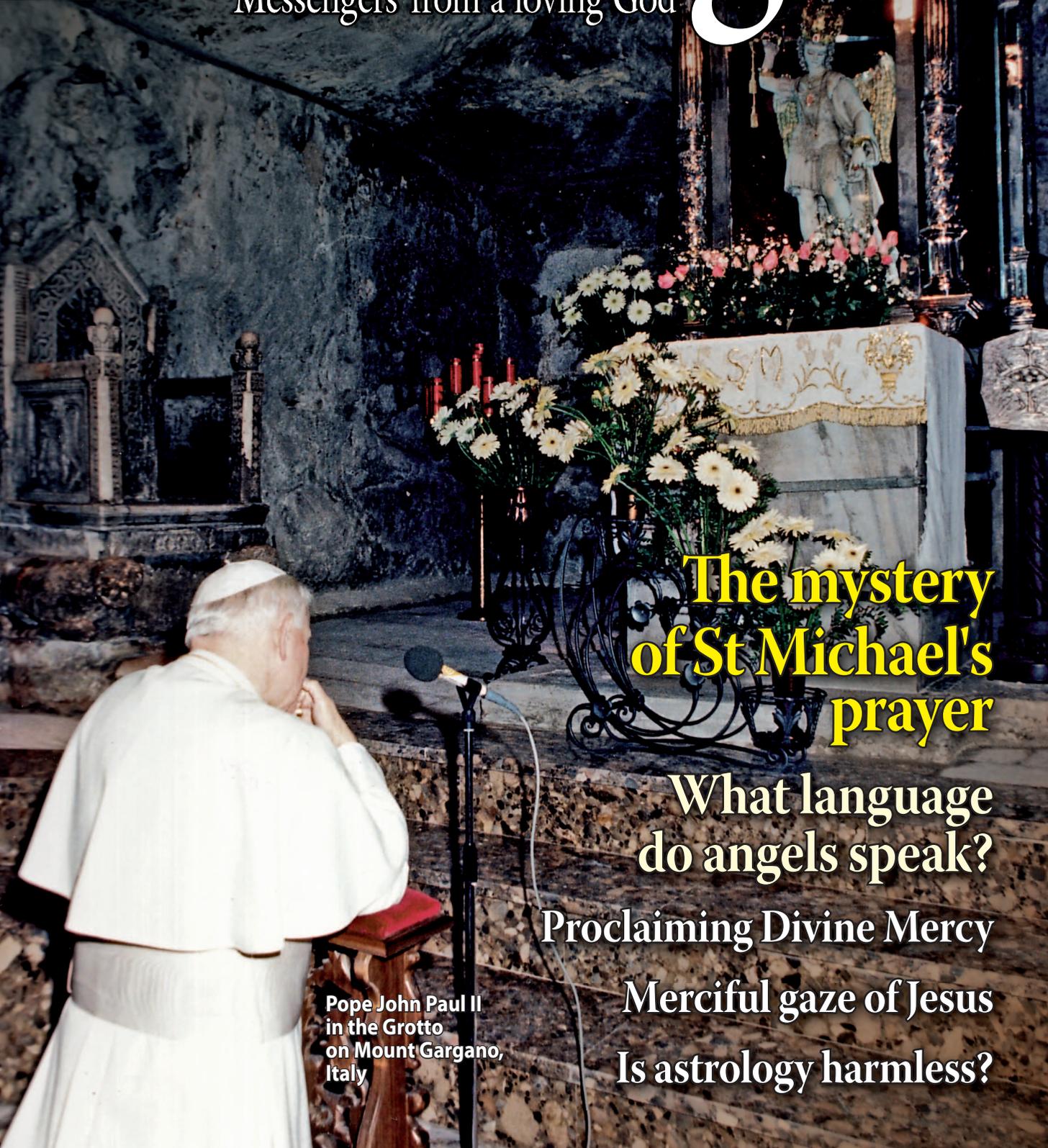




The Angels

Messengers from a loving God



**The mystery
of St Michael's
prayer**

**What language
do angels speak?**

Proclaiming Divine Mercy

Merciful gaze of Jesus

Is astrology harmless?

**Pope John Paul II
in the Grotto
on Mount Gargano,
Italy**



The Devotion to the Divine Mercy is the devotion to the Holy Trinity, although Jesus is its fundamental object. We worship the mercy of the Father who gave His only Son, the mercy of the Son who gave His life for us and the mercy of the Holy Spirit who gives us the deepest possible experience of God's mercy.

God's love is poured out into our hearts by the Holy Spirit. We celebrate the Feast of the Divine Mercy because we can receive many gifts. God wants to give us these gifts but we have to receive them with a proper attitude of heart.

Jesus attached some promises to all five forms of devotion to the Divine Mercy. For the most important grace promised by Jesus on the Feast of the Divine Mercy, He said: "I want to grant a plenary indulgence to the souls that will go to confession and receive Holy Communion on the Feast of My Mercy" (Diary 1109). "The soul that will go to confession and receive Holy Communion shall obtain complete remission of sins and punishment" (Diary 699).

It is a grace equal to the grace of baptism. It is a greater grace than which we can receive every day in a plenary indulgence. This kind of indulgence brings us remission of sins before God and of the temporal punishment due. In fact it is not absolution from our sins.

Confession leads to it. The complete remission of sins and punishment equals the grace of the sacrament of baptism. In his promise Jesus linked this grace to Holy Communion. We drink the Blood of Christ and eat the Body of Christ, thanks to His bloodshed on the cross for us we could be freed from our sins. In addition we should strive to be free from any attachment to sin and have trust in God's mercy.

It is not necessary to go to confession on the Feast itself in order to receive the grace. During Lent and in Holy Week is the best time to go to confession to get ready for the Easter celebration and Divine Mercy Sunday, we will then be in the state of grace.

I assure you of the constant daily prayer of the priests of the Congregation of St Michael the Archangel for all our readers and their families. Please let others know about this magazine and help us to distribute it all over the world.

God bless you.

Fr **Peter Prusakiewicz** CSMA

The Angels

Messengers from a loving God

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- Page **3** Angel in prison
- Page **5** Believing in angels
- Page **6** How God called Pope Francis (part 1)
- Page **8** The mystery of St Michael's prayer
- Page **10** The Knighthood
- Page **11** Testimony: I will not forget you
- Page **12** Angels at Virgin Mary's service
- Page **13** Deliver us from evil – General Audience by Pope Paul VI (part 1)
- Page **14** What language do angels speak?
- Page **16** Merciful gaze of Jesus
- Page **18** Proclaiming Divine Mercy (part 1)
- Page **20** Is astrology harmless?
- Page **22** St Michael and the Popes (part 2)
- Page **25** St Faustina, a silent servant
- Page **26** Belarus Project
- Page **27** A miracle
- Page **28** Nine choirs of angels
- Page **29** Retreats
- Page **30** Distribution & co-ordinators
- Page **32** Chaplet to St Michael

An angel in prison

The power of prayer...

“It was about this time that King Herod arrested some who belonged to the church, intending to persecute them. He had James, the brother of John, put to death with the sword. When he saw that this met with approval among the Jews, he proceeded to seize Peter also. This happened during the ‘Festival of Unleavened Bread’. After arresting him, he put him in prison, handing him over to be guarded by four squads of four soldiers each. Herod intended to bring him out for public trial after the Passover” (Acts 12,1-4).

It is Easter of the year 42 A.D. and St Peter is in prison, near the place where his Master waited for death nine years earlier. He is guarded by 16 soldiers – four shifts during which two soldiers stood constantly by the prisoner. Two guarded the door.

“So Peter was kept in prison, but the church was earnestly praying to God for him. The night before Herod was to bring him to trial, Peter was sleeping between two soldiers, bound with two chains, and sentries stood guard at the entrance. Suddenly an angel of the Lord appeared and a light shone in the cell. He struck Peter on the side and woke him up. ‘Quick, get up!’ he said, and the chains fell off Peter’s wrists. Then the angel said to him, ‘Put on your clothes and sandals.’ And Peter did so. ‘Wrap your cloak around you and follow me,’ the angel told him” (Acts 12, 5-8).



■ Liberation of St Peter by Bartolomé Esteban Murillo, 1667

Peter was strong

It is possible that this happened during the night from Saturday to Easter Sunday, because Passover had finished. Who knows, maybe Herod wanted to use the large crowds gathered in Jerusalem as witnesses to the execution. Peter had strong nerves. There are few people sentenced to death who can sleep peacefully before their execution. Peter liked his sleep. We know from the Gospels that he slept on Mount Tabor; on Mount of Olives, he slept especially when he should have been praying. It is the same now: Peter is sleeping while the Church prays.

The angel of God enters the cell

The angel of God enters the prison cell and wakes Peter up. It is hard to imagine the scene. Two guards stood by Peter. His chains fall to the ground at the same time the angel urges him to hurry. The angel gives Peter precise instructions: get up, put on your belt and sandals and follow me. Peter does as he is told but is not fully aware of what is happening.

“Peter followed him out of the prison, but he had no idea that what the

► angel was doing was really happening; he thought he was seeing a vision. They passed the first and second guards and came to the iron gate leading to the city. It opened for them by itself, and they went through it. When they had walked the length of one street, suddenly the angel left him. Then Peter came to himself and said, 'Now I know without a doubt that the Lord has sent his angel and rescued me from Herod's clutches and from everything the Jewish people were hoping would happen'" (Acts 12, 9-11).

The angel escorts Peter to the street and then disappears. Peter realises that Jesus Christ sent an angel to free him from Herod and death. He understood that his hour had not come yet. It is night, Peter goes to the Upper Room. There, although late, a large group of Christians continue to pray.

"When this had dawned on him, he went to the house of Mary the mother of John, also called Mark, where many people had gathered and were praying. Peter knocked at the outer entrance, and a servant named Rhoda came to answer the door. When she recognised Peter's voice, she was so overjoyed she ran back without opening it and exclaimed, 'Peter is at the door!'"

'You're out of your mind,' they told her. When she kept insisting that it was so, they said, 'It must be his angel.' But Peter kept on knocking, and when they opened the door and saw him, they were astonished. Peter motioned with his hand for them to be quiet and described how the Lord had brought him out of prison. 'Tell James and the other brothers and sisters about this,' he said, and then he left for another place" (Acts 12, 12-17).

Everything in God's hands

Let us have a closer look at the release of the Apostle from prison. It shows not only Peter's good health and strong nerve – after all he slept before the execution, although from a human perspective he had no chance of being released – but also at his uncommonly strong faith. He put everything in God's hands and was at His disposal. This deep faith is in harmony with Peter's well balanced attitude and his great psychological resistance.

Nothing is impossible for God

Peter is not surprised by the arrival of the angel. This proves that he lives in a world of faith. He is not surprised at meeting a reality that belongs in God's world. He knows that his Lord is continuously working and that as long as he needs him on earth, He will continue to defend him. God is with him. Christ looks after him and this strengthens his trust in God even more. He received proof that God can save him from even the most difficult situation, because nothing is impossible for God. He knows, however, that from this moment on he should avoid getting arrested. The Church's supplicating prayers play here a great role. The faithful knew what a treasure Peter was. They lived through James, son of Zebedee's death, now they are pleading for Peter's release. The prayer of the Church community has great power.

Fr Edward Staniek, Poland

When thinking about the spiritual world, we sometimes get confused. We no longer know how to differentiate between the truth and myths. We will answer some of the most frequently asked questions.

Are there purely logical reasons for believing in angels, apart from the information in the Holy Scriptures and the stories of people who have met them?

