



# The Angels

Messengers from a loving God



**Was that  
a voice of  
an angel?**

**Rejoice! Year of  
Consecrated Life**

**The Michaelites  
in the USA**

**Who is Beelzebub?**

**Lent means spring**

**Paschal Mystery**



## For the disciples, it must have been a fascinating walk with Jesus. He was very patient with the apostles (cf. Luke 24:13-35).

When they were walking, Jesus was listening to them and explaining undiscovered and mysterious things. He showed them the hidden meaning of some facts and words written in the Scriptures which were hard for them to understand.

When we enter the world of God's mystery we shouldn't be impatient. It is not necessary for us to understand everything at once. We have to give God the time to lead us, transform and convince us to certain truth. Our mind is so small and can have a tendency to be proud, some things are beyond us. If we are unsure or do not understand something, it does not mean we have to criticise or question it. First we have to take a step of faith because of God's authority.

He is an expert on all the things connected with faith and morality. God is our creator and is far more knowledgeable than we are. We are only His creatures and He wants the best for us. That is why we should

keep our mind pure, trusting in Him and His words, accepting His mysteries. The same holds true for the Church and its authority.

We should pray for ourselves so that our hearts will be humble and open to God's truth. Only such a heart that has no attachment to worldly or material goods and possessions, using those items in everyday life but as a free man, not as a slave who cannot live without those possessions. This is a person who finds his happiness in God and His love; enjoying material goods but does not make them his idols. 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 our 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

A Catholic Quarterly Magazine on Holy Angels

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The editors reserve the right to modify and edit submitted articles with a view to brevity, clarity and style.

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Imprimatur: General Superior of the Congregation of St Michael the Archangel

Circulation: 6 500

ISSN 2081-5077

Printed in Poland

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# Lent means spring

**Wake up to life and help yourself with a piece of spiritual nourishment.**

## LOVE

This period is a wonderful opportunity to show our love for others. St Paul reminds us that we can have the gift of prophecy or speak many languages or even move mountains with our faith but if we do not have love all of these gifts are useless. Many times during Lent we can give up chocolate or sweets or even coffee... but if we give up these things and then we are judgmental about our neighbour or do not give our spouse the time he or she deserves every day or judge the actions of others... Do we think that these sacrifices are going to have a lot of merit? Let us make sure that our PRESENT is marked with acts of love.

## EUCHARIST

What better way to live Lent than dedicating more time to be with Christ in the Eucharist!!! There we find the source of love, the energy we need every day to keep on fighting. The Eucharist is the school of love. We all need to learn more about the lessons of self-giving, generosity and humility. In the Eucharist our Lord, the best Teacher, will show us the way. Let us go to Mass more often during this Lent and live each Mass as if it were the first, the last and the only one.



## NOBLENES

St Paul reminds us: "The Spirit itself bears witness with our spirit that we are children of God and being children, heirs of God" (Rom 8:16). We have been created in the image and likeness of God. Let's maintain our identity as children of God, the beauty of sanctifying grace.

## TRUST

God is in control. What peace this should bring to our hearts! Never forget to live in the present moment. We should put our past in the hands of the Merciful God, our future in the

hands of the Providential God and the present in the hands of the Loving God. ONE GOD who is merciful, providential and loving. How can we not trust in Him? May our trusting in Him, give us the strength to trust in one another.

Lent comes from a German word that means spring. The days are getting longer. Each day, there is more light and this Lent if we live with Love, close to the Eucharist, being noble to our dignity as children of God and trusting in Him, then everyday will have more light. And on Easter we will participate more with the One who is THE LIGHT OF THE WORLD.

S.P., USA

# St Jerome (part 2)

**The son of well-to-do parents, he had led a carefree and debauched life. He was born in Strydonium, a place no longer precisely identifiable, probably on the fringes of the then decaying Roman Empire, probably in Pannonia or Dalmatia.**

**A**round the year 360, Jerome moved to Rome to study, where he studied rhetoric, grammar and (Ikoine) Greek.

## Children of the Devil

‘He who sins is a child of the Devil’ is Jerome’s watchword. “The Devil has as many heads as there are sins... The Devil has many and varied snares which he can use. Such snares are greed, gossip, debauchery” (Homily on the Book of Psalms). According to Jerome, our human sexuality is the area on which (such snares) have the greatest impact (Letters to Eustochium, Letter XXII). The temporal power of the evil spirits extends over the whole of the material world (Homily on the Book of Psalms). The evil spirits are particularly concerned to draw good people away from the Church (Letters to Eustochium, Letter XXII).

Jerome analyses the temptation of Jesus by the Devil in the wilderness in great detail and comes to the conclusion that God’s aim was to overcome the Devil, not by the use of his power, but by humility. Having overcome the Evil One, the angels come to minister to Jesus, which Jerome interprets as service owed to a conqueror.

The Devil is incapable of any kind of good. If deluded persons consider

that they have come into contact with acts of goodness performed by demons, then these have not been carried out by the demons, but the demons have simply taken the credit for them (see Commentary on the Gospel of St Matthew). It is impossible that good should be born of evil or that evil should be born of good. Jerome adds that the evil spirits were once good in the beginning, but that they fell, together with the Devil and became his companions (in evil-doing) (Homily on the Book of Psalms). On occasion, however, God does consciously make use of the Devil, in order to punish sinners and to take them to task (Homily on the Book of Psalms).

The Devil can awaken evil thoughts, can inspire people to do wicked deeds, but he cannot himself carry them out.

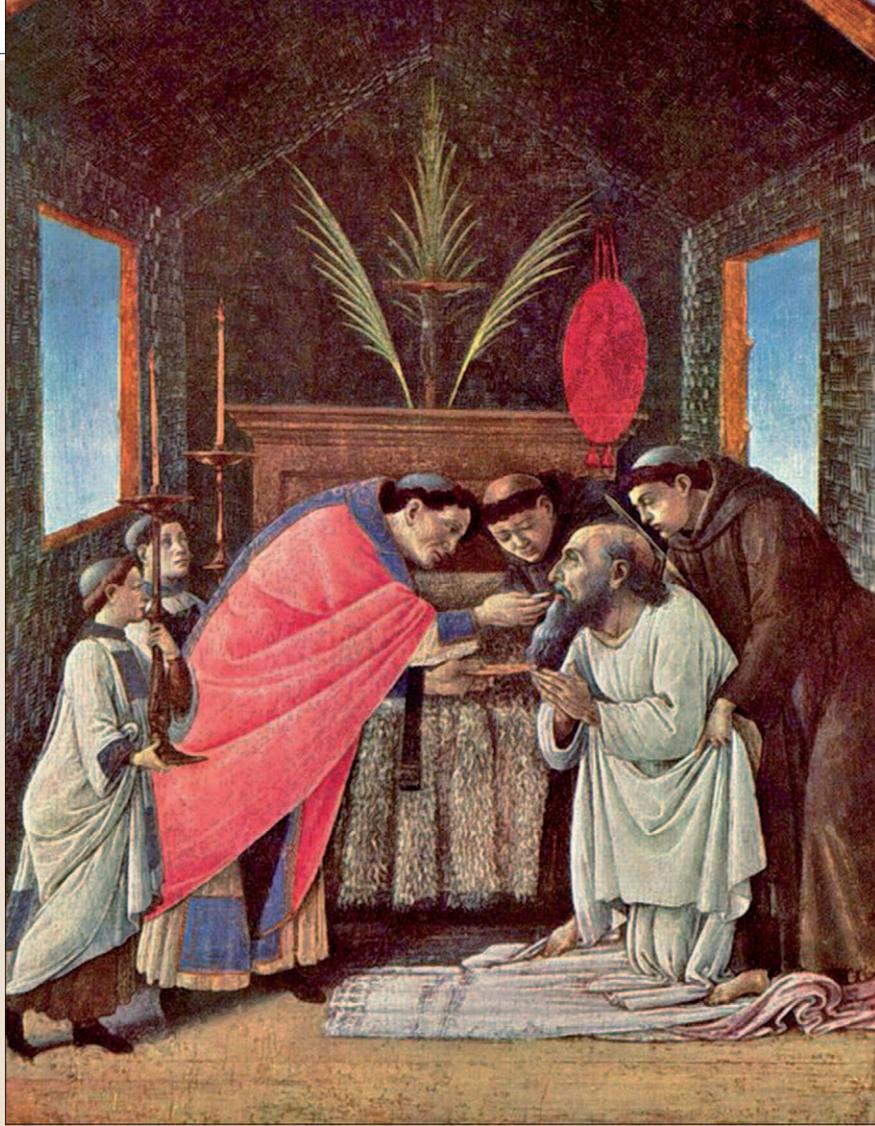
He cannot deceive us himself, but only by making use of another person as his tool (Homily on the Psalms). Each human failing has its’ own particular demon. The Devil’s traps are so clever and cunning that no one can be sure of his own safety (Monastic Lives). The Devil’s cunning is great, the serpent fights using many and varied means to ensnare human beings (Letters to Eustochium, Letter XXII). We spend our entire lives oscillating between good and evil but ultimately must choose, as we cannot ‘drink both

from the chalice of Christ and that of demons’ (Letters to Eustochium, Letter XXIII).

Jerome considered that followers of Christ, even if they had not led good lives and had committed many sins, could (nevertheless) count on a lesser sentence (at the Last Judgement). This is where we see Jerome’s debt to the writings of Origen. The very essence of Christianity is to forgive an erring brother, as he has often been led into error, as are we all, by the arts of the Devil. Jerome considers those who are wealthy to be in the greatest (degree) of peril: “No wealthy man could have acquired wealth except by harming the poor” and quotes a sentence on the Devil in Psalm 9: “he sits in wait with the rich man”. Ambushes, unexpected blows in the darkness are the basis of the diabolic strategy (Homilies on the Psalms).

## Folk demonology

The notion of the “Noonday devil”, popular in the early monastic era, Jerome explains as being the diabolic tendency to transform into an angel of light, as noon, by this reasoning, clearly comes into the sphere of daylight (and therefore of goodness) (Homilies on the Psalms). According to tradition, Jerome sees the character



■ Last Communion of St Jerome by Sandro Boticelli, 1494-95

of Pharaoh as the Devil and his armies as the army of demons.

In “The Legend of the Life of St Paul”, Jerome cites many excerpts from folk demonology, which tell of a hermit meeting fauns, centaurs and nightmarish creatures. On the whole, this work, which describes the lives of three monks, Paul, Hilarion and Malchus, according to the conventions of legend rather than of history, is eclectic in derivation and plagiarises St Athanasius’ famous work on St Anthony the Great. It is filled with fantastical descriptions of the trials of such monastic gladiators and masters of the monastic life. They deliver many scores of people and exorcise the possessed, while the demons, who

take the form of abominable creatures, are obedient to them. For instance, Hilarion had the gift of recognising demons by the smell of items of clothing or belongings of the person possessed by them. During his sea voyages, he delivered entire towns and islands from demonic possession, expelling the demons into the ruins of ancient pagan temples, where entire swarms of evil spirits would live.

## Biblical exegesis on the subject of evil spirits

Jerome warns against casting judgement on the fallen angels. This

mystery extends beyond the capacities of the human intellect and understanding and the right to give judgement and to pass sentence belongs to God. He gives the behaviour of Saint Michael the Archangel during the dispute with Satan over the body of Moses, as an example: “May God judge you” (Apologetic against Rufus).

We can state with absolute certainty that the Devil’s fall was due to pride: “his pain will return to his head” (Homily on Psalms) but Jerome cites the Devil’s own words as another reason “What was it that he said?” “I will go up into the heavens and place my throne on the stars of heaven and shall be like unto the Almighty” (Homily on Psalms).