Yes, but they point to a high probability, not proof. When you reflect about the universe and your place in it, using reason you discover principles of hierarchy. We see that the universe is full of different types of species. Every single level of the cosmic hierarchy is filled. There are no gaps. Below us humans, there are animals, then plants, and lower down – minerals. The Creator's strategy seems to be richness – not emptiness. If there were no animals, there would be a considerable gap between plants and humans; if there were no plants – a large gap between minerals and animals. And if there were no angels, we would have a big gap between man and God. All this is very simple and makes sense. It is not proof, but a reasoned argument. The existence of spirits who have no body (angels) is possible, in a similar manner as there are bodies that have no spirit (stones). Why one would be real and not the other?

Do angels see God and us at the same time?

Yes. They have, so to speak, two faces. Pope St Gregory the Great said that those angels whom God sends to carry out tasks on earth



Believing in angels

“always stand in God’s presence and see His face”. Jesus said the same thing about childrens’ guardian angels (Matthew 18: 10): “See that you never despise any of these little ones, for I tell you that their angels in heaven are continually in the presence of my Father in heaven.”

Do angels know the future?

No, unless God makes it known to them. Only God knows the future, because He knows everything.

Do angels sometimes raise or calm a storm?

They have the power to do it. But I doubt that they waste this power, playing with storms without a just, Godly reason. But just as Jesus had a reason to calm a storm (Luke 8: 22-25), so angels can have it too. Of course, they are only soldiers obeying orders. Everything depends on God. In the entire universe, only demons

and people when they choose evil, act against God’s will.

Is the traditional depiction of an angel whispering into one ear and the devil into the other really true?

Yes (symbolically, of course). Firstly, angel’s work is typically spiritual – and not physical. Angels stand up against the Devil, not against cars, storms, poverty or lawyers. Angels can rescue us from physical injury – and sometimes they do, but at every moment they help us to fight great spiritual battles. Secondly, neither angels nor demons can take away our free choice. Your guardian angel casts a vote for you, the tempting Devil casts a vote against you, but the deciding vote is yours.

Are there female angels?

No, and there are no male angels either. Angels do not have bodies and thus no biological gender.

If angels do not have bodies, how can we see them at all?

Angels sometimes take the form of a body, the same way that we put on a suit, rent a costume or a car. However the body that they put on is not exactly a living human body. It was not born of a mother. It does not need to eat or breathe. It did not grow; it was produced by the spirit. It is a mask.

Can angels pass through doors and walls?

Matter cannot move through matter, but spirits can. Stones do not move through stones, but we can send our thoughts through stones, seas or through the known universe without any resistance, because thought is spirit and not matter. Angels can move as easily as thought.

Based on the publication by **Peter Kreeft** “Angels and demons. What do we really know about them?”

How God called Pope Francis

(part 1)

Are you interested in how his vocation was shaped? Read the first part of the interview with the Pope when he was a cardinal.

Springtime of faith

It was a great grace which Jorge Bergoglio received quite unexpectedly. It happened on September 21. Being then about 17 years old, like many other young people, he was preparing to go out with friends to celebrate "Pupils' Day". On the way, he decided to stop off at church. He was a practicing Catholic, belonging to the San Jose de Flores parish in Buenos Aires. There he encountered a priest whose spirituality made such a strong impression on him that he decided to go to confession to this priest.

He was astonished to discover that it was to be no ordinary confession, but one which re-awakened his faith. It allowed him to discover a calling to the consecrated life. The encounter made so strong an impression that he gave up his earlier plan of meeting his friends at the railway station, and instead went home, with the strong conviction that: "I would like to, I must become a priest".

"Something odd happened to me in the course of this confession. I do not know what it was, but it changed my life. I could say that God had 'attacked me when I had let down my guard', is how,

over half a century later, the Cardinal recalls that moment. Cardinal Bergoglio tries to interpret the surprise which he then felt. "I felt surprised and bewildered at this encounter. It then got through to me that someone was there, waiting for me. From that moment, God has been for me someone who 'goes on ahead'. You search for God and it then turns out that God was first looking for you. You want to meet Him but it is He that comes out to meet you." The Cardinal adds that it was not only a 'surprise at the encounter' which opened up the idea of a calling, but also the merciful way in which God had put the proposition to him. The form of this encounter later became a source of inspiration to him in his ministry.

However, he did not immediately enter a religious order. "The whole subject, remained, as it were, encapsulated in that moment" he explains. The young Jorge finished secondary school and started work in a laboratory doing food analysis and told no one of his decision. Although he was convinced of having a calling to the consecrated life, in the following years he underwent an adolescent crisis and experienced many moments of loneliness. Bergoglio calls this a "passive loneliness", suffered, on the face of it, for no obvious reason, as there had been no particular crisis or loss, as opposed to an "active loneliness", experienced when facing a critical

choice or decision. The experience taught him to live with loneliness. In the end, aged 21, he decided to enter a seminary and his eventual choice was to enter the Jesuit order.

Why did your Eminence decide on the Jesuits ?

I actually did not know which direction to take. The only thing that was clear to me was that I did have a vocation. Eventually, having spent some time at the archdiocesan seminary of Buenos Aires, I entered the Society of Jesus, drawn by its charism. They were then the advance guard of the Church, and acted accordingly, although always retaining obedience and discipline. I was entranced by their focus on the missions. At one time I felt the desire to go to Japan, where three Jesuits have long done important work. But due to the serious health problems which I had experienced since childhood, I was not given permission to go. Some people in this country would no doubt feel relieved if my superiors had sent me there after all (laughs).

How did your family react to the news of your vocation ?

I initially told my father, who was actually pleased and who took the news very well. All he asked was if I was absolutely certain of my decision. He then told my mother, who, being a good mother, had already intuitively guessed



■ Cardinal Jorge Bergoglio with the authors of the book

something of it, but who reacted to it in a different way: “I don’t see this as being for you... maybe you’d better wait a while... You’re the eldest... work for a bit longer... finish your studies...” Truth to tell, my mother was slightly angered at my decision.

It is obvious, then, that you knew who to tell about your decision first.

I probably felt that my father would understand me better. In our family, my father’s mother was very important, as far as religion was concerned, and my father had inherited her religiosity, her spiritual strength, just as he had also inherited the suffering she felt at being torn from her (Italian) roots. This was why he could be happy at my decision. My mother, on the other hand, felt that she was losing something.

What happened after this?

When I left home to go to the seminary, my mother did not want to come to see me off. For a few years she was unable to approve of my decision. We were never estranged. I would go back home, but she would not come to see me at the seminary. When she finally accepted the decision, she remained, as it were, distanced from it. She did visit me in the novitiate in Cordoba. We must, however, remember that she was

someone who was religious and practising. She only felt that things had happened too quickly, that such a decision should take time to mature. However, she was consistent in her decisions. I do remember how, at my ordination, she knelt before me, asking for my blessing.

Perhaps she thought that this was not your path in life, that you would not go far?

I do not know. I only recall that, when I told my grandmother, who actually already knew, but pretended she did not, she said: “Well, if God is calling you, praise God” and immediately added: “But please remember that the door will always be open and no one will reject you should you decide to return home”. Her attitude, which today would be seen as restraining someone preparing for important trials, was for me, an important lesson. It taught me how to behave towards people faced with taking some decisive step in life.

However, we must admit that your Eminence did not take the decision quickly, as you actually entered the seminary four years later.

Let us say that God granted me a few more years of freedom. It is true that, as with all the members of my family, I was a practising Catholic, but I

was not completely taken up only with religious matters. I also had an interest in politics, although this did not extend beyond the purely intellectual sphere. I read “Nuestra Palabra” and “Propositos”, which were Communist party newspapers. I hungrily absorbed articles by one of its most outstanding members, a prominent representative of the cultural world, Leonidas Barletty, who awakened my political awareness. I was never a Communist.

To what extent do you consider it to have been your own decision, and how much a choice made by God?

A calling to live a consecrated life is a Divine calling, directed to the heart which is waiting for such a call, whether consciously or otherwise. I am always moved by the fragment in the Divine Office, which tells of Jesus looking at Matthew and simultaneously showing him mercy and choosing him. During that fateful confession, I had felt God looking at me in that very same way. I also want to always look at others in that way, with great mercy and, as it were, choosing others for God, excluding no one, as all are chosen to live by God’s love. “I show mercy and choose” was the motto I chose at my episcopal ordination. It is also a key aspect of my religious experience, ministering mercy and choosing people, who are then presented with a particular proposition. We could say to people: “Look, you have been called by name and loved, you have been chosen, and all that God asks of you is to allow yourself to be loved”. This was the proposition which God put to me.

Taken from “The Jesuit. Pope Francis. The interview with Jorge Bergoglio” by **Sergio Rubin** and **Franceska Ambrogetti** Rafael Publishing House, Poland, 2013

The mystery of St Michael's prayer

Do we genuinely know what we pray for? Do we realise how powerful our prayer is? Do we know that God listens to us constantly and is delighted when we talk to Him and His angels?

We begin by saying “**St Michael the Archangel**” – we believe that angels are not only to be honoured; they are to be invoked. We believe that God wants us to both venerate the angels and ask them to obtain from God what we, in our human sinful inability, would otherwise not be able to obtain.

Who is St Michael we first identify in the prayer? He was not only the leader of the good angels; when he led those faithful spirits into heaven; but is the leader who is encouraging us to join him and his celestial host in our heavenly eternity. Notice, Michael belongs to the choir of archangels. The name archangel stands for “leading angel”. He was the one who led those who remained faithful to God in the most important battle in created history, the battle between those who wanted to obey God and those who refused to obey God as their leader.

Our first request “**defend us in battle**”. The Latin is “defende nos in proelio”. “In proelio” – in Latin – is not just a single battle; it is a constant war. Whether we appreciate it or not,

whether people realise it or not, we have all been conscripted into military service for God in the Church militant. We further realise that our battle, like that of Michael and his associates, is against the powers of spiritual darkness. How blinded we can be by the things of this world as though we were made only for this life. Our life here on earth is constant warfare, so we ask for help in our battle with the evil spirits led by the “*Prince of this world*”. That is no figure of speech. Christ’s own definition of Satan is “*Prince of this world*”. We must admit our need of assistance from the angelic powers. This is because our deepest struggle is deep down in our souls, in our spirit, and with our wills. The greatest help that we need is help in our spirit from that world of faithful spirits whom we call the angels.

We pray “**against the wickedness (nequitiam) and snares (insidias) of the Devil**”. The Devil is, by now, wicked by nature. His nature, unlike ours, is not only fallen; no, the nature of the Devil is evil. What are we praying for? To be enlightened in mind and strengthened in will against the cunning, the shrewdness,



■ St Michael from the painting
The Three Archangels and Tobias
by Francesco Botticini, c. 1470

the deception, the lying and the serpentine cleverness of the evil spirits. This can be seen by the Devil’s successful temptation of Eve, when the Devil brought about the fall of the human race. The Devil never manifests his wickedness when he tempts. He is too smart. The piety, the bowing, the kneeling, and the religious language that the Devil can use in tempting us to follow him! There is no such thing like an unpleasant temptation by the Devil. All the Devil’s temptations are attractive, sweet and beautiful. They are nice, they are kind.

We pray **“May God rebuke him, we humbly pray...”**, notice the shift. We are first speaking to St Michael himself, and now we are addressing God and ask God to control the power of the Devil from deceiving us. I cannot over emphasise that the Devil’s primary tactic is deceit. We therefore ask God for three indispensable graces if we are to reach heaven and avoid hell:

- First, to be able to recognise the Devil’s intrigue. We need grace and light from God to recognise the Devil, who is always masked as an angel of light.
- We are asking God for strength of will to resist the Devil with the grace that only God can provide.
- We are asking God to protect us from our own stupidity by exposing ourselves to the Devil’s temptations, instead of practicing the prudence we need in not exposing ourselves to temptations that God does not intend.