He decidedly condemned interpretations of the Book of Genesis regarding the sexual union of sons of God and daughters of earth. A similar deduction inspired by the ‘Book of Enoch’ (6:5) never extended beyond speculation, but gave rise to various heresies (Homily on Psalms). Laughably, some conclude that demons know the Son of God, but that the Devil does not, which is why they are less malicious (see Commentary on the Gospel of St Matthew). Jerome disproves such a conclusion, indicating that all the evil spirits experience the presence of the Saviour as suffering and torture. The demons cannot stand holiness, which is why Jerome (taking Athanasius as his model) writes of those under the power of Satan, that they howl like animals should they find themselves near the graves of the saints (Letters to Eustochium, Letter CVIII, the Life of Hilarion).

**Herbert Oleschko, Poland**

# Was that a voice of an angel?



**My conscience was awakened after I heard the voice of an angel deep within me, an inner voice. My guardian angel lead me to the confessional and back to God.**

## Angelic prayer

I was taught as a young child the prayer to my guardian angel: “Angel of God, my guardian dear, to whom God’s love commits me here, ever the day and night be at my side, to light and guard, to rule and guide. Amen.” I had repeated this prayer every morning, even when I was older and God was at the margins of my life. However, with different situations in my life, I often felt guardian angels do really exist and constantly look after us.

## Protected by my angel

When I was younger, many children in apartments did not have their own bedrooms as they do today. When I was in year 4 of my primary school I had a daily routine of putting my bedding duvet in the fold up settee in the sitting room where I slept. On this one particular morning, before I went to school, I delayed putting my bedding away. Unfortunately I lent too hard on a glass folding table, lost my balance and fell into a large heavy wooden cabinet

which swayed to and fro eventually wobbling right over just missing me by less than a centimeter. If the cabinet had toppled on me I would have broken every bone in my body. But, for some unknown reason, the wooden cabinet just skimmed by me and fell onto the “open” fold up settee which took the full weight and impact therefore saving my life. If I was tidy and my bed settee was closed with the duvet inside I would have been very seriously injured.

## The firm ground moved

A very popular tradition in Poland is to pick willow cat flowers. They are a sign of springtime and many Polish families like to have these flowers on their table at home. On 13<sup>th</sup> March, my name day, while I was still in year 4 my friend Dorothy and I went to pick some flowers for our mothers. We went to a nearby lake and saw the most beautiful willow cat flowers, the best were on the other side of a lake.

However, we first had to negotiate ice covering the small lake. It looked

firm and I decided to go first. Suddenly there was a crack and the thin ice broke under my weight. With each step I took I became more bogged in the mud. It was the scariest feeling in the world; I was so shocked I could not even shout or cry. Dorothy stayed motionless on the shore, terrified and not sure what to do. At some point during these frantic moments something inside told me that I should now move. Suddenly I felt firm ground under my feet and was able to walk slowly to the side of the lake. Dorothy began to cry with relief, we both walked home in silence. I wondered often how I was saved that day.

## Examination of conscience

Good Friday 2004 was the greatest miracle that happened in my life. As usual before Easter, I prepared food, baked and cleaned the apartment. Writing was one of my favorite pastimes and when everything was done I sat down with a piece of paper and felt inspired to write. The pen smoothly glided on the piece of paper. I was, to say

the least, rather disappointed, because the writing was an examination of conscience. Agitated and annoyed, my first thought was this is total waste of time.

Over the years I had become very lukewarm, going to church only for Christenings, weddings and funerals. I had lapsed and had not been to confession for a long while and was far away from the sacraments. The only prayer I liked and remembered was the “Angel of God, my guardian dear”. Despite my conscience being pricked I continued to write. I noticed I reflected on my life and felt this was a special day and my guardian angel was guiding me.

## I missed Christ

I knew there was something missing in my life and after some time I finally admitted to myself that I yearned for God. I missed the Holy Mass and the presence of Christ in the Eucharist.

I heard the voice of an angel deep within me, an inner voice. Of course not in the way we hear other people. The inner voice was clear, short and precise with a firm command “Get up, put something on to wear and go to church.”

I remember I was neither surprised nor scared, because I was sure that it was an angel of God who was speaking to me.

A sudden sequence of events took place to my surprise. Leaving my room, I put on my jacket and went to the local church. I stood by my favourite pillar. I do not recall if I went to adore Jesus on the cross. I did, however, have a further examination of conscience. After the service ended I did not move from my place. I was waiting for a priest to come to the confessional. Suddenly, at least three priests walked down the aisle and, to be honest at that moment, I wanted to run away. Again, something stopped

me. I went to confession and received absolution.

## I heard the voice deep within me

I am positive, on that Good Friday my guardian angel led me, literally. I was doing something I did not plan to do. And the opposite: like running away from the confessional, but my legs were like lead and refused to move.

Standing in the church by the pillar I even asked myself questions. At one point I tried to avoid going to confession saying that I may forget something and there would be no point in going.

My guardian angel commanded me what to remember to say.

I know that writing this may seem to some to not make sense.

## A great grace

There are no words to express and describe what is above the human ability of understanding of what happened to me.

However I need to say I received a great grace. Each day I thank God and my guardian angel who helped me to come back to God.

**Bozena Diemjaniuk, Poland**



■ Angel and a Little Shepherd by Jacek Malczewski, 1908

# Interested in becoming a Devotional Knight of St Michael?



**T**he 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. After a three month trial period a woman or man can then make a promise between themselves and God privately.

Many Knights read *The Angels Messengers* from a loving God magazine 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 humanity 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 (which is on page 31 of the current issue and in the new). 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](mailto:redakcja.kjb@gmail.com).

Father **Peter Prusakiewicz** CSMA  
General Animator of the Knighthood  
Congregation of St Michael  
the Archangel  
ul. Pilsudskiego 250  
05-261 Marki, Warsaw, Poland

## The Promise

I, (your name) a repentant sinner, renounce Satan and resolve to follow Jesus Christ. I express my faith in the Holy Trinity and the Holy Church. After my trial period, today in the presence of God, St Michael and the Holy Angels, I promise to be a Knight of St Michael to the end of my life and to take part in the spiritual battle for the salvation of souls. I entrust myself to St Michael as my Patron and Protector in this devotion.

My weapons are:

- **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 Reconciliation**
- **Monthly Eucharistic Adoration**
- **Nine day Novena to St Michael before the feast day on 29<sup>th</sup> September.**

May God help me to fulfil this devotion. St Michael the Archangel pray for me. Amen.

## The Knighthood FAQs

**Daily Bible reading. Do we start from the Book of Genesis? What is recommended for the daily Bible reading?**

Choose any passage from the New Testament. It is good to start from the Gospel of Matthew or Luke. Read the words and ask God to let the passage speak to you. Pay special attention to anything that strikes you and ask God what He wishes for you to draw from that message.

**What is the daily exorcism prayer to St Michael?**

The daily exorcism prayer is the prayer by Pope Leo XIII which is on the back page of every magazine and in the new booklet.

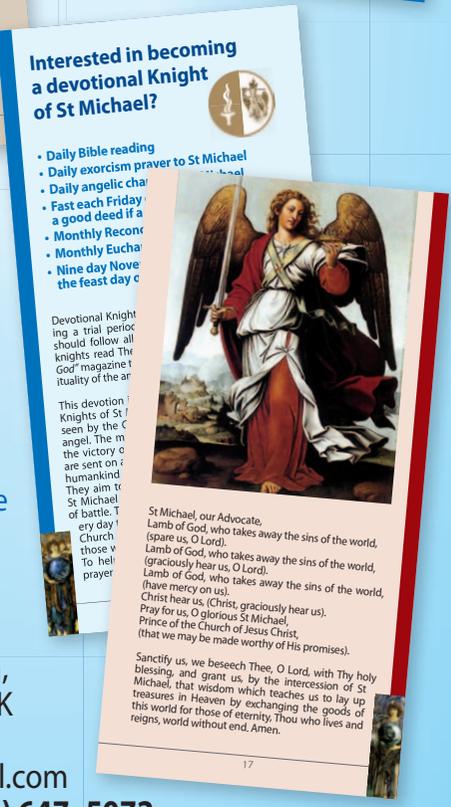
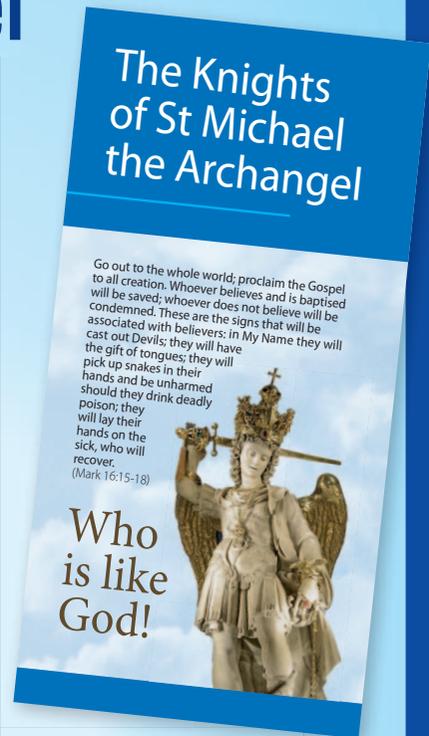
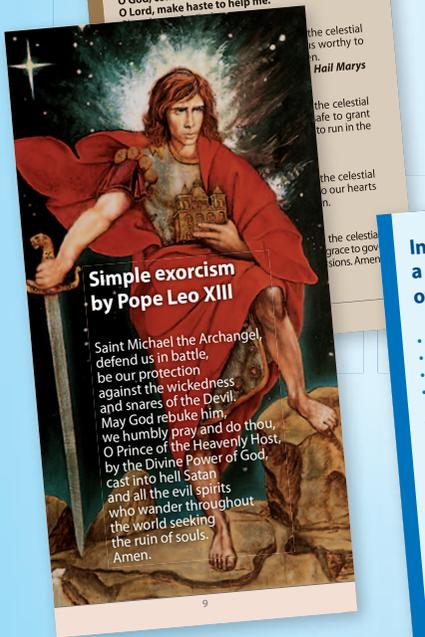
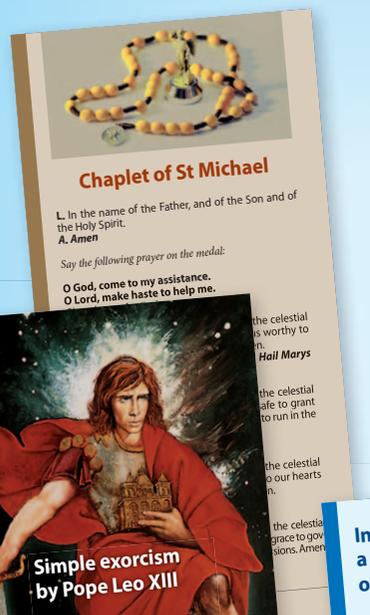
*Saint Michael the Archangel, defend us in battle. Be our protection against the wickedness and snares of the Devil. May God rebuke him, we humbly pray; and do Thou, O Prince of the Heavenly Host - by the Divine Power of God - cast into hell, Satan and all the evil spirits, who roam throughout the world seeking the ruin of souls. Amen.*

**Monthly Eucharistic Adoration and Reconciliation. Are there special prayers or anything in particular that is to be done during the Eucharistic Adoration?**

Depending on the time availability (some people can only spare a short time, others can afford one hour) during the Monthly Eucharistic Adoration one should kneel before the Blessed Sacrament. If you are able to spend one hour this is a personal invitation from Jesus to you, reflect on the suggestions that follow.

# New Knighthood booklet of St Michael the Archangel

with angelic chaplet and many prayers to St Michael



£4.00 / €5.00 / \$7.00 + postage

To order write,  
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### 1. Pray the Psalms or the Liturgy of the Hours

Whether you are praising, giving thanks, asking for forgiveness or seeking an answer, you will find an appropriate psalm. The ancient prayer of the Church called the Liturgy of the Hours presents an excellent way to pray through the Book of Psalms throughout the year.

### 2. Recite the “Jesus Prayer”

Say “Lord Jesus, have mercy on me, a sinner”, repeatedly as you quiet your heart and mind.

### 3. Meditate using Scripture

Choose a passage from the Bible, read the words and ask God to let the passage speak to you. Pay special attention to anything that strikes you and ask God what He wishes for you to draw from that message.

### 4. Read the life of a saint and pray with him or her

Most holy men and women have had a great devotion to Our Lord in the Eucharist. Therese of Lisieux, Catherine of Siena, Francis of Assisi, Thomas Aquinas, Peter Julian Eymard, Dorothy Day, Mother Teresa of Calcutta and Baroness Catherine de Hueck are just a few. Read about them and pray their prayers before the Blessed Sacrament.

### 5. Pour out your heart to Christ and adore Him

Speak to Jesus, aware that you are in His presence, and tell Him all that comes to your mind. Listen for His response. Pray the prayer that St Francis instructed his brothers to pray whenever they were before the Blessed Sacrament: “I adore You, O Christ, present here and in all the churches of the world, for by Your holy cross You have redeemed the world.”

### 6. Ask for forgiveness and intercede for others

Think of those who have hurt you and request a special blessing for them. Ask God to forgive you for all the times you have neglected or hurt someone else. Bring before the Blessed Sacrament all those who have asked you to pray for them. Ask the Lord to address their concerns.

### 7. Pray the Rosary

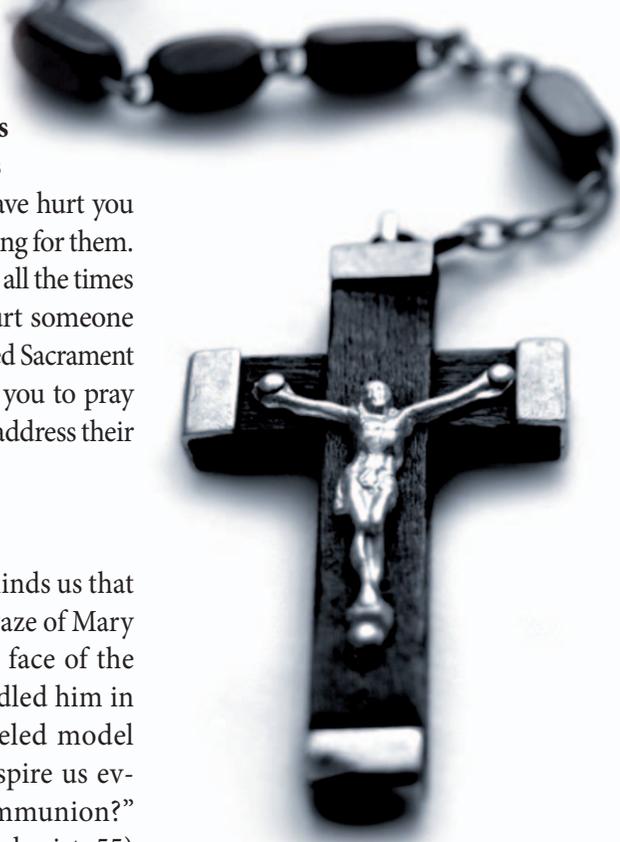
Pope John Paul II reminds us that “is not... the enraptured gaze of Mary as she contemplated the face of the newborn Christ and cradled him in her arms, that unparalleled model of love which should inspire us every time we receive communion?” (The Church and the Eucharist, 55) Ask Mary to join you as you gaze on Christ in the Eucharist and as you pray the Rosary.

### 8. Sit quietly and just “be” in the presence of God

Think of a visit to the Blessed Sacrament as coming to see your best friend. Sit quietly and enjoy being in each other’s company. Instead of talking to the Lord, try listening to what He wants to tell you

### Is there an official enrolment to the Knighthood of St Michael ?

This is a devotion and therefore there is no need for an official enrolment. However if the General Animator of the Knighthood, in this case Fr Peter Prusakiewicz CSMA, is on a mission in a particular country and a group want to make their promise before God then an official enrolment can take place after the Holy Mass with written prior notice given, this has happened in Ireland. Together the people will read the promise from page 8 of the new booklet.

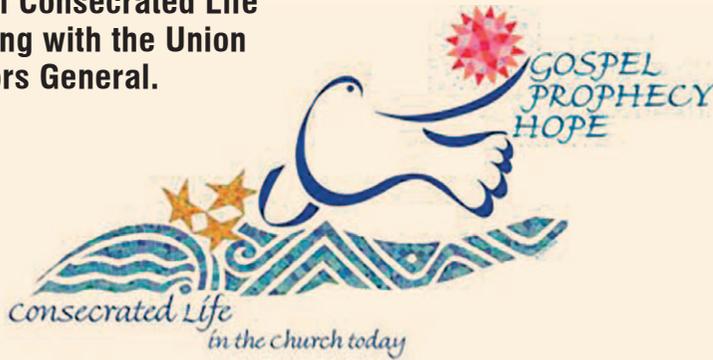


The original 40 Statutes were difficult for a good number of ordinary laypeople with work, family and other commitments; however they very much wanted to become a Knight. Many people were already doing 80% of the requirements, such as daily Bible reading, the daily exorcism prayer to St Michael, the daily angelic chaplet to St Michael, fasting each Friday on bread and water or a good deed if a fast is impossible, monthly reconciliation, monthly Eucharist Adoration and once a year the Nine day Novena to St Michael on 29<sup>th</sup> Sept. Due to the interest in many people wanting to become Knights of St Michael, the Superior General of CSMA in August 2013 decided to make this a devotion, therefore making it possible for every layperson in any country in the world to become a Devotional Knight of St Michael. In the new booklet on The Devotional Knighthood of St Michael, published in Feb 2014 people can read all about the knighthood.

# Rejoice!



**Pope Francis had announced the Year of Consecrated Life at a meeting with the Union of Superiors General.**



Noting that the Year will take place in the context of the 50<sup>th</sup> anniversary of the Second Vatican Council, the Prefect of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, Cardinal Braz de Aviz said, “We believe that the Council has been a breath of the Spirit not only for the whole Church but, perhaps especially, for the consecrated life. We are also convinced that in these 50 years consecrated life has undertaken a fruitful journey of renewal – not free, certainly, of difficulties and hardships – in the commitment to follow what the Council asked of the consecrated: fidelity to the Lord, to the Church, to their own charism and to the people of today. For this reason, he said, the first objective of the Year of Consecrated Life would be to “make a grateful remembrance of the recent past”. With this positive outlook on the past, he continued, “we want to ‘embrace the future with hope’ – the second objective.” Although the crises that affect the world and the Church are also felt within consecrated life, Cardinal Braz de Aviz said women and men religious remain full of

hope, based not on their own powers, but on trust in the Lord. “In Him,” he said, “no one can rob us of our hope.” This hope, though, cannot keep us from “living the present with passion” – and this is the third objective of the coming Year. This passion, the Cardinal said, speaks of “being in love, of true friendship, of profound communion”. This is “the true beauty of the life of so many women who profess the evangelical counsels and follow Christ ‘more closely’ in this state of life.” In this regard, he said, the Year of Consecrated Life will have an evangelical focus, helping people to realise “the beauty of following Christ” in the various types of religious vocations. The Year of Consecrated Life began in October 2014, coinciding with the 50<sup>th</sup> anniversary of the promulgation of Lumen Gentium (the Second Vatican Council’s constitution on the Church), which has a specific chapter dealing with consecrated life. The anniversary of the Council’s Decree Perfectae Caritatis, will be the occasion of the close of the Year, in November 2015.

Taken from [www.news.va](http://www.news.va)

## PRAYER TO THE ST MICHAEL THE ARCHANGEL FOR HELP AGAINST SPIRITUAL ENEMIES

Glorious St Michael, Prince of the heavenly hosts, who standest always ready to give assistance to the people of God; who didst fight with the dragon, the old serpent, and didst cast him out of heaven, and now valiantly defendest the Church of God that the gates of hell may never prevail against her, I earnestly entreat thee to assist me also, in the painful and dangerous conflict which I have to sustain against the same formidable foe. Be with me, O mighty Prince! that I may courageously fight and wholly vanquish that proud spirit, whom thou hast by the Divine Power, so gloriously overthrown, and whom our powerful King, Jesus Christ, has, in our nature, so completely overcome; to the end that having triumphed over the enemy of my salvation, I may with thee and the holy angels, praise the clemency of God who, having refused mercy to the rebellious angels after their fall, has granted repentance and forgiveness to fallen man. Amen.

### SAINT ABOUT ANGELS

Angels transcend every religion, every philosophy, every creed. In fact angels have no religion as we know it... their existence precedes every religious system that has ever existed on earth.

St Thomas Aquinas

## Proclaiming Divine Mercy

# The Paschal Mystery

### Mercy Revealed in the Cross and Resurrection

The messianic message of Christ and His activity among people end with the cross and resurrection. We have to penetrate deeply into this final event - which especially in the language of the Council is defined as the *Mysterium Paschale* - if we wish to express in depth the truth about mercy, as it has been revealed in depth in the history of our salvation. At this point of our considerations, we shall have to draw closer still to the content of the encyclical *Redemptor Hominis*. If, in fact, the reality of the Redemption, in its human dimension, reveals the unheard - of greatness of man, *qui talem ac tantum meruit habere Redemptorem*, at the same time the divine dimension of the redemption enables us, I would say, in the most empirical and "historical" way, to uncover the depth of that love which does not recoil before the extraordinary sacrifice of the Son, in order to satisfy the fidelity of the Creator and Father towards human beings, created in His image and chosen from "the beginning", in this Son, for grace and glory.

The events of Good Friday and, even before that, in prayer in Gethsemane, introduce a fundamental change into the whole course of the revelation of

love and mercy in the messianic mission of Christ. The one who "went about doing good and healing" and "curing every sickness and disease" now Himself seems to merit the greatest mercy and to appeal for mercy, when He is arrested, abused, condemned, scourged, crowned with thorns, when He is nailed to the cross and dies amidst agonising torments. It is then that He particularly deserves mercy from the people to whom He has done good, and He does not receive it. Even those who are closest to Him cannot protect Him and snatch Him from the hands of His oppressors. At this final stage of His messianic activity the words which the prophets, especially Isaiah, uttered concerning the Servant of Yahweh are fulfilled in Christ: "Through his stripes we are healed."

Christ, as the man who suffers really and in a terrible way in the Garden of Olives and on Calvary, addresses Himself to the Father - that Father whose love He has preached to people, to whose mercy He has borne witness through all of His activity. But He is not spared - not even He - the terrible suffering of death on the cross: "For our sake God made him to be sin who knew no sin", St Paul will write, summing up in a few words the whole depth of the cross and at the same time the divine dimension of the reality of the Redemption. Indeed this Redemption is the ultimate and definitive revelation of the holiness of God, who is the absolute fullness

of perfection: fullness of justice and of love, since justice is based on love, flows from it and tends towards it. In the passion and death of Christ - in the fact that the Father did not spare His own Son, but "for our sake made him sin" - absolute justice is expressed, for Christ undergoes the passion and cross because of the sins of humanity. This constitutes even a "superabundance" of justice, for the sins of man are "compensated for" by the sacrifice of the Man-God. Nevertheless, this justice, which is properly justice "to God's measure", springs completely from love: from the love of the Father and of the Son, and completely bears fruit in love. Precisely for this reason the divine justice revealed in the cross of Christ is "to God's measure", because it springs from love and is accomplished in love, producing fruits of salvation. The divine dimension of redemption is put into effect not only by bringing justice to bear upon sin, but also by restoring to love that creative power in Man, thanks also which he once more has access to the fullness of life and holiness that come from God. In this way, redemption involves the revelation of mercy in its fullness.