We are praying through St Michael to God. What are we praying for? We are praying for God’s grace, the grace needed for our minds to understand and for our will, to have strength to withstand the temptations. To understand what? To know that we can be deceived by the father of lies. Grant us the grace to do what? For people to have the grace, not to give in. The Devil is the great seducer. Who will reach heaven? Those people who pray. Who will not be saved? Those people who do not pray. And among the prayers we should say, are prayers to God through the angels led by St Michael, to obtain the light to recognise the Devil’s strategy and the courage to resist him.

The Devil uses human beings as his agents. Many agents of the Devil in the world today are in high places, some in the highest authority in the nation. We must recognise any situation when the Devil is using human beings to seduce from loyalty to God.

“And do Thou, O Prince of the heavenly Host, by the power of God...”

We are Catholics and we believe that St Michael has extraordinary intercessory power with God. Two verbs we should always associate: *to invoke* and *to intercede*. We invoke St Michael so that he may intercede for us with God. St Michael’s role has not changed over the centuries of both angelic and human history. He is now and he was when the angels were first tested. Michael was then the leader of battling warring angels. He is still their leader.

There was, we believe, a great angelic war at the dawn of angelic history, and there is a continuous angelic and human war going on now. It is a spiritual war: a war between spirit and spirit – between good angelic spirits and evil angelic spirits. There is a war between evil angelic spirits and our human spirits, our souls. How we need the leadership of St Michael now!

Speaking of ourselves, we alone as human beings are no match for the legion of demons. We need God’s constant help. But this help of God is a mediated help. It means that this mediated help is from God through the assistance of St Michael and good angels to us against the invisible evil, the terribly real powers of the evil spirits that, our faith tells us, are constantly warring against us. The war began when St Michael, leading the choir of faithful angels, drove the fallen spirits into hell. And that war is going on now. We need help. That is why God has given us angels, who are indeed messengers from God, to tell us what God wants from us, but are also assistants from God sent to us to cope with that battalion of evil spirits for whom alone, we are no match.

“... thrust into hell Satan and the other evil spirits”. We identify the Devil as Satan, but Satan is just another name for Lucifer. Even as Michael was the

head of the good angels, so Satan was the head of the disobedient spirits and is now the leader of the demons in hell. The word “Satan” literally means “adversary” or “plotter”. How wise the Devil is. He organises human beings! The demonic plotter himself, he knows how to, shall I say, inspire human beings to plot against God. The Devil is, let us remember, the prince of this world and is penetrating into the highest circles of this world.

What do we mean when we ask that Michael and his angels drive Satan back to hell where he belongs? We are asking St Michael to keep the Devil from successfully misleading us. We do not comprehend the mystery of God’s allowing the evil spirits to tempt us, but we better understand, we better *believe*, that we are being constantly plotted against by the chief adversary of our souls, the fallen legions of demons. But, watch it, we are not asking to be *delivered from* diabolical intrigue. If Christ Himself allowed Himself to be tempted by the Devil, let us make sure that we too are being constantly tempted by the evil spirits. It is part of God’s mysterious Providence on why He allows us to be tempted by the Devil. What we are asking of St Michael is to prevent Satan from bringing us to hell; in effect, to send Satan to hell alone, without us. Satan belongs in hell but is trying to deceive us. We must be saved from joining Satan in hell. We pray for salvation. Two prepositions you should never forget; they belong together: we ask to be saved **for** heaven and **from** hell.

Addressing St Michael, we ask to be protected from Satan who **“prowls throughout the world, seeking the perdition of souls”**. The Devil’s intention, led by Satan, is to have us lose our souls. The Devil has already, successfully brought about one death in our lives, the death of our bodies. Our faith ▶

Interested in becoming a devotional Knight of St Michael?

- **Daily Bible reading**
- **Daily exorcism prayer to St Michael**
- **Daily angelic chaplet to St Michael**
- **Fast each Friday on bread and water (or a good deed if a fast is impossible)**
- **Monthly Eucharistic adoration and Reconciliation**
- **Nine day Novena to St Michael before the feast day on 29th September.**

The Knighthood is overseen by the Congregation of St Michael the Archangel. During a trial period of three months the candidate should follow all the rules of this devotion. Many Knights read The Angels messengers from a loving God to gain more knowledge on the spirituality of the angels and Divine Mercy.

Devotional Knights are people of quiet prayer, confirmed Catholics, who are open to the Holy Spirit and give themselves to Christ, unite with Him, and help the Church by keeping demons away from Her. The main duty of the Knights is the continuous effort to be in a state of grace in friendship with God so they can exclaim about Satan: "He has no power over me" (John 14:30).

All Knights must respect the Holy Father, bishops, priests and all the teachings of the Church. An attitude of humility and obedience towards God and the Church should be an obvious feature of every Knight. Any Catholic man or woman who desires to become a Knight is required to

follow the rules of this devotion. The main task of the Knights is to proclaim the victory of Jesus Christ over Satan. The Knights are on a mission to expiate God for the sins of humankind and to obtain the conversion of sinners. They aim to achieve this by reciting the prayer of St Michael the Archangel to defend us in the day of battle (see back of magazine). This simple prayer of exorcism said every day is to keep away evil spirits from oneself, the Church and the whole world, particularly from those that are tempted and possessed by Satan. To help one another devotional Knights say a prayer for each other every day.

For further information on the Devotional Knights of St Michael please contact me personally by letter or email redakcja.kjb@gmail.com.

Father Piotr Prusakiewicz CSMA
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Poland

tells us that, if our first parents had not been deceived by the Devil, had they remained faithful to God, neither they, our first parents, nor we, their descendants, would ever have had to die. God's original intention for the human race was to be immortal in body. Because of Satan's successful temptation against our first parents, he has brought about our mortality. We are mortal human beings, mortal in body because of the successful intrigue of the Devil in the Garden of Eden.

What, then, are we begging St Michael to obtain? We are asking that, through St Michael, we might be protected from the second death, the death of our souls.

The angels before the fall and the angels since the fall do not have bodies. But the kind of death the fallen angels experienced, we are asking that our spirit, our soul, be preserved from. We are begging to be protected from the death of our spirit and hear it! Hell came into existence because created wills refused to submit to the will of their Creator. In other words, we are praying for the grace of final perseverance, i.e. the grace of a happy death when our body dies. But that our souls will be alive with the supernatural life of God so that, like the good angels, we may reach heaven, even though our bodies will have died.

Mary, Queen of Angels, obtain for us from Jesus the greatest gift of our existence: the gift of joining your Divine Son, where you with St Michael and all the angels and saints are waiting for our coming home for eternity. Amen.

Taken from "Meditations on the Angels"
by Fr **John A. Hardon S. J.**
Eternal Life 902 902 w. Stephen Fostre
Ave. Bardstown, Ky, pages 147-152

I will not forget you

Can a mother forget the baby at her breast and have no compassion for the child she has borne? Though she may forget, I will not forget you! See, I engraved you on the palms of my hands; your walls are ever before me. (Isaiah 49, 15:16)

Father Anthony lived in a small remote village surrounded by dense woods, where the howling of wild animals could be heard from miles away. Once, in the middle of the night, a pack of wolves attacked the two big dogs guarding the parish backyard. Father Anthony jumped out of bed, grabbed an air rifle and shot the wolves. The dogs were severely injured and in danger of bleeding to death, for the nearest vet was several hundred miles away. After having dragged the dying dogs to his bath, the priest washed the blood off their jagged wounds then sewed their throats together until 2 or 3 am in the morning. He took care of

them for a few weeks; he even fed them with chicken soup.

Sometimes, Father Anthony thought that God had forgotten about this place and about him. There were only forty or fifty inhabitants, most of them elderly. The young people had moved to the cities or abroad. Although in his fifties, the priest seemed to be the youngest person in the tiny village. Only a few people attended Holy Mass.

In autumn, Father Anthony would become a builder repairing leaking roofs or even an abandoned cemetery. During long and frosty winters, he became a logger: a chainsaw turned out

to be the greatest invention of the 20th century. Father Anthony used it almost every day; once when hurrying to the church he found a fallen tree barring a forest road. In spring and summer he was a farmer and a gardener. He felt there was no one to help and no one to talk to.

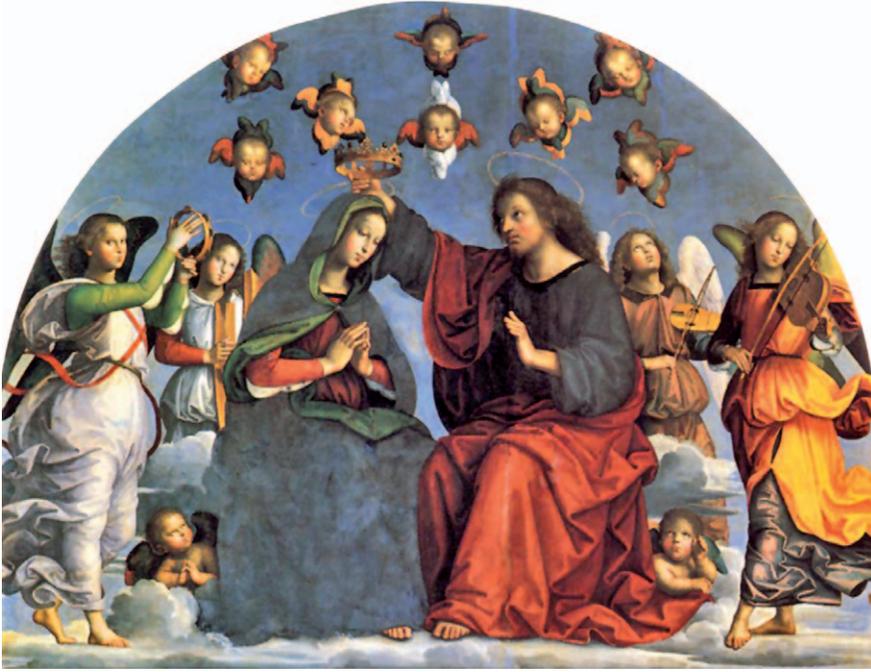
Yes, sometimes Father Anthony thought that God had forgotten about this place and about him. Once he went on holiday. "A motorway, so smooth and so different from a forest way, and towns and cities so colourful and full of people" the priest really enjoyed the trip.

Suddenly a dashboard light in his car pointed out some problems with the engine. Father Anthony thought it would be dangerous to ignore it so he called a mechanic from a town he had just passed. "You will have to bring the car to the garage so that I can see what is happening". The mechanic said.

Going back Father Anthony witnessed a car accident. He braked immediately and got out of his vehicle. A woman was lying in the road, pale and in pain. The priest gave her the last rites as she lay dying. He stayed with her until she passed away, holding her hand and waiting for the ambulance. Back in his car he noticed that the dashboard light did not glow. Later when the mechanic checked the car he said that the engine was OK.

Father Anthony realised that God never forgot His children. His guardian angel had interfered with the light so that the priest would return to that town, to that woman. She was not dying alone in the street, deprived of the grace of the last sacrament. God chose Father Anthony to find her and serve her with his ministry.