The Paschal Mystery is the culmination of this revealing and effecting of mercy, which is able to justify Man, to restore justice in the sense of that salvific order which God willed from the beginning in Man and, through Man, in the world. The suffering Christ speaks in a special way to Man, and not



■ The Flagellation of Our Lord Jesus Christ by William Adolphe Bouguereau, 1880

only to the believer. The non-believer also will be able to discover in Him the eloquence of solidarity with the human lot, as also the harmonious fullness of a disinterested dedication to the cause of man, to truth and to love. And yet the divine dimension of the Paschal Mystery goes still deeper. The cross on Calvary, the cross upon which Christ conducts His final dialogue with the Father, emerges from the very heart of the love that Man, created in the image and likeness of God, has been given as a gift, according to God's eternal

plan. God, as Christ has revealed Him, does not merely remain closely linked with the world as the Creator and the ultimate source of existence. He is also Father: He is linked to Man, whom He called to existence in the visible world, by a bond still more intimate than that of creation. It is love which not only creates the good but also grants participation in the very life of God: Father, Son and Holy Spirit. For he who loves desires to give himself.

The cross of Christ on Calvary stands beside the path of that admirable

commercium, of that wonderful self-communication of God to man, which also includes the call to Man to share in the divine life by giving himself, and with himself the whole visible world, to God, and like an adopted son to become a sharer in the truth and love which is in God and proceeds from God. It is precisely beside the path of Man's eternal election to the dignity of being an adopted child of God that there stands in history the cross of Christ, the only - begotten Son, who, as "light from light, true God from true God", came to give the final witness to the wonderful covenant of God with humanity, of God with Man - every human being. This covenant, as old as Man - it goes back to the very mystery of creation - and afterwards many times renewed with one single chosen people, is equally the new and definitive covenant, which was established there on Calvary, and is not limited to a single people, to Israel, but is open to each and every individual.

What else, then, does the cross of Christ say to us, the cross that in a sense is the final word of His messianic message and mission? And yet this is not yet the word of the God of the covenant: that will be pronounced at the dawn when first the women and then the Apostles come to the tomb of the crucified Christ, see the tomb empty and for the first time hear the message: "He is risen." They will repeat this message to the others and will be witnesses to the risen Christ. Yet, even in this glorification of the Son of God, the cross remains, that cross which - through all the messianic testimony of the Man the Son, who suffered death upon it - speaks and never ceases to speak of God the Father, who is absolutely faithful to His eternal love for Man, since He "so loved the world" - therefore Man in the world that "he

gave his only Son, that whoever believes in Him should not perish but have eternal life.” Believing in the crucified Son means “seeing the Father”, means believing that love is present in the world and that this love is more powerful than any kind of evil in which individuals, humanity, or the world are involved. Believing in this love means believing in mercy. For mercy is an indispensable dimension of love; it is as it were love’s second name and, at the same time, the specific manner in which love is revealed and effected vis-a-vis the reality of the evil that is in the world, affecting and besieging Man, insinuating itself even into his heart and capable of causing him to “perish in Gehenna”.

## Love More Powerful Than Death, More Powerful Than Sin

The cross of Christ on Calvary is also a witness to the strength of evil against the very Son of God, against the one who, alone among all the sons of men, was by His nature absolutely innocent and free from sin, and whose coming into the world was untainted by the disobedience of Adam and the inheritance of original sin. And here, precisely in Him, in Christ, justice is done to sin at the price of His sacrifice, of His obedience “even to death”. He who was without sin, “God made him sin for our sake.” Justice is also brought to bear upon death, which from the beginning of man’s history had been allied to sin. Death has justice done to it at the price of the death of the One who was without sin and who alone was able - by means of his own death - to inflict death upon death. In this way

the cross of Christ, on which the Son, consubstantial with the Father, renders full justice to God, is also a radical revelation of mercy, or rather of the love that goes against what constitutes the very root of evil in the history of man: against sin and death.

The cross is the most profound condescension of God to man and to what man - especially in difficult and painful moments - looks on as his unhappy destiny. The cross is like a touch of eternal love upon the most painful wounds of man’s earthly existence; it is the total fulfillment of the messianic programme that Christ once formulated in the synagogue at Nazareth and then repeated to the messengers sent by John the Baptist. According to the words once written in the prophecy of Isaiah, this programme consisted in the revelation of merciful love for the poor, the suffering and prisoners, for the blind, the oppressed and sinners. In the paschal mystery the limits of the many sided evil in which man becomes a sharer during his earthly existence are surpassed: the cross of Christ, in fact, makes us understand the deepest roots of evil, which are fixed in sin and death; thus the cross becomes an eschatological sign. Only in the eschatological fulfillment and definitive renewal of the world will love conquer, in all the elect, the deepest sources of evil, bringing as its fully mature fruit the kingdom of life and holiness and glorious immortality. The foundation of this eschatological fulfillment is already contained in the cross of Christ and in His death. The fact that Christ “was raised on the third day” constitutes the final sign of the messianic mission, a sign that perfects the entire revelation of merciful love in a world that is subject to evil. At the same time it constitutes the sign that foretells “a new heaven and a new earth”, when

God “will wipe away every tear from their eyes, there will be no more death, or mourning no crying, nor pain, for the former things have passed away”.

In the eschatological fulfillment mercy will be revealed as love, while in the temporal phase, in human history, which is at the same time the history of sin and death, love must be revealed above all as mercy and must also be actualised as mercy. Christ’s messianic programme, the programme of mercy, becomes the programme of His people, the programme of the Church. At its very center there is always the cross, for it is in the cross that the revelation of merciful love attains its culmination. Until “the former things pass away”, the cross will remain the point of reference for other words too of the Revelation of John: “Behold, I stand at the door and knock; if anyone hears my voice and opens the door, I will come in and eat with him and he with me.” In a special way, God also reveals His mercy when He invites man to have “mercy” on His only Son, the crucified one.

Christ, precisely as the crucified one, is the Word that does not pass away, and He is the one who stands at the door and knocks at the heart of every man, without restricting his freedom, but instead seeking to draw from this very freedom love, which is not only an act of solidarity with the suffering Son of Man, but also a kind of “mercy” shown by each one of us to the Son of the eternal Father. In the whole of this messianic programme of Christ, in the whole revelation of mercy through the cross, could Man’s dignity be more highly respected and ennobled, for, in obtaining mercy, He is in a sense the one who at the same time “shows mercy”? In a word, is not this the position of Christ with regard to Man when He says: “As you did it to one of the least of these...you did it to

me”? Do not the words of the Sermon on the Mount: “Blessed are the merciful, for they shall obtain mercy”, constitute, in a certain sense, a synthesis of the whole of the Good News, of the whole of the “wonderful exchange” (admirable commercium) contained therein? This exchange is a law of the very plan of salvation, a law which is simple, strong and at the same time “easy”. Demonstrating from the very start what the “human heart” is capable of (“to be merciful”), do not these words from the Sermon on the Mount reveal in the same perspective the deep mystery of God: that inscrutable unity of Father, Son and Holy Spirit, in which love, containing justice, sets in motion mercy, which in its turn reveals the perfection of justice?

The Paschal Mystery is Christ at the summit of the revelation of the inscrutable mystery of God. It is precisely then that the words pronounced in

the Upper Room are completely fulfilled: “He who has seen me has seen the Father.” In fact, Christ, whom the Father “did not spare” for the sake of Man and who in His passion and in the torment of the cross did not obtain human mercy, has revealed in His resurrection the fullness of the love that the Father has for Him and, in Him, for all people. “He is not God of the dead, but of the living.” In His resurrection Christ has revealed the God of merciful love, precisely because He accepted the cross as the way to the resurrection. And it is for this reason that when we recall the cross of Christ, His passion and death our faith and hope are centered on the Risen One: on that Christ who “on the evening of that day, the first day of the week, ...stood among them” in the upper Room, “where the disciples were, ...breathed on them, and said to them: ‘Receive the Holy Spirit. If you forgive the sins of any, they are

forgiven; if you retain the sins of any, they are retained.”

Here is the Son of God, who in His resurrection experienced in a radical way mercy shown to Himself, that is to say the love of the Father which is more powerful than death. And it is also the same Christ, the Son of God, who at the end of His messianic mission - and, in a certain sense, even beyond the end - reveals Himself as the inexhaustible source of mercy, of the same love that, in a subsequent perspective of the history of salvation in the Church, is to be everlastingly confirmed as more powerful than sin. The paschal Christ is the definitive incarnation of mercy, its living sign in salvation history and in eschatology. In the same spirit, the liturgy of Eastertide places on our lips the words of the Psalm: *Misericordias Domini in aeternum cantabo.*

Taken from [www.vatican.va](http://www.vatican.va)

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# Michaelites in USA

March 8-12 Retreat on St Michael coming to Michigan USA



The Archdiocese of Detroit is gearing up for its first synod since the 1960s and is a national leader in preparing for the New Evangelization and praying for a New Pentecost.

To aid those preparations, St Clare of Montefalco Parish in Grosse Pointe Park, on the Detroit border, is hosting a special March 8-12 retreat on St Michael the Archangel.

Fr Peter Prusakiewicz, CSMA, editor of *The Angels messengers from a loving God*, magazine, a Catholic Magazine on the Holy Angels and the Divine Mercy, will lead the retreat. Everyone is welcome to come and join us. Check our website [www.stclarem.org](http://www.stclarem.org) or [www.stmichaelthearchangel.us](http://www.stmichaelthearchangel.us) for more details.

Fr Prusakiewicz is regarded as a world renowned expert on the Holy Angels and the Divine Mercy, having served as chaplain to the Congregation

of the Sisters of Our Lady of Mercy in Warsaw where St Faustina began her religious life. He is also the General Animator of the Knighthood of St Michael the Archangel. A new apostolic movement, the Devotional Knights of St Michael was established in August 2013 and is now spreading throughout many countries.

St Clare of Montefalco is the first Michaelite parish in the United States. Fr Andrew Kowalczyk, who came from the Michaelites' home base in Poland, previously spearheaded efforts to further develop the order in Canada before becoming the first Michaelite pastor of St Clare in 2012 assisted by Fr Tomasz Wilisowski, also a Michaelite, who recently arrived in the US from Poland.

"Nearly 80 percent of Americans believe in angels and St Michael is the greatest of all the angels, the saint who members of many faiths believe

in," Fr Kowalczyk said. "Our parish is the bridge between urban Detroit and its suburbs and we believe St Michael is a champion who can bring people of many faiths together, leading us in our battle against the temptations of the Evil One."

In recent years, a growing number of metro Detroit parishes have begun to bring back the Prayer to St Michael that had been a part of every Catholic Mass during the first half of the 20th century. Many say cultural norms and religious participation began to plummet after the prayer was removed from most Masses, pushing for its revival.

St Michael the Archangel (meaning "Who is like God") leads all other angels, protecting us from evil. Pope Leo XIII wrote the Prayer to St Michael in the late 1880s, adding it to Catholic Masses after he saw a frightening premonition of the evils of the 20th century.

Blessed Bronislaw Markiewicz (1842-1912), a follower of St John Bosco, founded the Congregation of Saint Michael the Archangel - the Michaelite Fathers - in Poland. The blessed priest, who was beatified in 2005, was a teacher of orphans, neglected children and youth, a prophet and a writer.

Three Michaelites (including Blessed Founder Markiewicz) have been beatified in recent years. The others: Blessed Father Wojciech Nierychlewski (1903-1942) saved the lives of colleagues before being sent to the Auschwitz death camp in 1942.



Blessed Father Wladyslaw Bladzynski (1908-1944) defied the Nazis by running a secondary school. He also perished in the infamous death camp in 1944.

The Michaelites value prayer, devotion to St Michael the Archangel, community life and ministry. The work of the Michaelites include parish ministry, foreign missions, working with youth, Catholic secondary education, retreats and publications. They strive to bring God's Word to people whose lives have been neglected and whose courage and self-denial need to be strengthened.

Today's Michaelite Fathers and Michaelite Sisters, both headquartered in Poland, have spread throughout the world with more than 500 brothers,

priests and sisters leading Catholic communities.

The Michaelites came to North America in 1962, overseeing 12 locations including a major retreat center in London, Ontario, Canada. In 2012, the Michaelites expanded into the United States, taking custody of St Clare of Montefalco Parish in Grosse Pointe Park, Michigan, on the Detroit border.

Fr Kowalczyk said "We are also planning to bring a special St Michael statue to Michigan, believing it will bring an opportunity to get closer to our special guardian angel. St Michael is a saint we all need to know better."

By **Joseph J. Serwach**, USA



O will of the Omnipotent God,  
You are my delight,  
You are my joy.  
Whatever the hand  
of my Lord holds out to me  
I will accept with gladness,  
submission and love.

Your holy will is my repose;  
In it is contained all my sanctity,  
And all my eternal salvation,  
For doing God's will  
is the greatest glory.

The will of God  
– those are his various wishes  
Which my soul carries  
out without reserve,  
Because such are His divine desires,  
In those moments when God  
shares His confidences with me.

Do with me as You will, Lord.  
I place no obstacles,  
I make no reservations.  
For You are my whole delight  
and the love of my soul,  
And to You, in turn, I pour out  
the confidences of my heart.

**Diary 1004**

The Lord said to me, I want to give Myself to souls and to fill them with My love, but few there are who want to accept all the graces My love has intended for them. My grace is not lost; if the soul for whom it was intended does not accept it, another soul takes it.

**Diary 1017**

# Divine Mercy Pilgrimage (part 2)

Led by Fr Peter Prusakiewicz CSMA

**Following in the footsteps of St Faustina in the places associated with the foundations and beginnings of the Divine Mercy devotion and apostolate in Warsaw and Vilnius.**

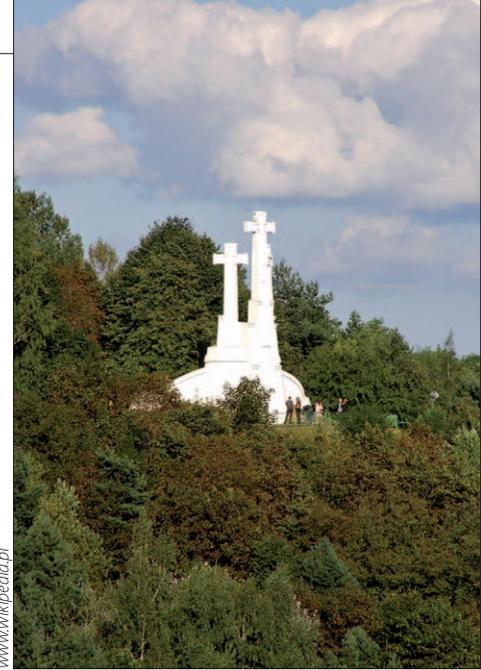
Fr Michael Sopocko first publicly displayed the image for three days during a retreat besides the image of Our Lady of Mercy of Ostra Brama. Again a sign from heaven of gratitude of the faith of centuries in the Mother of Mercy of the peoples of Poland and Lithuania. It was then displayed in his parish church of St Michael in Vilnius on April 4th 1937 and remained there until 1948.

In 1948, the communist authorities closed the church of St Michael and the image was stored at the Church of the Holy Spirit. It was not honoured there, as the parish priest was not interested. A priest friend of Fr Sopocko, Fr Jozef Graszewicz took it secretly to his parish church in Nowa Ruda, in present day Belarus. The image remained there for 40 years amidst many upheavals. In 1970, the communists decided to close the church and use it as a warehouse.

The communists cleared the church yet for some reason the image was left undisturbed in the closed church from 1949 to 1986. During this time no one had access to venerate it or pray before it. Imagine for 37 years the presence of this image was unknown!

Fr Sopocko had desired that the picture be displayed at the Gate of Dawn (Ausros Vartai) in Vilnius, where it was originally exposed, for public veneration, besides the miraculous image of Our Lady of Mercy. The parish priest was unable to accommodate this request in 1986, so the image was taken anew to the Holy Spirit Church and displayed at a side altar waiting a time when it's true spiritual significance would be acknowledged.

Later in the day our pilgrimage group were taken to the very Shrine of the Divine Mercy in Vilnius where this venerated icon of Divine Mercy is displayed to spend some time in adoration of the Blessed Sacrament and to pray the Chaplet. It was on the Feast of Divine Mercy, April 18, 2004, that the Cardinal Archbishop of Vilnius Audrys Juozas Backis re-consecrated the Church of the Most Holy Trinity as the Shrine of the Divine Mercy. Then in September 2005, the renowned FIRST image of the Divine Mercy was placed in the Shrine, the very image painted by Eugeniusz Kazimirowski under the personal direction of Jesus through St Faustina and Bl. Michael Sopocko, her confessor, and Mother Irena Krzyzanowska, her



www.wikipedia.pl

■ Hill of Three Crosses, Vilnius, Lithuania

superior. Thus one of the last requests of Fr Sopocko expressed in his will was fulfilled that the image be returned to Vilnius.

How beautiful this shrine is today with the venerated words of “Jesus, I Trust in You” imprinted on the walls of the many languages of the world alongside the thanksgiving gifts which testify to the gratitude of the millions of pilgrims who have visited the shrine. What a privilege it was for us to have entered into this journey of hope, suffering, disappointment, years of hiddenness and trial that was the lot of the image of the Merciful Christ from its very beginnings and the faith and trust of St Faustina, her superiors, Fr Michael Sopocko and many other priests, religious and lay faithful whose prayers and sufferings sustained the preservation of the image and the devotion to the Divine Mercy through over 37 years of almost complete forgetfulness.

Pilgrims and the faithful of today's Church perhaps have little idea of the early trials, which is why I have given some detail on it here. Many of us have had the joy of being present or of watching on TV the great events in Rome when beloved St John Paul II beatified

and then canonised St Faustina and declared the Feast of Mercy as a feast of the Universal Church 30th April 2000. Deo gratias for the faith and courage of those pioneering souls mostly hidden and unknown.

## Original Image

As the original image of the Divine Mercy was seemingly lost for so many years the Sisters of Our Lady of Mercy in Krakow had another image of the Divine Mercy painted which is venerated there. Adolf Hyla painted it during World War II. A time of great need when the Holy Spirit inspired the sisters to initiate this. There have since been many more however the only one painted under the direction of St Faustina was the first one at the shrine in Vilnius. Let us remember the words of Jesus, “Not in the beauty of the colour, nor of the brush lies the greatness of this image, but in My grace” (Diary, 313). No matter which image we have, let us remember, that it is a means of God’s grace and protection.

We next visited the convent where St Faustina lived and where Jesus dictated to her the Chaplet of Mercy – September 13th, 1935. St Faustina had a vision of an angel, who was to punish the earth in accordance with the will of God. In her Diary she wrote, “When I saw this sign of the divine wrath which was about to strike the earth...I began to implore the angel to hold off for a few moments, and the world would do penance... Just then I saw the Most Holy Trinity. The greatness of its majesty pierced me deeply, and I did not dare to repeat my entreaties. At that very moment I felt in my soul the power of Jesus’s grace, which dwells in my soul...I found myself pleading with God for the world with words heard interiorly. As I was praying in this manner, I saw the angel’s helplessness: he

could not carry out the just punishment, which was rightly due for sins. The next morning, when I entered the chapel, I heard these words interiorly: ‘Every time you enter the chapel, immediately recite the prayer which I taught you yesterday’, and once more the Lord Jesus dictated the words of the chaplet and showed her how it should be said” (Diary, 474-476). We were able to pray in her cell and ponder the greatness of the gift that Jesus gave the world through her in the Chaplet of Divine Mercy. These were intense moments of prayer for us all. I personally was led to pray in urgent intercession for the peoples of Iraq and Syria. We reflected upon some of the words Jesus gave to St Faustina concerning the Chaplet of Mercy.

“Encourage souls to say the chaplet which I have given you... Whoever will recite it will receive great mercy at the hour of death... When they say this chaplet in the presence of the dying, I will stand between my Father and the dying person, not as the Just Judge but as the Merciful Saviour ... Priests will recommend it to sinners as their last hope of salvation. Even if there were a sinner most hardened, if he were to recite this chaplet only once, he would receive grace from my infinite mercy. I desire to grant unimaginable graces to those souls who trust in My mercy ... Through the chaplet you will obtain everything, if what you ask for is compatible with My will...”(Diary 1541, 678, 1731).

Gratitude filled our hearts as we prayed the chaplet and then entered into song and then into silence.

## Heritage of faith

Our next day was to be a time of entering into the faith and history of Lithuania. In doing this we would come to understand more clearly why

this nation and Poland should have been chosen as the heralds of the great gift of Divine Mercy.

We visited the Hill of the Three Crosses, which dominates the Vilnius skyline. This marks the place of martyrdom of seven Franciscan monks who were tortured, crucified and thrown into the Vilnia River on March 4th, 1333. The Monument of the Three Crosses was constructed in 1916, in the place where three wooden crosses have stood at least since 1636. The Soviets blew them up in 1950 having tried to stop the people from coming to pray there. As independence approached the crosses were rebuilt and consecrated by the archbishop on June 14th 1989, a testimony to the faith of the Lithuanian people.

A further pilgrimage to Lithuania is needed to visit many of these sites hallowed anew when in September 1993, St John Paul II made a papal pilgrimage to them. One of the most poignant visits was to the Hill of the Crosses in Siauliai. Standing on a small hill are tens of thousands of crosses that represent the faith of the people and which represent the peaceful resistance of Lithuanian Catholicism to oppression. Crosses were first placed here in the 14th century. As we visited the Hill of the Three Crosses in Vilnius our thoughts were turned to the north of the country to this great Hill of the Crosses, testimony to the heroic faith of the Lithuanian people under persecution through many centuries.

We toured many other significant places in Vilnius – the most important being the cathedral, which hosts the relics of the first patron saint of Lithuania, St Casimir. We then had free time to pray and finally to have Mass in the Shrine of Our Lady of Ostra Brama before the venerated and miraculous image of Mary, Mother of Mercy - the very place where

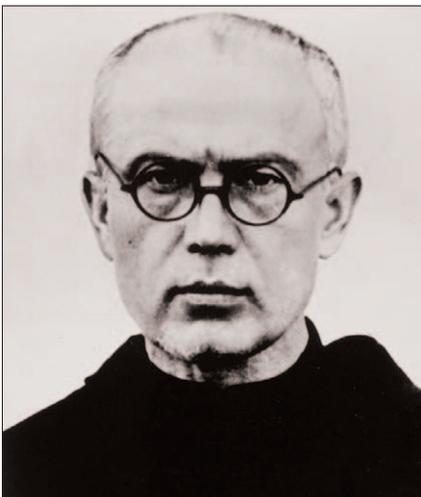
the image of Mercy was first presented for public veneration and prayer.

Trinity Sunday dawned and we had our Mass in the Basilica of the Most Holy Trinity now home to the Shrine of the Divine Mercy in Vilnius and where the original image is now hung for public veneration. A beautiful Holy Hour followed the Mass, with music led by Terry Harley from Scotland. Special moments of grace and communing with Jesus, so deeply appreciated and valued by our entire pilgrimage group.