Story told to
Agata Pawlowska
CSMA office, Poland



■ The Crowning of the Virgin by Raffaello Sanzio, 1502-03

Angels at Virgin Mary's service

In numerous paintings Mary is surrounded by angels. For instance, in some pictures, angels are holding a crown over Her head. This type of motif became very popular in the Middle Ages and was named from Greek 'Panaghia angheloktiskos'. In other paintings angels are carrying a banner-like ribbon with an inscription "Ave Regina Caelorum, Domina Angelorum" which in Latin means "Hail, O Queen of Heaven enthroned, Hail, by angels mistress owned". In the Litany of Loreto there is a call "Queen of Angels, pray for us". Is that a correct title? Mary is a human whereas angels are powerful spiritual beings created at the beginning of the world. May man, even the holiest, rule the angels?

First of all, the genuine king of angels is Jesus Christ, God and Man. We read in the Letter to the Colossians that He created them for Himself (Col 1:16). The sense and purpose of angels is to serve Christ

However, due to the fact that God became Man, human nature has been united with the Divine one and man was elevated to the mystery of communion with God. According to the Bible, all Christians appertain royal dignity

as well as participation in the reign of Christ (and thus also the domination over the angels). But we need to remember that Mary carried Him in Her womb for nine months. At that time She was like a universe for the yet unborn Jesus. The Council of Ephesus decided that Mary should be called *Theotokos* – the Mother of God. Thus She is the mother of the Incarnated Word of God, the mother of the King, the mother of the Creator of all beings – visible and invisible (including angels) Thus She is elevated above all angelic choirs.

St John Chrysostom wrote: "Mary is the mother of Him, who has been born out of the Father from centuries and who people and angels have known as the Ruler of the world. And the latter ones are standing at the throne of God, covering their faces with trembling whereas Mary is approaching God freely and offers the human race to the One, who She delivered". According to Francis Suarez, at the moment of Her conception, Mary received many more graces than all the angelic choirs because She was much more loved than all the pure spiritual beings. Father Athanasius Bierbaum writes that: "thanks to Divine motherhood Mary was radiated with God's Divinity to such an extent that even powerful angels become insignificant against graces She was filled with. In that context, a conclusion is that Mary, through a close bond with Jesus Christ, became the queen of all creatures, including angels. St Louis Maria Grignion de Montfort claimed that Mary gave orders to angels in heaven. As a reward for Her deep humility God gave Her the power of deciding who should take sites emptied by fallen angels.

According to the 8th Psalm, people are less significant than spiritual

beings but it is they who God made the subject of His particular love and care. That was why God ordered angels to serve human beings. However, some of them rebelled against God's decision: their pride did not let them serve creatures of less importance than themselves. Some theologians claim that a split in the angelic community occurred when they heard that the Son of God was to be born human. His mother was supposed to be also their Queen. It was going to be a young girl of Jewish origin who came from a small village somewhere in the backwoods. Lucifer was struck by the fact that a simple woman was to be his ruler. In that theory, the fall of the angels resulted from their disagreement to recognise the Mother of God as their Queen.

Mary connects us with the angels. She is their Queen as well as ours. We, people and angels have the same Queen. Pope John XXIII once noted down: "Regina Angelorum! Queen of Angels! What joy, what foretaste of heaven carries the thought that Mary, our Mother, is constantly accompanied by angelic hosts in heaven!"

In the Book of Revelation, the woman clothed with the sun, with a crown of twelve stars, and with the moon under her feet, is associated with the Mother of God. St Louis de Montfort referred to Mary the following passage from the Song of Songs: "You are fair, my beloved, formidable as an army!" He stated that angels around Mary were not just the guard of honour. On the contrary, they were Her real soldiers sent to protect us against the Devil's assaults. So the title "Queen of Angels" means that She virtually ordered angels to intervene in our lives during our way to God.

Roman Zajac, Poland

Deliver us from evil

(part 1)

What are the Church's greatest needs at the present time? Don't be surprised at our answer and don't write it off as simplistic or even superstitious: one of the Church's greatest needs is to be defended against the evil we call the Devil.

Before clarifying what we mean, we would like to invite you to open your minds to the light that faith casts on the vision of human existence, a vision which from this observation point of faith reaches out to immense distances and penetrates to unique depths. To tell the truth, the picture that we are invited to behold with an all-encompassing realism is a very beautiful one. It is the picture of creation, the work of God.

Christian vision of the universe

Then there is the interesting picture of the dramatic history of mankind, leading to the history of the Redemption and of Christ; the history of our salvation, with its stupendous treasures of revelation, prophecy and holiness, of life elevated to a supernatural level, of eternal promises. Knowing how to look at this picture cannot help but leave us enchanted. Everything has a meaning, a purpose, an order; and everything gives us a glimpse of a Transcendent Presence, a Thought, a Life and ultimately a Love, so that the universe, both by reason of what it is and of what it is not, offers

us an inspiring, joyful preparation for something even more beautiful and more perfect. The Christian vision of the universe and of life is therefore triumphantly optimistic; and this vision fully justifies our joy and gratitude for being alive, so that we sing forth our happiness in celebrating God's glory.

The mystery of evil

But is this vision complete and correct? Are the defects in the world of no account? What of the things that don't work properly in our lives? What of suffering and death, wickedness, cruelty and sin? In a word, what of evil? Don't we see how much evil there is in the world-especially moral evil, which goes against man and against God at one and the same time, although in different ways? Isn't this a sad spectacle, an unexplainable mystery? And aren't we - the lovers of the Word, the people who sing of the Good, we believers - aren't we the ones who are most sensitive and most upset by our observation and experience of evil?

Pope Paul VI

General Audience,
15th November, 1972



What language do angels speak?

We know that the angels assigned to give divine messages of various kinds to mankind, have used the human language to do so. Is there another language angels use in heaven? We know, for instance, that they glorify God in song. If this is so, what language do they use?

well as a rather unclear, archaic, possibly foreign word requiring explanation. Paul uses this word, both in the singular and the plural form, understanding it as denoting speech. Paul also mentions the possibility of interpreting tongues, where he uses the term “diemeneuo”. The usage of this term, both in the Septuagint and the New Testament, denotes interpreting, and as they require interpreting, this must refer to Pentecost, when the apostles spoke in foreign human languages. In the Hymn to Love, Paul refers both to human tongues and to angelic ones. Some consider such “tongues of angels” simply as a metaphor for the most exalted form of speech imaginable.

The tongue of angels

Hebrew was at one time held to be the tongue of angels, being the original language in use prior to the building of the tower of Babel. Such an opinion is to be found in the Book of Jubilees (Jub12, 25:27). St Paul, however, referring to two categories of tongues, those of men and of angels, excludes angelic tongues from the category of those used by human beings. The mention of the tongues of angels has, therefore,

been explained as referring to language which ordinary mortals are incapable of understanding, not belonging to any particular group of earthly inhabitants, but to those of the heavenly realm.

Apocryphal Jewish texts, dating from the period of the Second Temple, mention separate and distinct languages, apparently used by angels in heaven. For instance, in the Hymn of the Sabbath Offering from Qumran, the angels appear to praise God in their own distinct tongue (4Q 400 3 1, 1-2, 1-6, 36-37: 2, 27-30).

The Testament of Job is a Judaic text, written either in the 1st century B.C. or in the 1st century A.D. It therefore originates in a period close to that of the beginning of Christianity. In this text, we read of the prayer experiences of three of the daughters of Job, named Jemima, Kasia and Karen Happuch, who sang while in ecstasy, using a language from beyond this world. In the Testament of Job, it is called “the language of angels”, “tongue of heavenly masters”, “the tongue of entities from on high” and even simply “tongue of the cherubim” (Test Job 48,2-3, Test Job 49, 1-50:3). We can, therefore, infer that the purpose for which this language exists is that of giving glory and praise to God in prayer.

In his first letter to the Corinthians, Paul wrote what is known as the ‘Hymn to Love’, which begins with the words: “If I have all the eloquence of men or of angels, but speak without love, I am simply a gong booming or a cymbal clashing” (1Cor 13:1). The word “tongues” has a special significance for St Paul, as it also denotes the charism known as the gift of tongues or “glossolalia”. The term “glossolalia” comes from two Greek words “glossa”, (tongues) and “lalien” (to speak). The word “glossa” has three possible meanings in Greek, denoting the tongue as the organ of speech, speech itself, as

Constructing a language for the angels

The notion of a separate angelic language has been a live topic for a long time. The gift of understanding such a language has been attributed to a number of the Desert Fathers, to Pachomius, for instance. We will find an allusion to the language of angels in a 10th century Celtic work entitled “Tenga bith-nua” (“A Tongue Ever New”). The author puts the following words into the mouth of the Apostle Philip, speaking to a great gathering of the nations in Zion: “I speak to you in the tongue of the angels and the whole of the heavenly host. Even the sea creatures, cattle, and all four-legged creatures, birds, snakes and demons know this tongue. It is the language which all will speak on the Day of Judgement”.

He then gives an example of heavenly language: “Haeli habia felebe niteia temnibissae salis sal; Nathire uimbae o lebiae ua un nimbisse tiron tibia am bise sau fimblia febe ab le febia fuan; Lae uide fodea tabo abelia albe fab; Ambile bane bea fabne fa libera salese inbila tibon ale siboma fuan”. This language is, apparently, not only the native language of the inhabitants of heaven, but also the universal tongue of all people at the Last Judgement.

There have also been instances of charlatans who boasted of knowing the tongue of angels. The English alchemist, John Dee, astrologer to Elizabeth I, and a practitioner of the occult, and the medium, Edward Kelley, constructed a so-called “Enochian tongue”. In March 1583, Kelley apparently viewed the alphabet of an unknown tongue in a crystal ball. In visions that followed,

he is said to have seen written texts which, together, formed a book, known as “Liber Loagaeth”. A year later, during a visit to Cracow, he had further visions. A text, made up of 48 verses, entitled “The Angelic Keys” then came into being. There is a lot of information in John Dee’s diaries regarding the “Enochian Tongue”, as the language of the angels. According to him, Hebrew originates from it, and God Himself used it to name all creatures living on earth. Adam is said to have used it in Eden, but to have lost the ability to speak it when exiled from Eden. This tongue was unknown to human beings living afterwards, with the exception of Enoch, who lived before the Flood, and from whom it takes its name. Obviously, as Christians, we should treat such matters as coming from an occult origin, that is, as fantasy at best.

Angelic speech

Many theologians through the ages have interested themselves in the problem of angelic speech. The question has been asked, for instance, of how the spiritual beings of heaven communicate. St John Damascene and Dionysius, both claimed that communication, termed “the tongue of angels”, among heavenly beings, did not require words issuing from the lips, but rather, something termed “enlightenment”. St John Damascene wrote: “Angels require neither tongue nor ears, but exchange thoughts and counsel amongst themselves, without the use of words”. Dionysius, in turn, claimed that the angels are “enlightened” and instructed in divine mysteries, by God himself. St Gregory the Great spoke of this as “an internal language”. Origen considered the tongues of angels to be as far above that of human beings as adult

speech is above the babble of young children. According to Theodoret of Cyr, the tongues of angels, mentioned by St Paul, are a form of internal prayer which is beyond the use of words, so he thought that Paul was writing, not of sensory language, but of a form of spiritual communication, used by angels in praise of the God of all things. Thus, Theodoret argues, that entirely spiritual beings cannot actually make use of speech, which is communicated by means of sounds, as they do not possess the necessary organs of speech. (“Commentary to the 1st and 2nd Letter to the Corinthians” by Theodoret of Cyr, III, XIII, 1). The subject was discussed in more detail by St Thomas Aquinas in his “Summa Theologica”. According to him, the angels “converse” among themselves simply by means of an act of will, opening their minds and revealing all the thoughts and ideas which they wish to share. The saint writes further, that: “External speech by means of the voice, is a necessity for us, due to our bodily limitations. It is therefore not utilised by the angels, as they only possess internal speech, which includes not only that and the ideas produced by the mind, but also knowledge communicated by means of the will”. In answer to a question concerning the meaning of the words of St Paul: “If I have all the eloquence of men or of angels” (1Cor 13, 1), St Hildegard claims that: “Angels, who are spirits, make use of intelligible words, purely for human benefit, as their tongues are resounding praise”. Calling angelic tongues by the name of “sonans laus” (resounding praise) means that they communicate for the glory of God, and that their speech is something exalted, beautiful and surpassing the capacity of human understanding.