## My devotion deepened

This pilgrimage more than I ever imagined has deepened my own devotion and love for the Divine Mercy to a depth I had never thought possible. My gratitude to God is very great and I hope that by reading this you will understand why and in turn want to follow in the footsteps of this pilgrimage.

Monday June 16th saw our return to Warsaw in Poland by coach. We prayed much and had the joy en route of visiting the Shrine of the Mother of God at Niepokalanow where great St Maximillian Kolbe lived, worked and began the first ever Catholic printing



■ Fr Maximillian Kolbe in 1939

press for the worldwide spread of the apostolate of Mary Immaculate. It was very moving to have time to pray, have Mass and to walk in his footsteps through a museum of his life. The most moving part for me was the testimony of his time in Oswiecim (Auschwitz) where he gave his life in exchange for a father of seven children. St Maximillian was condemned to death and tortured by starvation and was finally finished off by lethal injection. In Auschwitz he received the red crown of martyrdom as he gave his life for Christ, His Church and his fellow men. Until the end St Maximillian served as a priest and help of his fellow prisoners. My prayer went to the millions of victims of the concentration camps and to the survivors and future generations who still bear the wounds of these terrible times.

Upon our arrival in Warsaw we headed for the Literacka restaurant in the market square of old town Warsaw for a well deserved and anticipated meal and end of pilgrimage gathering.

Thanks be to God, what more can I say, but to encourage future pilgrims to undertake this epic journey in the footsteps of beloved St Faustina, the great apostle of Divine Mercy and chosen secretary by the Lord for this great mission. To end, I leave you with the words of Jesus given to St Faustina about His Second Coming and of the urgency of the Grace of Divine Mercy for the peoples of these times.

“Before the Day of Justice, I am sending the Day of Mercy” (Diary, 1588).

“Speak to the world about My mercy... It is a sign for the end times. After it will come the Day of Justice. While there is still time, let them have recourse to the fountain of My mercy” (Diary, 848).

Jesus, I Trust in You.

**Antonia Moffat,**  
Hertfordshire, England



**I would like to testify to the way in which St Michael has extended his protection over my children right from the moment of their conception until birth, and to how much he has cared for and protected our family.**

**O**n one December night, I had been unable to sleep. The slightest fold in the sheet seemed to irritate me and I didn't feel quite right. Unaware of the new life which I was carrying, I tossed and turned for a long time before I finally managed to get to sleep. I dreamt of a young man, with fair, curly hair, dressed in shining clothes. He told me that I would give birth to a son, whom I would name Maciek, meaning 'gift of God'. The dream seemed so very real that, on the following day, I jumped out of bed, hurriedly told my husband about the 'revelation' and immediately hurried out to the chemist.

# Surrounded by angels at birth

## A fruitful 'annunciation'

The pregnancy test showed two clear lines, meaning 'positive'. I sat down, overwhelmed, hands shaking, unable to say a word. I felt moved, joyful, uncertain, a million emotions rushed over me. Above all else, there was an incredible feeling of surprise.

I was a regular Sunday Mass-goer, I received the Sacraments, my husband and I prayed together, I read a lot of religious literature, but nevertheless it never occurred to me that the Lord would send an angel to me, a very ordinary woman from a small town!

I thanked God for this great grace and joyfully waited for the birth of my baby. The following May, I was again at the doctors surgery. "Well, we can finally tell the sex of the baby" said the doctor doing the ultrasound scan, smiling at me. "Would you like to know?"

It was my turn to smile. I was certain of what I was about to hear, but nevertheless held my breath from sheer emotion. A boy, obviously a boy!

It is now eight years since that time. Maciek was born on the 8<sup>th</sup> of September, the Birthday of Our Lady. He is a boisterous child, brimming with energy. There are obviously times when the weaknesses and faults in our characters take over and our home resembles a battleground, particularly as mother and son are so similar in temperament. However, when such moments pass,

I look at his laughing, dark eyes and genuinely see him as a gift of God.

Five years later, the Lord again opened our hearts to accept a new life. Remembering how the summer heat had bothered me during my earlier pregnancy, I imagined that I would give birth to my second child in early spring. It never occurred to me that God could have planned otherwise. But, the Lord showed me that He knows better which day and month is the most appropriate time for us to be born. It is He who decides, even if it is the doctor who works out the due date. Sophie was born on the 9<sup>th</sup> of September, 5 years and one day later than Maciek. Quite apart from the doctors, nurses and midwives, the birth was overseen by St Michael.

## An archangel at the birth

In the eighth month of my pregnancy, it became clear that my dear daughter had turned herself around and now lay in the breach position. The doctors did not want to take any risks, and said that, if she had not changed position, they would send me for a caesarean. I was very afraid and in particular about the anesthetic.

My daughter did not change position, and so, one Friday in September, I was alone walking along the hospital corridor. The midwives were busy with women having natural births, the doctors with other procedures. I had been

asked to wait. I was becoming more fearful by the minute, with all sorts of dreadful possibilities entering my head. My prayers became more feverish: "St Michael, don't leave me. You can't move away from me, not by a single step. I'm under your protection, so don't you dare abandon me."

Although, deep in my heart, I was convinced that St Michael was with me, my fears had effectively drowned-out this certainty. When I finally saw my daughter, my fears were replaced by joy. I was resting in the hospital room, when another mother was wheeled in, also following a caesarean section.

"How do you pronounce your surname? My-kel, Me-siel?" the nurse was asking her. "Mi-cha-el" the voice of the young mother reached me.

I froze. I thought that I must have misheard, but no, the woman repeated the name two or three more times: "Mi-cha-el, Mi-cha-el".

Both of the nurses began a conversation about the possible origins of such an unusual surname. For me, it was a sign of the presence of St Michael. After all, I could have been sharing a room with any other person that day. As it turned-out, we spent a further two days together.

By sharing this testimony, I wish to thank the Prince of the Heavenly Host for his care and protection over me and my entire family. Who is like God!

**Aga, Poland**

# Hand in hand with the Blessed Mother

**In God's great love and mercy He wants to give us every chance to spend forever with Him in heaven.**



■ Fr Patrick Cahill O.P.S.

As any good father looks out for his children and points out the way to us. He calls us back if we stray from the path and consoles us when we are in need. He gives us His Word, His Church and His teaching. In our battle for holiness and faithfulness, we are not on our own! He inspires us through the saints as living examples of our faith. But let us not forget, God calls us into a family. Our Church is not simply a club or a human institution. We are a family composed of a Divine Father, a Heavenly Mother and a Divine Brother in Jesus. Our Lord gives us his mother and what a mother she truly is!

## Hand in hand

I find the devotion to Divine Mercy and Our Lady of All Nations go hand in hand. They complement each other wonderfully. The great Marian saints

of our time have directed us to Jesus through Mary, the most perfect and safest path. Our Lady will guide us to Jesus' Merciful Heart. Our Heavenly Mother knows the importance of the Divine Mercy in an age in such dire need of forgiveness. She suffers with her son for our salvation. She mediates the many graces we need for us to gain eternal life, forgiveness and healing. She defends us as an advocate from our dark enemy. She wants us to behold the Lord's merciful gaze as we accept his pardon and so can enter his heavenly kingdom forever.

## Perseverance in faith

I experienced this in my own life in a powerful way. When I was young I was blessed with great parents Tom and Claire, who passed on the faith to their four children, by word and deed. They lived out their faith on a daily basis and gave us an example

of perseverance in faith despite sickness and misfortune. My father was diagnosed a coeliac with a milk allergy shortly after I was born in 1979. He had sarcoidosis and a number of other problems in the years that followed and in short, he never had good health. In the 1990s he started to get black-outs which greatly impeded his work as a sales representative for farm supplies, a job which he enjoyed and was quite good at by all accounts. Eventually he had to leave the job completely placing the family in a difficult position financially.

## Divine Mercy prayer group

My parents had started a prayer meeting to the Divine Mercy in our home a few years before he lost his job. Every Monday night up to 15 prayerful people would converge on

our farmhouse and gather in our living room in front of a close-to-life-size image of the Divine Mercy. Then they would follow the chaplet, rosary and a number of other prayers from the Divine Mercy booklet. This was all happening during my turbulent teenage years and no doubt had a profound influence on my own spiritual life.

While the regularity of the prayer meeting was great on one hand but on the other, it also required great commitment to attend assiduously as a 15 year old. I had other things I wanted to do and certainly many things had a far greater appeal. I wanted to play computer games or go outside, but the subtle draw of prayer would not leave me. Through this experience I learned the importance of regular prayer even if I didn't feel like it. If we only pray when we feel like it, we will pray ever less until we don't really pray at all.

## Sincere love for God

I finished my Leaving Cert in 1997 and went to study in the University of Limerick where I met a young Slovak sister from a community named the Family of Mary. I had never seen a young sister before but the most surprising thing about her was her joy and the ease with which she spoke about God. There was no sense of superficiality or role playing but a sincere love for God. She got involved with our prayer group in Cork in Ireland which was composed of up to 80 young people, a few priests and a few guitars! She was great fun and subsequently invited the founder of her community Fr Paul Maria Sigl to come to lead us in a retreat, which he did in the winter of 1998. Fr Paul spoke about the need for regular

prayer, confession, the beauty of the Mass and Our Lady of All Nations.

## The Most Holy Trinity

The Amsterdam prayer is addressed to the Most Holy Trinity, calling on Jesus, Son of the Divine Father, to send the Holy Spirit over the earth. We know that the Holy Spirit is in fact the personified love that flows between the Father and the Son. So when we ask for the Holy Spirit to come we are asking for an outpouring of authentic love, of self-giving love and of perfect love into every heart. With depression and family break-up all on the rise, we need the Holy Spirit so much right now. This prayer is therefore a decisive weapon in the fight against Satan. Since you concretely pray that the Holy Spirit come now at this moment, Satan consequently must vanish immediately.

## Discovery of my vocation

The devotion to the Divine Mercy and the Lady of All Nations go hand in hand. With Our Lord on one side and Our Lady on the other, I discovered my vocation to the priesthood in 2000 and joined the community which Fr Paul had founded. It wasn't the most direct path as I had tried two universities and various lifestyles before the constant suggesting and directing of my heavenly family finally had the victory. I was ordained in 2009 in St Mary Major's in Rome and have loved every day of my priesthood.

I have found the Divine Mercy and the Lady of All Nations to be powerful tools for mission in Ireland and

abroad. People need to hear that they have a merciful Saviour and a heavenly Mother who loves and prays for them; if they would only return to Jesus. Let us assist Our Lady in making known to the world the power of her son's Divine Mercy.

Fr Patrick Cahill Opus J.S.S.

## Prayer to Our Lady of All Nations

*Lord Jesus Christ, Son of the Father, send now Your Spirit over the earth. Let the Holy Spirit live in the hearts of all nations, that they may be preserved from degeneration, disaster and war. May the Lady of All Nations, the Blessed Virgin Mary, be our Advocate. Amen.*



# Who is Beelzebub?

**The enemies of Jesus accused him, saying: ‘Beelzebub is in him’ and ‘It is through the prince of devils that he casts devils out’ (Mark 3:22) and they said: ‘An unclean spirit is in him’ (Mark 3:30, John 7:20,8:48,52, 10:20). Who did the Pharisees have in mind when speaking of Beelzebub? Did they mean Satan? And, if so, why is he called Beelzebub?**

In the Second Book of Kings (1:2, 3, 6 and 16), we find a mention of a Philistine god to whom, in an act of blasphemy, the Jewish king Ahaziah turns for help. The Jewish text defines him as ‘Baal Zebul’. The name ‘Baal Zebul’ is one of the titles given to the Phoenician god Baal, the son of Dagon.

Baal’s epithet describes his function. For instance, ‘Baal – Hadad’ meant the god of thunder, rain and fertility. Baal – Alijan was the god of springs and of the rainy season. Baal – Melkert, the patron of Tyre, was the god of sailors and colonisers, Baal – Shamin was the god of heaven, Baal – Shemash, the god of the sun. Baal Zebul, in the Old Testament was the Canaanite god of nature and fertility as well as the patron of the Philistine town of Ekron (Akkron, Akkaron).

## “Lord of a dung-heap”

Rabbinical texts gave their version of this name as ‘Lord of a pile of dung’ (from the Hebrew root ‘zabal’ – dung). Obviously, the original name had a different meaning. L. Gaston and T.K. Cheyne translate the name ‘Baal – Zebul’ as ‘Lord of a tall house’ (in 1 Kings there is a mention of a lofty house – ‘bet – zebul’). F. C. Fensham interprets the word ‘zebul’ as a synonym of the word ‘fire’, while others

note an analogy to the Ugaritic ‘zbin’, in Akkadian and Arabic, which means ‘a prince’ i.e. ‘one who is elevated’. It would be a kind of princely title, and so Baal – Zebul could then be rendered simply as ‘His Highness Baal’. In the Septuaginta the name of the god is Baaldzebul. Those who accept that the original form could have been ‘Baal Zebul’ interpret the second syllable as a collective noun meaning ‘flies’ (by analogy to the Akkadian ‘zubbu’). They argue that the translation in the Septuaginta and Joseph Flavius’ explanation in the “Antiquitates Judaicae” (IX 2:1) gives this version of ‘Baal’ as ‘god of flies’ (akaron theos myia). In Arabic, the word is retained as ‘Baal dhubaab/zubaab’ literally ‘leader of the flies’. St Jerome (translator responsible for the ‘Vulgate’) gives it as ‘dominus muscarum’. F. Beathgen, one of the most outstanding experts on Canaanite mythology, gave the view that flies are linked to Baal as a symbol of the heat of the sun and are, in their way, regarded as sacred creatures. In the Babylonian epic on the Flood “Enuma elish”, the gods gathering on the sacrificial altar take the form of flies. The Jews ascribed demonic characteristics to flies. In the Jerusalem Targum, we read that “the evil spirit ‘yetzer ha-ra’ lies like a fly at the door of the human heart”.

In the New Testament, the word Beelzebub undoubtedly has a demonic

meaning. Even earlier, the Canaanite Baal had been degraded to the status of an evil spirit. On the pages of the Old Testament, he appeared as the pagan god who rivalled Yahweh. The cult of Baal was contested as a rival to monotheism. The identification of Baal with an evil spirit occurred in the Judaic tradition in the time between the Old and New Testaments, perhaps even in the decades before the appearance of Jesus.

## A demon from the planet Venus

The New Testament introduces Baal (that is, the Baal worshipped by the Philistines in the town of Ekron near Jerusalem) without reference to Ugaritic or Canaanite mythology. Beelzebub becomes only and exclusively a name in Biblical demonology, which had evolved over the centuries. The name Beelzebub came to be used for the leader of the evil spirits (archon ton daimonion), just as Baal was seen as the leader of other gods.

The word “Beelzebub” used as a nickname for Jesus by his enemies, occurs in all of the Synoptic Gospels: “The scribes who had come down from Jerusalem were saying, ‘Beelzebub is in him’” and “It is through the prince of devils that he casts out devils” (Mark



■ St Michael by Giordano Luca, c. 1663

3:22); “It is enough for the disciple to be like his teacher, and the slave like his master. If they have called the master of the house Beelzebub, what will they not say of his household” (Matthew 10:25) “But when the Pharisees heard this they said ‘The man casts out devils only through Beelzebub, the prince of devils.’ Knowing what was on their minds, he said to them, ‘Every kingdom divided against itself is headed for ruin; and no town, no household divided against itself can stand. Now if Satan casts out Satan, he is divided against himself so how can his kingdom stand? And if it is through Beelzebub that I cast out devils, through whom do your

own experts cast them out?’” (Matthew 12:24 – 27. See also Luke 11:15).

Jesus, in rejecting the malicious and inaccurate accusations of the Pharisees, that he had cast out devils from the sick by the demons’ own authority, does not assume the view that Beelzebub is the leader of the demons. However, in this case he does seem to share the same understanding of him (Beelzebub) as his opponents, the Pharisees. In his answer, he also confirms the fact of the existence of demons. It is upon this basis that later Christian tradition uses ‘Beelzebub’ as a synonym for ‘Satan’.

In the apocryphal ‘Testament of Solomon’ Beelzebub appears as the

prince of demons (6:2), who had once been one of the most important angels in Heaven, tied to the star ‘Hesperus’ (the Greek name for the planet Venus, which would suggest that it is identified with the legend about Lucifer). In this apocryphal text, Beelzebub ascribes to himself the power to deceive tyrants, so that they should introduce the worship of demons, he inspires covetousness in priests and causes the jealousy which gives rise to murder. Also in the apocryphal ‘Gospel of Bartholomew’, the lord of hell is called Beelzebub, as a synonym for ‘Satan’.

Beelzebub has sometimes been regarded as a different fallen angel, which gave rise to the need to define his relationship to Satan (Lucifer) who was, after all, the leader of the fallen angels. Lucifer was thus shown as the Emperor of hell, and Beelzebub as his deputy and joint leader in the kingdom of hell (see Christopher Marlowe’s ‘The tragic history of Doctor Faustus’, (VI:94). In Milton’s poem ‘Paradise Lost’ (I: 224, 273), Beelzebub is Satan’s closest companion. There was also no lack of fantastical notions whereby a constant power struggle takes place in hell and Lucifer is dethroned by Beelzebub. For instance, John Weir (1515 – 1588) in his ‘Pseudomonarchia daemonum’ claimed that Satan was forced to abdicate in favour of Beelzebub, who led the revolution against the erstwhile leader of the fallen angels, who snatches from him his crown and sceptre, so that Satan becomes only the nominal leader of ‘Gehenna’ while Beelzebub holds the ruling power, allowing Satan to retain his title and crown while he is the ‘de facto’ dictator of the devils. One can conclude that demonologists have had a good imagination and took their own fantasies very seriously.

**Roman Zajac**

# Pilgrimage to the Holy Land

## 5 - 13 March 2016

Our pilgrimage is organised  
by NOMADA Travel Agency  
[www.nomada.org.pl](http://www.nomada.org.pl)

**NOMADA**  
BIURO PIELGRZYMKOWO-TURYSTYCZNE

**Price £875 / €1,165 / \$1,315 + Flights**

HB – Breakfast & evening meal

Spiritual director

Fr Peter Prusakiewicz CSMA

Our English speaking guide will be Agnieszka

**1 day** – Arrival into Tel Aviv.

**2 day** – Jerusalem – Mt. Olives, The Ascension Chapel and the churches of the Pater Noster and Dominus Fleuit, Garden of Gethsemane, lunch, Mt. Zion, Wailing wall, Coenaculum 'upper room of the last supper', the Church of St Peter in Gallicantu. Dinner, overnight stay.

**3 day** – Holy Sepulchre Basilica, Via Dolorosa, lunch, old city - free time. Dinner, overnight stay.

**4 day** – Journey to Tel Aviv: panoramic view and Jaffa oldest part of the city, then onto Caesarea and Tiberius. Dinner, overnight stay.

**5 day** - Tiberius – boat ride on the Sea of Galilee, Kafarnaum, Tabgha, Jordan river, lunch, Multiplication Church, Mt. Beatitudes. Dinner, overnight stay.

**6 day** Nazareth and Nazareth Village, lunch, Cana, Mt. Tabor, return to Tiberius. Dinner, overnight stay.

**7 day** – Jericho – Mt. Temptation, lunch, Dead Sea, free time, return to Bethlehem. Dinner, overnight stay.

**8 day** - Bethlehem – Nativity Church, Shepherd Fields, lunch, East Jerusalem. Return to Bethlehem. Dinner, overnight stay.

**9 day** – Departure to airport.

For further information

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Dunstable, Beds LU6 9DG. England.

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Email: [holyangelsinfo@gmail.com](mailto:holyangelsinfo@gmail.com)



# 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

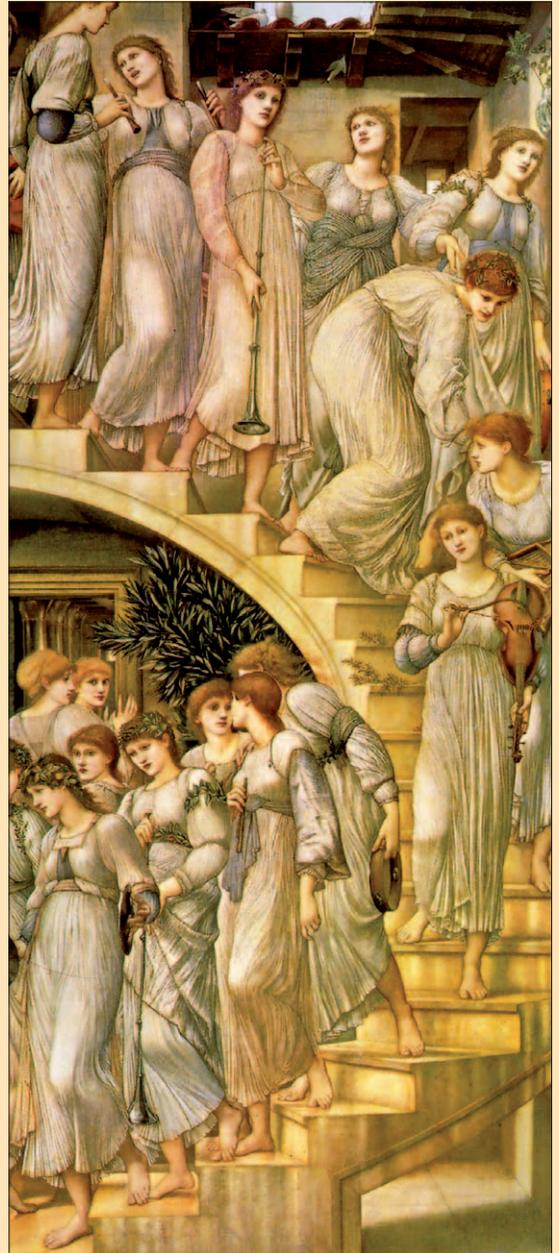
The Archangels are the most frequently mentioned throughout the Bible. They are the leaders of the angelic armies and are Holy messengers of God. There are only three archangels acknowledged by the Catholic Faith: Michael, Gabriel and Raphael. They also command God's armies and act as guardian angels 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.

Noreen Bavister, UK



■ The Golden Stairs by Edward Burne-Jones, 1880

**CANADA****28<sup>th</sup> February – 3<sup>rd</sup> March 2015**

St Michael's Parish  
1920 Wildwood Drive  
PO Box 439 Brights Grove  
ON NON ICO, Canada  
Contact: Fr Vince Guilkers  
Phone: +1-519-869-2845

**USA****8<sup>th</sup> – 12<sup>th</sup> March 2015****St Michael****and The Holy Angels retreat**

St Clare of Montefalco Parish  
Detroit / Grosse Pointe Park,  
MI, USA

Contact: Fr Andrew Kowalczyk CSMA  
Phone: +1-313-647-5000

**14<sup>th</sup> March 2015, 9:00am – 12:15pm****Divine Mercy and The Holy Angels**

Orange Diocese Magnificat Ministry  
11767 Harbor Blvd.,  
Garden Grove, CA 92840  
Contact for Registration: Dely Pili  
Phone: +1-714-670-7332

**14<sup>th</sup> March PM – 18<sup>th</sup> March 2015****Divine Mercy Retreat**

Pope John Paul II Polish Centre  
3999 Rose Drive, Yorba Linda,  
California 92886  
Contact: Fr Henry Noga SVD  
Phone: +1-714-996-8161

**11<sup>th</sup> – 12<sup>th</sup> April 2015****All weekend Masses****13<sup>th</sup> – 15<sup>th</sup> April 2015****Divine Mercy Mission**

St Anthony of Padua Catholic Church  
5770 N. Maroa  
Fresno, California 93704  
Contact: Marie Farley  
Phone: +1-805-878-6902  
Email: mariefarley@live.com

**17<sup>th</sup> April 2015, 1:00 – 4:00pm****The Knighthood of St Michael the Archangel****6.00pm Holy Mass**

S.t Louis De Montfort RC Church  
5075 Harp Road,

Santa Maria, CA 93455.