Roman Zajac, Poland

Merciful gaze of Jesus

The grace of complete forgiveness of sins and punishment

Blessed Pope John Paul II established the Feast of the Divine Mercy for the Universal Church on Divine Mercy Sunday in April 2000. Divine Mercy Sunday is celebrated on earth and its graces and gifts will be accepted in heaven. According to Christ's promise, on Divine Mercy Sunday people can receive the grace of complete forgiveness of sins and punishment. He said "whoever approaches the Fount of Life on this day will be granted complete remission of sins and punishment". It is a grace equal to the grace of baptism.

But Jesus does not limit His generosity to this tremendous grace. He added: "I pour out a whole ocean of graces on those who approach the Fount of My mercy. On that day all the divine floodgates through which grace flows are opened" (The Diary of St Faustina 699).

What's more, He said: "Souls perish in spite of my bitter passion. I am giving them the last hope of salvation; that is, the Feast of My Mercy. If they will not adore my mercy, they will perish for all eternity".

Looking at the Image

When we look at the Divine Mercy image, we learn how to say "Jesus, I trust in You" and we fulfill Jesus' desire

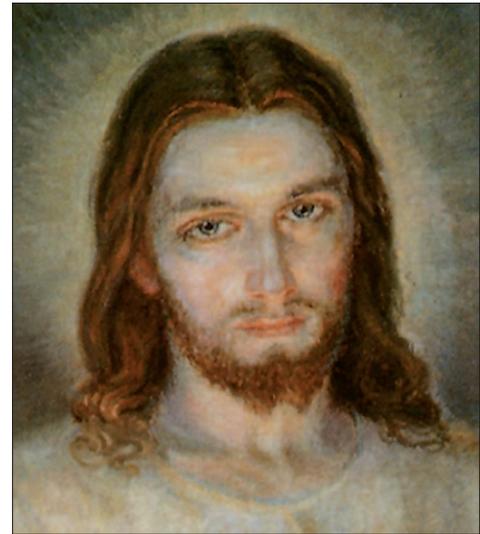
– he directed St Faustina to have the image painted precisely because he wanted people to look at it.

For two years now I have been working in Belarus, the former republic of the Soviet Union. This is the land where Bolshevicks started the process of atheism almost a hundred years ago. This is the land where churches were to be removed and God eradicated from people's hearts. A new children's greeting was introduced: "Boha niet!" (There is no God!) and the reply: "I nie nada!" or "I nie budzie!" (And will never be!)

The Apostolic Nuncio presided at the Mass in Minsk Cathedral on Maundy Thursday. He preached the homily to dozens of priests and said: "Preach mercy and give hope! It is your task to make the people of Belarus raise their heads, because they are lowered. This is the land of martyrs. This is the land of the people who chose labour camps so as not to become the victims of the tyrant. But the people here are afraid to raise their heads. Be like Jesus who made the leaning woman stand upright."

Do not be afraid

Brothers and Sisters! Merciful Jesus came to us through the mission of St Faustina to raise our heads. Our heads are often lowered – we are afraid to look at God because we are afraid of condemnation. But our Lord asks: "Look at Me! I come with an open heart, I want to bless you, I want to strengthen you, Trust Me". In the Diary of St Faustina



we often read Jesus' words addressed to souls: "Look at the gleams of mercy and don't be afraid of the enemies of your salvation. Glorify My mercy" (Diary 1485). St Faustina also wrote that God must look at the world through the wounds of His Son.

The Jewish philosopher Simone Weil wrote some amazing words: "What saves us is gaze". It means if we want to be saved, we have to look at Jesus. Like the Israelites bitten by snakes in the desert, who had to look at a copper snake so as not to die. Zacchaeus climbed up a tree to see Jesus who was to pass by. The Lord stopped, looked at him and Zacchaeus was saved. Jesus' look saved the adulterous woman. She knew only two types of men's look: lusty at night and condemning during the day. Jesus' gaze was different – it created her and saved her. In Acts 3: 1 - 10 we read the word of God when a beggar at the gate of the temple who day by day asks for alms. Peter and John stay with him and what are they doing? Giving him

some money? No. They say: "Look at us." He looked at them waiting for alms. But instead, he heard: "In the name of Jesus from Nazareth, get up!" He got up and even started to jump, worshipping God. Can we find ourselves in that scene? I think very often we ask for alms, live in fear, are ashamed. But the Lord says: "Look at Me! I don't want you to live like a slave dragging a burden of everyday life. I want you to live a life full of the joys of springtime."

Jesus' gaze saved the husband

I remember a testimony given by a young man. He was happily married with three children but then, unexpectedly, he was possessed by a demon of impurity. It started with innocent jokes and then he cheated on

his wife. He found he could easily gain lovers – workmates, old colleagues – as he was handsome, communicative and easygoing. When he went home and his wife served him dinner with a beautiful smile and his children sat on his lap he was ashamed, felt very guilty and almost howled in pain. It was hard but then an elderly priest gave him a picture of Merciful Jesus and said: "Look at Him – every day – and say, 'Jesus I trust in you', every day". At first it seemed strange to the man but then when he was alone he looked at the picture and prayed. His fight lasted two years but the Lord helped him. Who saved him? It was Jesus' gaze. His mercy.

"Look at the Lord and you will be gleaming with joy!" says the Psalmist "Look at Lord and you will gain strength!"

In Matthew 14:22 – 33 look at what happened to Peter when he was walking on the sea: misfortune happens

when we stop looking at Jesus Christ. Today's world resembles the rough sea. The ominous waves and dirty waters break into the boats of our everyday lives. But the Lord is the same – yesterday, today and forever – He says: "Don't be afraid! Believe me. Trust me, and you will be saved."

We should recall the beautiful words from the "Urbi et Orbi" message of Pope Francis: "So this is the invitation which I address to everyone: Let us be renewed by God's mercy, let us be loved by Jesus, let us enable the power of His love to transform our lives too; and let us become agents of this mercy, channels through which God can water the earth. (...) God's mercy can make even the driest land become a garden, can restore life to dry bones".

Jesus, I trust in You.

Fr **Krzysztof Poswiata** CSMA
Belarus

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Proclaiming Divine Mercy

With the upcoming canonisation of Blessed John Paul II, it is clear that God chose him to proclaim the Divine Mercy to the world. We can understand and know more about this great attribute of God by reading the Pope's encyclical 'Dives in misericordia'.

(part 1)

He who sees
me has seen
the Father.

(cf. John 14:9)

1. The Revelation of Mercy

It is "God, who is rich in mercy" whom Jesus Christ has revealed to us as Father: it is His very Son who, in Himself, has manifested Him and made Him known to us. Memorable in this regard is the moment when Philip, one of the twelve Apostles, turned to Christ and said: "Lord, show us the Father, and we shall be satisfied"; and Jesus replied: "Have I been with you so long and yet you do not know me...? He who has seen me has seen the Father". These words were spoken during the farewell discourse at the end of the paschal supper, which was followed by the events of those holy days during

which confirmation was to be given once and for all that "God, who is rich in mercy, out of the great love with which he loved us, even when we were dead through our trespasses, made us alive together with Christ".

Following the teaching of the Second Vatican Council and paying close attention to the special needs of our times, I devoted the encyclical 'Redemptor hominis' to the truth about man, a truth that is revealed to us in its fullness and depth in Christ. A no less important need in these critical and difficult times impels me to draw attention once again in Christ to the countenance of the "Father of mercies and God of all comfort". We read in the Constitution 'Gaudium et spes': "Christ the new Adam... fully reveals man to himself and brings to light his lofty calling", and does it "in the very revelation of the mystery of the Father and of his love". The words that I have quoted are a clear testimony to the fact that man cannot be manifested in the full dignity of his nature without reference - not only on the level of concepts but also in an integrally existential way - to God. Man and man's lofty calling are revealed in



■ Compassion by William Adolphe Bouguereau, 1897

Christ through the revelation of the mystery of the Father and His love.

2. The Incarnation of Mercy

Although God "dwells in unapproachable light", He speaks to man by means of the whole of the universe: "ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made". This indirect and imperfect knowledge, achieved by the intellect seeking God by means of creatures through the visible world, falls short of "vision of the Father". "No one has ever seen God", writes St John, in order to stress the truth that "the only Son, who is in the bosom of the Father, has made him known". This "making known" reveals God in the most profound mystery

of His being, one and three, surrounded by “unapproachable light”. Nevertheless, through this “making known” by Christ we know God above all in His relationship of love for man: in His “philanthropy”. It is precisely here that “His invisible nature” becomes in a special way “visible”, incomparably more visible than through all the other “things that have been made”: it becomes visible in Christ and through Christ, through His actions and His words, and finally through His death on the cross and His resurrection.

Visible in His mercy

In this way, in Christ and through Christ, God also becomes especially visible in His mercy; that is to say, there is emphasised that attribute of the divinity which the Old Testament, using various concepts and terms, already defined as “mercy”. Christ confers on the whole of the Old Testament tradition about God’s mercy a definitive meaning. Not only does He speak of it and explain it by the use of comparisons and parables but, above all, He Himself makes it incarnate and personifies it. He Himself, in a certain sense, is mercy. To the person who sees it in Him - and finds it in Him - God becomes “visible” in a particular way as the Father who is rich in mercy.

The present-day mentality, more perhaps than that of people in the past, seems opposed to a God of mercy and, in fact, tends to exclude from life and to remove from the human heart the very idea of mercy. The word and the concept of “mercy” seem to cause uneasiness in Man, who, thanks to the enormous development of science and technology, never before known in history, has become the master of the earth and has subdued and dominated

it. This dominion over the earth, sometimes understood in a one-sided and superficial way, seems to have no room for mercy. However, in this regard, we can profitably refer to the picture of “Man’s situation in the world today” as described at the beginning of the Constitution ‘Gaudium et spes’. Here we read the following sentences: “In the light of the foregoing factors there appears the dichotomy of a world that is at once powerful and weak, capable of doing what is noble and what is base, disposed to freedom and slavery, progress and decline, brotherhood and hatred. Man is growing conscious that the forces he has unleashed are in his own hands and that it is up to him to control them or be enslaved by them”.

Hope in a better future

The situation of the world today not only displays transformations that give grounds for hope in a better future for man on earth, but also reveals a multitude of threats, far surpassing those known up till now. Without ceasing to point out these threats on various occasions (as in addresses at the UN, to UNESCO, to FAO and elsewhere), the Church must at the same time examine them in the light of the truth received from God.

Working within human hearts

The truth, revealed in Christ, about God the “Father of mercies”, enables us to “see” Him as particularly close to man especially when man is suffering, when he is under threat at the very heart of his existence and dignity. And this is why, in the situation of the

Church and the world today, many individuals and groups guided by a lively sense of faith are turning, I would say almost spontaneously, to the mercy of God. They are certainly being moved to do this by Christ Himself, who through His Spirit works within human hearts. For the mystery of God the “Father of mercies” revealed by Christ becomes, in the context of today’s threats to man, as it were a unique appeal addressed to the Church.

In the present encyclical I wish to accept this appeal; I wish to draw from the eternal and at the same time, for its simplicity and depth, incomparable language of revelation and faith, in order through this same language to express once more before God and before humanity the major anxieties of our time.

The mystery of the Father

In fact, revelation and faith teach us not only to meditate in the abstract upon the mystery of God as “Father of mercies”, but also to have recourse to that mercy in the name of Christ and in union with Him. Did not Christ say that our Father, who “sees in secret”, is always waiting for us to have recourse to Him in every need and always waiting for us to study His mystery: the mystery of the Father and His love?

I therefore wish these considerations to bring this mystery closer to everyone. At the same time I wish them to be a heartfelt appeal by the Church to mercy, which humanity and the modern world need so much. And they need mercy even though they often do not realise it.

Pope John Paul II

“Dives in misericordia” Encyclical

Astrology: Your Horoscope and the New Age Mousetrap



Part 1: A glance into the “harmless” pastime of reading your “stars”

“Let your astrologers come forward and save you, those people who study the stars, who map out the zones of the heavens and tell you month to month what is going to happen to you...”

Historical Background

In the earliest times, back to the Old Babylonian period (1800 – 1700 B.C.), omens and predictions derived from astronomical observations were applied solely to the rulers of the time or to matters of public welfare. Later in Rome, however, astrology, having become more advanced, was so popular at one period that Caesar Augustus (63 B.C. - A.D. 14) forbade its use as too dangerous for the proper conduct of government. Astrology was, in its beginnings, a genuine search for knowledge. It was an attempt to find some meaning for humans, in the configurations of the stars and planets that might enable them to ascertain something about their future. It was as if that future were written, obscurely but gloriously, in the heavenly patterns that nightly present themselves to observers.

Astronomy – Astrology. What’s the Difference?

The study of the stars grew in two different directions. One became the scientifically documented measuring of motions and make-up of the stars and planets with instruments and mathematical calculations which became known as astronomy. This study has no connection with the other branch known as Horary astrology (*from the Egyptian worship of the pagan god Horus who governs cosmic and terrestrial forces in Egyptian life; thus the term Horoscope*).

This is the popular pastime that had offered, and still offers, predictions of the future, suggestions for your direction in life and personality, group associations with signs of the zodiac which divides up the heavens into relative star groups. For example, Aquarius, Aries, Gemini, Taurus etc. If you just found yourself hoping to see *your* star sign in that list of signs (I left the rest out for this reason) then you may have a problem, because astrology and signs of the zodiac have an indisputable direct link to the pagan worship of the god Horus and others.

Fact or Fiction

Such a notion as our future written in the stars is seductive because it seems to make life simpler. It attributes everything from interpersonal relationships to the destiny of nations to the stars. It appears to address the understandable confusion offered by life and many of its experiences that are beyond our comprehension. It seems to remove the need for personal responsibility, handing it all over to fate but allowing a glimpse into the future through our horoscope that might provide some advantage.

Studying their star signs offers people the belief that they can “control” their own destinies, and it also provides them a ready-made justification for failure or sin. Astrology gives us the impression that through the “knowledge” of the stars, one can manipulate people or events for his own welfare or selfish desires. It specialises in answering almost all the questions people ask concerning the future. In fact, it claims to offer power over life and death, love, sex and relationships, money and finances, personal health and happiness, etc.

Above all, astrology sells false hope. Or is it simply a harmless bit of fun? Suffice to say that astrology has been a pretty hot item in the past, especially in the days of the hugely modern and the then advanced culture of the Roman Empire (but didn't they have a great fall?). So, what about us today?

Fate or Faith

With a little of the background, what does it mean for us to be accessing this ancient art and how does reading our horoscope affect our lives day by day if we are using it? Let's ask ourselves a question or two. What are my deeper senses telling me? What or who am I listening to?

Let me throw in a line here that may be familiar, “Man shall not live by bread alone but by every word that proceeds from the mouth of God” (Matthew 4:4). A genuine question that may follow is, does astrology proceed from the mouth of God? If not, then should I be dabbling in it, and if I am, how is it affecting my life and my relationship with God?

I think perhaps the following little true anecdote may illustrate just how comfortable we have become with the whole idea of our horoscope and it may shed some light for us, personally, on the questions offered above.

There I was, sitting at a long well-laden food table, surrounded by the buzz and bubbling laughter of a big family evening out in a lovely Indian restaurant. There must have been at least 15 of us, all engaging, telling jokes, stories and all feeling in real festive mood. Everything was going along wonderfully when a cousin of mine, having to raise her voice to get over the animated conversations sweeping all around us, gets my

attention and shouts over to me, “So, Terry...what's YOUR star sign?”

Before I could get my lips to connect with my brain and actually THINK how I would reply, it was out! Heaven help us! Almost in disbelief I heard myself say in a voice, loud enough for the waiters to hear, “Emm...CATHOLIC!” The family conversations faded abruptly, someone dropped a fork on their plate with an echoing clatter, my sister spluttered on her sparkling wine and my cousin burst out in a single nervous high-pitched laugh. Quizzical looks were shot at me from around the table. It appeared that the Holy Spirit had been waiting for the right moment to make His move by jumping in before I had the chance to mess it all up by making some silly remark while trying to wheedle out from speaking God's truth. It became quickly obvious by the ensuing remarks that my “Catholic” reply was not only unexpected but was frowned upon as being “judgemental”.

How often has that been thrown at those who speak the truth about our faith? The point of the story is that a practise, which is part of pagan ritual to a false god, an occult conveyance, is divisive to our faith and which is influencing some of our important relationship and life decisions, has been so surreptitiously ingrained into our modern culture and thinking as to turn one good Catholic family member upon another for being “self-righteous” and “holier than thou”. How did this happen? Is it still just a little simple pastime or is this New Age “plaything” leading us down a hidden and dangerous road?

To be continued in the next edition (“The Trap is Sprung”).

Terry Harley

Craig Lodge, Dalmally, Scotland.

www.craiglodge.org

www.mercymusic.co.uk

St Michael and the Popes

(Part 2)

Although many popes have held a deep devotion to St Michael the Archangel, it is usual to mention only the best-known examples. Over the centuries, there has been an established conviction that St Michael is the particular protector of popes and of the papacy, as well as of the Roman Catholic Church.



■ Pope Pius IX

In this account, I wish to highlight the most famous instances of angelic intervention in the lives of the popes within a wider historical context, which is sometimes omitted in the majority of accounts on the subject, or else dealt with only in passing.

For the sake of clarity, when dealing with each of the popes, I will include the most significant biographical details, the date linked to the intervention of the Prince of the Angelic Host and, finally, sum up the most significant and characteristic aspects of this intervention.

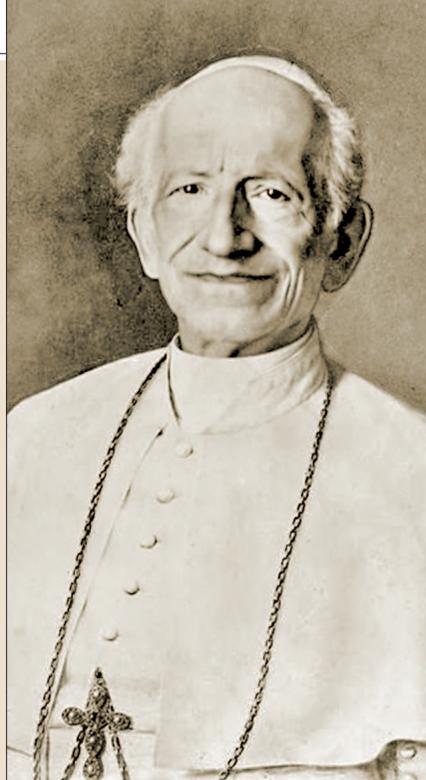
In 1875 during the reign of Pope Pius IX, the longest pontificate in history, 1846-1878, the 1st Vatican Council had confirmed the existence of angels as individual beings. In his years as Director of the Roman Hospice of St Michael, from 1825-1827, he already had a particular devotion to the Archangel. In 1851, this Pope granted special indulgences to those reciting the chaplet to St Michael the Archangel. According to tradition, the Prince of the Heavenly Host had revealed to Antonine d'Astanc that those showing devotion to him and to the angelic choirs will be granted particular heavenly assistance. In 1868, Pius IX wrote of St Michael: "If, on the one hand, the godless dare to worship the prince of darkness, whose sons and imitators they have become, so too the faithful

should worship and turn to the intercession of this great protector of the Church, the Archangel Michael, the very first conqueror of the Evil One, all the more".

In 1875, Pius crowned the statue of St Michael at Mount Gargano and also asked for a pendulum, made in the likeness of the Archangel, to be placed in his Vatican apartments. In 1854, the Pope issued the Bull "Ineffabilis Deus", in which he proclaimed the dogma of the Immaculate Conception of the Blessed Virgin Mary. He also published the famous "Syllabus of Errors", in which he listed 80 theses, doctrines and ideas, which included socialism, rationalism and false ecumenism. During the 1st Vatican Council (1869-1870), he proclaimed the dogma of papal infallibility in matters of faith and morals. He condemned the 'Kulturkampf' in Germany. He favoured centralisation in the Church, and opposed national movements in the Papal States.

As a result of a shocking and disturbing vision of the threat to the world from the powers of darkness in 1886, Leo XIII (1878 -1903) made it obligatory that the prayer to St Michael the Archangel be said after every Holy Mass.

Fr Domenico Pechenino, writing of the famous vision of Leo XIII, said: "On a particular morning, (13



■ Pope Leo XIII

October, 1884), the great Pope, Leo XIII, had finished saying Holy Mass, and had then assisted at another Mass, saying the thanksgiving, as he was in the habit of doing. At a certain moment it was noticed that his gaze was fixed on something which was moving upwards, above the head of the priest celebrating the Mass. He gazed, unblinking, rooted to the spot, with the appearance of horror and surprise on his face. Something odd and extraordinary was happening to him. Eventually, as if coming to himself, he gave a light but energetic slap of the hand and left for his private apartments. In answer to the whispered question: "Is Your Holiness feeling unwell? Is there anything which you need?" he answered: "Nothing, nothing" (see: "Testimony of an exorcist" by Fr Gabriel Amorth).

Two years later, Pope Leo XIII wrote the now best-known prayer to St Michael the Archangel, as a result of the horrific vision of demons, who gathered, wishing to surround the Eternal City. We do not know

the full details of this vision. The Pope personally wrote this prayer and, on 29 July 1886, he ordered it to be sent out to bishops throughout the world, asking that priests, together with the faithful, recite it after every Holy Mass. This was, in his view, the best way to help in the battle against the fallen angels and their servants, whose aim was the destruction of the Christian faith. This prayer was no longer compulsory after Vatican II. Pope Leo XIII died at the age of 93, the longest-lived pope in history. Many now regard him as the most outstanding pope of modern times, attempting a dialogue with the modern world. Among his many official pronouncements, his encyclical "Rerum novarum" stands out, in which he outlined the tenets of Catholic social teaching, inspiring contemporary Christian teaching. Another encyclical, "Aeterni Patris", led to a reawakened interest in Thomism which had fallen out of favour at the time, and was therefore seen as the point of the formal inception of 'Neo-Thomism'.