Contact: Rev. Charles Hofschulte

Phone: +1-805-937-4555

Email: sldmchurch@sldm.org

www.sldm.org

**31<sup>st</sup> July – 2<sup>nd</sup> August 2015****Divine Mercy Conference:****Jesus Christ Son of God**

Pikes Peak Center  
190 S. Cascade Ave,  
Colorado Springs, CO. 80903  
Contact: Therese Lorentz  
Phone: + 001-719-598-7385  
Email: thereselorentz@aol.com  
www.stthomasaquinassociety.org

**IRELAND****6<sup>th</sup> May 2015, 7.30pm Holy Mass****Divine Mercy and The Knighthood of St Michael the Archangel**

St Nail's Church,  
38 Main Street,  
Lismonaghan, Kinawley,  
Co Fermanagh BT92 3FJ  
Contact: Fr Gabriel Kelly  
Phone: +44 (0) 48- 6634- 8250  
Website: www.sldm.org

**7<sup>th</sup> May 2015, 7.30pm Holy Mass****Divine Mercy and The Knighthood of St Michael the Archangel**

Christ the King Church  
Strathroy, Omagh, Co Tyrone  
Northern Ireland BT79 7DW  
Contact: Marie Martin  
Phone: +44 (0) 7799-112-224  
Email: mgmartin204@gmail

**8<sup>th</sup> May 2015****2.00 – 5.00pm****2.00pm Holy Mass****Divine Mercy and The Knighthood of St Michael**

Rosa Mystica, Glenleighan,  
Fintown, Co Donegal.  
Contact: Mary Doogan  
Phone: +44 (0) 7854-387-409  
Email: marytdoogan@yahoo.co.uk

**9<sup>th</sup> May 2015, 11.30am****Procession into the church behind the statue of St Michael the Archangel****12:00pm Holy Mass****The Knighthood of St Michael**

St Columba RC Church  
Longtower Street, Londonderry  
Northern Ireland. BT48 6QQ  
Contact: Jim Crossan  
Phone: + 44-7790-038-313  
Email: jacrossan28@hotmail.com

**12<sup>th</sup> May 2015, 7.00pm****The Knighthood of St Michael the Archangel**

Our Lady of Mount Carmel  
Prayer group,  
Finney, Clonbur, Galway,  
Contact: Breda Laffey  
Phone: +353 (94) 954-8115

**14<sup>th</sup> May 2015, 7.30pm Mass****Talks on Divine Mercy and St Michael the Archangel**

Church of the Immaculate Conception  
Church Rd, Mitchelstown  
Co. Cork. Ireland  
Contact: Rev. Fr Michael Fitzgerald PP  
Phone: +353 (0) 25-840-90  
Parish office: + 353 (0) 25-84-062  
Email:  
mitchelstownparishoffice@eircom.net

**15<sup>th</sup> – 17<sup>th</sup> May 2015****7.30pm Holy Mass****Divine Mercy and Holy Angels Retreat**

Pallotine College Chapel  
Kickham Street, Thurles.  
Co Tipperary. Ireland  
Contact: Fr Emmet O'Hara  
Phone: +353-504-21202  
Email: emmet.ohara9@gmail.com  
www.thurlesparish.ie

**WALES****22<sup>nd</sup> – 24<sup>th</sup> May 2015****Talks: Advanced Divine Mercy Retreat**

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

**16<sup>th</sup> – 18<sup>th</sup> October 2015****Talks: Holy Angels retreat**

Franciscan Friary

Monastery Road, Pantasaph  
Holywell, Flintshire CH8 8PE  
Contact: Br Loarne Ferguson  
Phone: office +44 (0) 1352-711-053

## SCOTLAND

17<sup>th</sup> – 19<sup>th</sup> July 2015

**Talks: Living in the presence  
of the angels**

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

13<sup>th</sup> – 15<sup>th</sup> November 2015

**Talks: The mystery of the diary  
of St Faustina**

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

## SCOTLAND \ PAISLEY

24<sup>th</sup> October 2015

9:00am – 5:00pm

**Holy Mass 4:00pm**

**Divine Mercy Conference**

Turnbull Hall,  
Glasgow University  
Catholic Chaplaincy,  
13-15 Southpark Terrace,  
Glasgow, G12 8LG.  
Contact: Helen Boarder  
Email: Helen.Border@glasgow.ac.uk

## SPAIN

3<sup>rd</sup> – 8<sup>th</sup> November 2015

Gibraltar

Contact: Denise Fitzpatrick

Phone: +34 600-245-521

Email: denisecannes@hotmail.co.uk

7<sup>th</sup> – 8<sup>th</sup> November 2015

**Divine Mercy Mission**

Divine Mercy Shrine  
Peublo Neuvo de Guadiaro, Spain  
Contact: Denise Fitzpatrick  
Phone: +34 600-245-521  
Email: denisecannes@hotmail.co.uk

# Do you have a problem?

I was the last to leave the staff room at the end of the school day. Some dirty mugs had been left in the sink. Feeling sorry for the person who would be coming to clean, I rolled up my sleeves and tackled the washing-up. On one of the mugs were written the words “Don’t say to God that you have a big problem. Say to your problem that you have a great and powerful God”. At first, I laughed at this, but later thought of David and of St Paul.

When David went out to kill Goliath, he told people of the greatness and power of his God (when, on a previous occasion, he had failed to go to war, David’s supposedly venial sin of laziness had led to a series of terrible sins and tragedies). This is not to say that David did not turn to God when he did have problems, but that, as we read in both of the Books of Samuel, he knew that the greatness of God would overcome all difficulties.

## God’s tool

St Paul showed me that, even following a radical conversion experience, I will continue to be the very same person, although I will be more open to receive graces. I will

still remain as stubborn and courageous. He himself wrote “I live now not with my own life but with the life of Christ” (Galatians 2:20). He handed-over the whole of his human nature to God, becoming His tool: “There is nothing I cannot master with the help of the One who gives me strength” (Philippians 4:13). Paul can overcome every problem because he has a great and powerful God.

## Weight down by the past

I increasingly meet people who are unable to come to terms with their past. The past weighs so heavily on them that they cannot bring themselves to give sufficient attention to the needs of the present. They live in the past and are so weighed-down with it that they have no time or energy to look to the future. Should we view this as a serious problem? Do not tell your God that you have big problem. Tell your problem that you have a great and powerful God. It is enough to leave this serious problem behind in the confessional.

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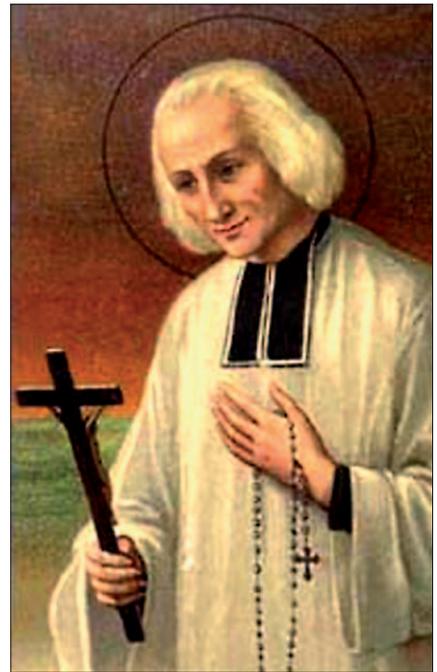
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## ANGELIC QUOTATIONS



*Like the saints, let us be very zealous in fulfilling all our duties; let the Devil never find us doing nothing, lest we should yield to temptation.*

*Blessed are they who are tempted! It is when the Devil sees that a soul is tending towards union with God that he redoubles his efforts.*

*Our guardian angels are our most faithful friends, because they are with us day and night, always and everywhere. We ought often to invoke them. The angels take great pleasure in helping us with our enterprises, when they are in accordance with God's will.*

*If you find it impossible to pray, hide behind your good angel and charge him to pray in your stead.*

*We must take great care never to do anything before having said our morning prayers.... The Devil once declared... that if he could have the first moment of the day, he was sure of all the rest.*

**St John Vianney**

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**Deputy Editor and Chief Co-ordinator: Noreen Bavister**

# The Present Moment

**R**eturn to Me. The uneasiness you feel when you look toward the future is a call in your heart to return to Me. I reside in the present moment. This is where truth and beauty lie. This is where strength and grace reside. I give you strength to bear the cross of the present moment. I make your burden light. When you worry about the future, you attempt to carry a cross I did not assign to you. Worse, you attempt to carry it apart from Me.

Here and now is where you will find Me. You were meant to walk with Me on the Way of the Cross. We were meant to carry it together. Simon of Cyrene did not leave Me. He did not run ahead to the crucifixion. He stayed close beside Me. He matched his pace to Mine. He looked in My eyes and felt My breath on his face, and together we moved forward, one step at a time.

Do the same. When called to shoulder the cross, lock your gaze on Mine. Match My pace and do not try to move ahead. Do not glance up the hill or you will fall. Do not look at the

sneering crowd or you will falter. Lock your gaze on Me. Walk in My light and feel the love of your God. Draw your strength from me and console My Heart with your devotion and above all your unfailing trust.

In this moment, I allowed myself to be fully human. The weight of the cross threatens to crush Me, too. Console My Heart. Your trust gives Me courage. Walk with Me. Contemplate My Face and console your God. Do not be the disciple who ran away. Be Simon. Be St John. I did not ask them to be crucified with Me. I asked them to stay with Me.

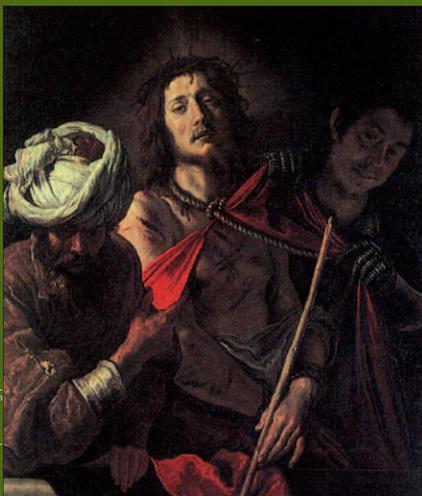
Your place at the foot of the cross is in the present moment. My grace is in the present moment. My Mother is in the present moment. Stay with Me. What are your present obligations? What circumstance do you need to accept? What sacrifice do you have to offer? What blessing do you have to receive?

Do not fear the future. I will lead the way. I will help you take the next step. Look in My eyes and follow Me.

“Be brave and steadfast; have no fear or dread of them, for it is the Lord, your God, who marches with you; he will never fail you or forsake you” (Deut 31:6).

“Come to Me, all you who are weary and find life burdensome, and I will refresh you” (Mt 11:28).

Remember, to “come to Me” is to return to the present moment. When you fear, be Simon of Cyrene. Return to the present moment, look in My eyes, and walk with Me.



■ Ecce Homo by Domenico Fetti,  
between 1600-1610



## 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.