Pope Pius XII (1939-1958), had a particular devotion to St Michael the Archangel, making him the patron of radiographers. In the encyclical "Humani Generis", he reiterated the basic teachings regarding the individual character and personality of the angelic beings, and regretted that this thesis was being questioned by contemporary theologians of the time. In a number of works, I have come across the opinion that Pius XII had favoured Hitler during the war. It is true that the first years of his pontificate fell in the difficult years of the Second World War and that the Pope did favour the National-Catholic dictatorships of Franco in Spain and Salazar in Portugal and the fascist

dictatorship of Pavelic in Croatia. Not long after the war, while being questioned at the Nuremberg trials, as a witness, General Karl Wolff of the SS, testified to the existence of a German plot to kidnap the Pope. In 1972, at the request of the Vatican administration, Wolff revealed certain details of this plot. It is also evident from the documents studied by the German Jesuit, Peter Gumpel, that Pius XII had prepared for the eventuality of captivity, intending to renounce his office from the moment of his imprisonment, instructing the Cardinals to elect a new pope and to move the Holy See to another safer location. It is also extremely likely that, in September 1943, Hitler ordered Karl Wolff to prepare a plot to 'neutralise' the Pope. The Vatican was to be occupied, the Curia murdered, and Pius XII removed to a castle in Lichtenstein, where he was to be killed. Accusing the Pope of being favorable to fascism is therefore extremely untrue, particularly, as in the encyclical "Summi Pontificatus", proclaimed on 20th October 1939 he had unambiguously denounced the unleashing of the Second World War by the Germans. In 2011, Mordechai Lewy, Israeli ambassador to the Holy See, stated officially, that it is a mistake to accuse Pope Pius XII of Anti-Semitism.

During 1986 Pope John Paul II (1978-2005), blessed the statue of St Michael in Castel Sant'Angelo, preaching a beautiful sermon on the greatness of the Prince of the Heavenly Host. Exactly a year later, on 24 May 1987, while visiting the shrine to the Archangel on Mount Gargano, he said the following: "In the battle (against the Evil One), the Archangel Michael stands shoulder ▶

to shoulder with the Church in order to defend it against all the vile baseness of the world...” He declared his regret at the practice of the recitation of the prayer to St Michael having been withdrawn. I consider it unnecessary to spell out the most outstanding achievements and moments of his pontificate, as these are well-known to readers and deeply-rooted in our hearts and minds.

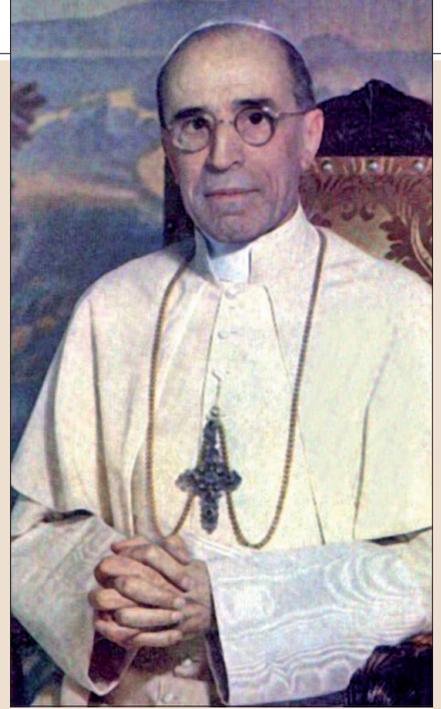
To summarise our review of St Michael’s protection of the Church in modern times, the first obvious conclusion is that the Archangel’s protection is spiritual in character. The sword of St Michael does not inflict wounds, it does not spill gallons of blood and does not damage the armies of the enemy directly. The sword of St Michael, as also his shield, visible in the sword’s shadow, serves more to shield rather than to attack. St Michael has always been, primarily, a defender. Some students of angels, such as Father Alfred Lapple in his excellent book “The Angels”, considers the question of how it is possible for St Michael, as the patron saint of particular nations, to fight on the side of both parties in a conflict. This occurred during World War II, as St Michael is the protector of both the Jews and of the Germans. Such conflicts of interest must also have occurred earlier in history, as many nations have taken St Michael as their patron.

The greatness and beauty of St Michael lies in his very impartiality and justice, as his protection does not in any way imply that he takes sides. Nobody can, after all, be in any doubt as to which nation was responsible for the greatest evils which took place during World War II. What doubt can there be? The role of the Archangel was to defend a good and just cause

and, in the above-mentioned situations involving the popes, it was always the case that their cause was just. As I made clear in my introduction, I have discussed only a few of the popes and some of the more spectacular events in history. It so happens that these involve the most outstanding of the bishops of Rome. Their reigns, decisions, writings and encyclicals pointed the way and played a decisive role in the direction taken by the Church for entire decades and centuries. This does not mean that the popes whom I have not mentioned were indifferent in their devotion to the angels. More detailed research into this subject may indeed yield unexpected results.

The popes most closely connected to St Michael were the three Leos and the two Gregorys. Popes making the pilgrimage to Monte Sant’Angelo have included Pope Gelasius I, Gregory I (the Great), Boniface IX, Agapetus I, Leo IX, Celestine V, Alexander III, Gregory X, Urban II, Leo XIII and Calixtus II, who proclaimed St Michael the Archangel ‘Prince and Protector of the whole world’. The city of Rome plays a part in all these occasions seeming to be the ‘headquarters’ of the Prince of the Heavenly Host. This is quite natural and understandable, arising from the simple fact that the Eternal City has been the most important of the papal territories from the very first. Discounting the short periods of schism, as in Avignon, in the last analysis, ‘all roads lead to Rome’. Over the centuries many churches and chapels have been built between Castel Sant’Angelo and the Vatican, dedicated to St Michael, ten of which survive to the present day.

Herbert Oleschko



■ Pope Pius XII

PRAYER FOR THE POPE

V. Let us pray for N., the Pope.

R. May the Lord preserve him, give him a long life, make him blessed upon the earth, and may the Lord not hand him over to the power of his enemies.

V. May your hand be upon your holy servant.

R. And upon your son whom you have anointed.

Let us pray. O God, the Pastor and Ruler of all the faithful, look down, in your mercy, upon your servant, N., whom you have appointed to preside over your Church; and grant, we beseech you, that both by word and example, he may edify all those under his charge; so that, with the flock entrusted to him, he may arrive at length unto life everlasting. Through Christ our Lord.

R. Amen.

St Faustina, a silent servant

I knew Helena from the bustle of “the Children’s Manor”¹. I do not recall her ever being angry or irritated. She was always calm and quiet. At times she seemed, to me, almost phlegmatic in her lack of reaction (to events happening around her). It did not enter my head that her calm and self-control were a reflection of her hidden inner being.

And another thing, Helena was capable of perfectly adapting herself to the will of others. On one occasion, Aldona asked me to sleep overnight at the “Children’s Manor”, as she herself had to stay behind in Warsaw. I willingly agreed to do so. I arrived in the evening. The children’s day was coming to an end and they were asleep, the doors and windows of the house were shut. Helena and I were sitting quietly. She was doing some mending. There was a constant clanging of iron that sounded like someone pulling a heavy chain.

We looked out through one window and then another. The sound could be heard everywhere, although we could see nothing. Helena urgently wanted to go out and inform the caretaker, who lived opposite, but I was afraid to open the door. Helena agreed to this without argument, showing no outer sign of irritation and we did not open the door. A few hours later, when day (finally) dawned, we saw the cause of the disturbance – a guard dog, with a broken chain, had been running around the house. There was



no word of reproach from Helena for her disturbed night, although she had a full day’s work ahead of her.

I also never heard Helena complaining or moaning. From the perspective of time, I now realise that there must, inevitably, have been some tensions in a household where there were two mistresses of the house, Aldona and Zosia, as well as Aunt Vera, who was there as a guest, but Helena never said a single word about any of them.

That is all that I can now recall. I know that it is not much, but it may help add something to the whole picture.

Sr Bronisława Bojanowska,

Ursuline of the Expiring Heart of Jesus
Taken from “Oredzie Miłosierdzia”

¹ The house of Aldona Jastrzebska-Lipszycowa, in Ostrowek, Klembow, was referred to as ‘The Children’s Manor’. St Faustina – Helena Kowalska worked there as a servant in the years 1924 and 1925.

Are you merciful?

Lent is a forty-day period of preparation for the celebration of Our Saviour’s Resurrection. We do it by prayers and fasting. And, should we carry out good deeds? By doing works of mercy we make Jesus happy. Would you like to brighten up your Lord’s day?

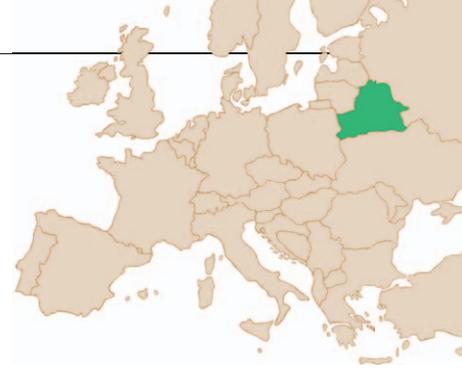
The Corporal Works of Mercy

- Feed the hungry
- Give drink to the thirsty
- Clothe the naked
- Shelter the homeless
- Visit the sick
- Visit the imprisoned
- Bury the dead

The Spiritual Works of Mercy

- Admonish the sinner
- Instruct the ignorant (this and the next work are extremely pertinent categories today, when so many people are confused by what the Church teaches on contraception, abortion, homosexuality, etc.)
- Counsel the doubtful
- Comfort the sorrowful
- Bear wrongs patiently
- Forgive all injuries
- Pray for the living and the dead

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Please visit the GCF site: **www.globalchildrensfoundation.org.uk** to find the link to our Just Giving page to make a one-off or monthly donation.

I am very grateful for your financial support. Every Tuesday (the day of St Michael the Archangel) I celebrate a Mass for all the donors of this project.

Special thanks to Father Peter Prusakiewicz CSMA, the chief editor of The Angels magazine, who is the patron of this work.

With my gift of prayer and a humble heart. God bless you.

Father **Christopher Poświata** CSMA

Belarus Project

Global Children's Foundation

PO Box 4332, Harlington,

Dunstable, Beds LU5 6NR UK



A miracle

Whenever I talk about signs accompanying the first revelations of St Michael the Archangel on Mount Gargano in the 5th century, I am aware of the looks of astonishment, disbelief and skeptical smiles on people's faces.

Well, I am not surprised: a kneeling bull, an arrow that is turning back, strange dreams... To be honest, when over the years these stories were repeated to me, I always added immediately: "According to the tradition..." or "As the oldest ancient records mention..." However, I have recently heard a mysterious voice speak in my heart: "Isn't it amazing what I am doing today?"

I realised miracles are in fact around me. God was and is working every day performing miracles. And yet, when things are difficult we are not always aware of his miraculous presence in our lives. Four months ago we celebrated the first Holy Mass in a room that we are using as a temporary chapel in the new pastoral center, built with the generosity of many kind people. Father Superior and our priests in Gargano are presenting us with a statue of St Michael the Archangel which will soon be delivered here in Gatowo.

The future

In the very near future we are hoping to lead healing Masses connected with the promotion of the scapular of St Michael. I am sure you will agree

that this is truly a miracle. Scarcely one year ago my chapel was an old 1950's caravan, which meant that my parishioners with young children sat outside on breeze blocks in all weathers.

Now with the opening of the new youth pastoral center many children of all ages will have a warm and secure place to come and learn.

Devote this place to me

Gatowo was a small village and grew into a town around 40 years ago. In the 1970's Italian businessmen came to live here, they built factories and became the major manufacturers of leather. They employed hundreds of people and many came from various parts of the Soviet Union. Today, about 1,000 people live in the town of Gatowo.

These days Gatowo resembles a wild pagan place similar to the grotto in Mont Sant'Angelo in Italy during the 5th century. Today St Michael the Archangel is calling out: "Devote this place to me".

May the good God bless you through the intercession of St Michael.

Fr Christopher Poświata CSMA
Belarus



Morning Offering

Dear Lord, I do not know what will happen to me today. I only know that nothing will happen that was not foreseen by You, and directed to my greater good from all eternity. I adore Your holy and unfathomable plans, and submit to them with all my heart for love of You, the Pope, and the Immaculate Heart of Mary. Amen.

Brief introduction to the nine choirs of angels

1. Seraphim

The Seraphim is said to be the highest order of angels who guard God's throne. They are often depicted as 'burning angels' to represent them on fire with love for God. In the Bible Isaiah saw them as six winged beings. These heavenly creatures praise God.

2. Cherubim

The word Cherubim is said to mean 'fullness of knowledge'. The Cherubim have the honour of observing and keeping the records of God's creative powers. Cherubims are said to have four wings and four faces. The Cherubims also act as heavenly counselors and are the seekers of the eternal truth.

3. Thrones

Throne Angels represent the divine majesty and are associated with the power of

judgement. They carry out God's justice according to spiritual and universal laws. The Thrones also act as angels who are friends of all the planets. It is the Thrones who will drive forward God's chariot, often they are portrayed as angels who carry the scales of justice.

4. Dominions

The Dominions are angels of leadership and are said to ensure that God's will is carried out by other angels. They help balance the force of creation and of the material and spiritual worlds. The Dominions represent the superiority of wisdom over intellect and govern the natural world and the elements.

5. Virtues

Virtues are known as angels who watch over the heavenly bodies and nature. The Virtues are often associated with miracles performed on earth. Shining bright and

often depicted with swords, shields or sceptres, these wonderful angels will assist you in your darkest hour.

6. Powers

Powers are warrior angels who maintain order around planet Earth and protect it from being overthrown by Satan, defending the cosmos and human souls. They fight against evil spirits who attempt to wreak chaos through human beings.

7. Principalities

The Principalities are a realm of angels who keep a watchful eye of the nations of planet earth and its leaders. They are protectors of religion, giving strength in times of hardship.

8. Archangels

The Archangels are the most frequently mentioned throughout the Bible. They are the leaders of the angelic armies and are Holy messengers of God. There are only three archangels acknowledged by the Catholic Faith: Michael, Gabriel and Raphael. They also command God's armies and act as guardian angels to leaders of world movements. They may be of this or other hierarchies like St Michael the Archangel.

9. Angels

These include guardian angels who are assigned by God to every human being at the moment of conception. Angels are closest to the material world and human beings. They deliver our prayers to God and return with God's answers. Guardian angels have the capacity to access all other angels at any time, their role is to watch over us during our lives. They are also the most caring and social of beings who assist those who ask for help.



■ Angels by Guariento Di Arpo

Noreen Bavister, UK

OMAN**20th – 27th April 2014****Divine Mercy Mission:****Talk and retreats**

Holy Spirit Catholic Church
 Ghala St, Sultanate of Oman
 Contact: Fr Albert De'Silva OFM Cap
 Phone: +968 24 590 373 / 24 594 656
 Fax: +968 24 502 513
 Denise Vallencey:
 +44 (0)77-1428 -5456

USA**Thursday 15th May 7.30pm****Talks: Divine Mercy**

Our Lady Queen
 of Peace Catholic Church
 1200 Cedar at Laurel
 La Marque, Texas 77568-3962
 Parish / Church office
 Phone: +1-409-938-7000
 Email: QueenofPeaceLM@sbcglobal.net

Sunday 18th May 2014**Time: 7:00 – 9:00pm****Talks: Divine Mercy**

St Thomas Aquinas Catholic Church.
 12627 W Belfort Ave,
 Sugar Land, Houston,
 Texas 77478
 Phone: Linda +1- (281) 240-6721

Monday 19th May 2014**Time: 7:30 – 9:00pm (Chapel)****Talks: Divine Mercy & The Angels**

St Francis de Sales Catholic Church.
 8100 Roos Rd, Houston,
 Texas 77036
 Phone: Celina +1 (713) 774-4447

20th 21st & 22nd May 2014

Washington DC
 Contact: Craig E Richardson
 1610 Walden Drive
 McLean, VA 22101
 Phone: +1-703-980-5553
 email:
 craig@richardson-cnosulting.com

Friday 23rd May 2014**10:00am Holy Mass
(10:00am – 1:00pm)****Talk 1: Growing in Faith
in Divine Mercy****Talk 2: Living in the Presence
of the Angels**

St Patrick Parish
 6N491 Crane Road
 St. Charles, Illinois 60175
 Contact: Mary Maiers
 Phone: +1 - 630-377-1581
 email: marymaiers@att.net

Monday 26th May 2014**7.00pm Holy Mass****Talks Divine Mercy****Tuesday 27th May 2014****7.00pm Holy Mass****Our Lady of Perpetual Help Parish**

929 Harvard Avenue
 Clovis California 93612
 Contact: Marie Farley
 Phone: +1 - 805-878-6902
 email: mariefarley@live.com

28th May 2014 10:00am - 3:30pm**Talks: Pope John Paul II
& Walking in the footsteps
of St Faustina****7:00pm Holy Mass****Eucharistic Healing Service**

St Louis de Montfort Church
 5075 Harp Road, Santa Maria,
 California 93455
 Contact: Anna Boerger
 email: annab@sldm.org

Saturday 31st May 2014**8:30 am to 1:00 pm****Mass and Holy Hour****Talks: The Divine Mercy, St Michael
& The Nine Choirs of Angels**

St Thomas Korean
 Catholic Centre
 412 N. Crescent Way
 Anaheim, CA 92801
 Contact: Loudy Carroll
 Email: loudyz@aol.com
 Phone: +1- 714-624-6561

31st October - 2nd November 2014**Divine Mercy Retreat**

Our Sorrowful Mother's Ministry
 331 North 7th Street
 Vandalia, Illinois 62471
 Contact: Debbie Pryor
 Email: d.pryor1@yahoo.com
 www.osmm.org

SCOTLAND**12th – 14th September 2014****NEW! Divine Mercy.****Following in the footsteps
of St Faustina**

Craig Lodge, Dalmally,
 Argyll. PA33 1AR
 Phone: +44 (0) 4838-200-216
 Email: mail@craiglodge.org
 www.craiglodge.org

14th – 16th November 2014**St Michael and his angels**

Craig Lodge, Dalmally,
 Argyll, PA33 1AR
 Phone: +44 (0) 4838-200-216
 Email: mail@craiglodge.org
 www.craiglodge.org

WALES**17th – 19th October 2014****Living in the Presence
of the Angels**

Franciscan Friary,
 Monastery Road, Pantasaph
 Holywell, Flintshire. CH8 8PE
 Contact: Br. Keith Windsor (OFM)
 Phone office: +44 (0) 1352-711-053

2015**24th – 25th January 2015, All Masses**

St Peter the Apostle RC Church
 103 Woolwich New Road,
 London, SE18 6EF
 Contact: Fr Michael Branch
 Phone: +44- 208-854-0359

Africa

Fr Silvester Bukenya
Our Lady of the Rosary
Narozari Parish
PO BOX 149, Masaka, Uganda.
Email: skbukenya@gmail.com

Argentina

Christian Minniti
Av. Del Libertador 2424
Piso 8 Departamento 2
Buenos Aires, C1425AAX, Argentina
Email: chminniti@gmail.com
Phone: +54-911-3911-7191

Australia

Holy Spirit Catholic Church
2 Cooney St North Ryde
NSW 2113, Australia
Contact: Fr Stan Kluk CSMA
Phone: +61-298-882-569
Email: stankluk66@gmail.com

Sonia Starc
20 Field St, Craigieburn
Victoria 3064, Australia
Email: starcsonia@hotmail.com
Phone: +61-413-314-718

Bosnia and Herzegovina

Divine Mercy Center
Near Traffic Roundabout
Medjugorje, Bosnia and Hercegovina
Contact: Marijana Dugandzic
Email: mariana.dugandzic@gmail.com
Phone: +387-63-403-614

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PILGRIMAGE

10th – 17th June 2014

Following in the footsteps of Saint Faustina

English speaking Divine Mercy Pilgrimage to Poland and Lithuania

Lead by
Father **Peter Prusakiewicz** CSMA

Warsaw, Plock, Glogowiec,
Derdy, Walendow, Niepokalanow,
Vilnius, Ostrowek

£495.00 (Twin Room) + Flights

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PILGRIMAGE

1st – 8th September 2014

English speaking pilgrimage to Italy

Lead by the Congregation
of St Michael the Archangel

• St Peter's Square Rome • Monte
Sant'Angelo • San Giovanni Rotondo
• Lanciano • Manopello • Pulsano

Spiritual guide: Fr. Peter Prusakiewicz CSMA

**Price £495 / €599 / \$780 USD
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Includes: Sunday Papal Blessing by
Pope Francis, seven nights B&B with
continental breakfast (non-Italian)
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**Single room supplement
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Chaplet of St Michael

L. In the name of the Father, and of the Son and of the Holy Spirit.

A. *Amen*

Say the following prayer on the medal:

O God, come to my assistance.

O Lord, make haste to help me.

Glory be to the Father, etc.

1. By the intercession of St Michael and the celestial Choir of Seraphim, may the Lord make us worthy to burn with the fire of perfect charity. Amen.

(1 Our Father on the first large bead, 3 Hail Marys on the next three small beads)

2. By the intercession of St Michael and the celestial Choir of Cherubim, may the Lord vouchsafe to grant us grace to leave the ways of wickedness, to run in the paths of Christian perfection. Amen.

(1 Our Father, 3 Hail Marys)

3. By the intercession of St Michael and the celestial Choir of Thrones, may the Lord infuse into our hearts a true and sincere spirit of humility. Amen.

(1 Our Father, 3 Hail Marys)

4. By the intercession of St Michael and the celestial Choir of Dominions, may the Lord give us grace to govern our senses and subdue our unruly passions. Amen.

(1 Our Father, 3 Hail Marys)

5. By the intercession of St Michael and the celestial Choir of Powers, may the Lord vouchsafe to protect our souls against the snares and temptations of the Devil. Amen.

(1 Our Father, 3 Hail Marys)

6. By the intercession of St Michael and the celestial Choir of Virtues, may the Lord deliver us from evil and suffer us not to fall into temptation. Amen.

(1 Our Father, 3 Hail Marys)

7. By the intercession of St Michael and the Celestial Choir of Principalities, may God fill our souls with a true spirit of obedience. Amen.

(1 Our Father, 3 Hail Marys)

8. By the intercession of St Michael and the celestial Choir of Archangels, may the Lord give us perseverance in faith and in all good works, in order that we gain the glory of Paradise. Amen.

(1 Our Father, 3 Hail Marys)

9. By the intercession of St Michael and the celestial Choir of Angels, may the Lord grant us to be



protected by them in this mortal life and conducted hereafter to eternal glory. Amen.

(1 Our Father, 3 Hail Marys)

Recite on the next four beads:

1 Our Father in honour of St Michael

1 Our Father in honour of St Gabriel

1 Our Father in honour of St Raphael

1 Our Father in honour of our Guardian Angel

O glorious prince, St Michael, chief and commander of the heavenly hosts, guardian of souls, vanquisher of rebel spirits, servant in the house of the Divine King, and our admirable conductor, who shines with excellence and superhuman virtue, vouchsafe to deliver us from evil, who turn to you with confidence, and enable us by your gracious protection to serve God more and more faithfully every day. Amen.

Prayer of Pope Leo XIII

Saint Michael the Archangel, defend us in battle, be our protection against the wickedness and snares of the Devil. May God rebuke him, we humbly pray and do thou, O Prince of the heavenly host, by the Divine Power of God, cast into hell Satan and all the evil spirits who wander throughout the world seeking the ruin of souls. Amen.