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The Angels

Messengers from a loving God

Year of Mercy



**St Faustina's
first job**

Healing powers
interview with
Fr James Manjackal

God never gave up on me

World Youth Day 2016

Jesus knows your weaknesses and my weaknesses. Looking at the Divine Mercy image you can experience God's mercy and strength. He is risen. He is standing in the centre of our heart.



Our heart is like a room where the Apostles were gathered. In this room which is my heart, there is Thomas and his disbelief. Within me is Peter and his weakness. In my heart there are the Apostles and their fears. But despite all of these things, Jesus comes. He says: "Peace be with you. I would like to forgive you all your sins. I would like to pour my love into your heart by my Holy Spirit. Peace be with you." And I ask Jesus: "Lord, what are you saying? So many times I have let you down, I have offended you, and I have sinned. And you are saying to me 'Peace be with you'. How can I deserve such grace?" He answers: "It is for free. Justice needs to be deserved, but love is given freely. It is unconditional. I am Mercy. You do not have to understand, it is a mystery. If you don't believe my words, at least believe my wounds. Look at my wounds, touch them. Look, your name is engraved on my hands. I love you."

St Faustina wrote: "Jesus, source of my life, sanctify me. O my strength, fortify me. My Commander, fight for me. Only light of my soul, enlighten me. My master, guide me. I entrust

myself to you as a little child does to its mother's love" (Diary 1491). "Give me strength that I may live a new life, the life of the spirit, over which death has no dominion. I am weakness itself, though I do not doubt even for a moment, that I will obtain the help of your grace O God" (Diary 1344).

Together with many saints we repeat after St Paul: "Glory be to him whose power is working in us, can do infinitely more than we can ask or imagine, glory be to him from generation to generation in the Church and in Jesus Christ, forever and ever" (Eph 3, 20-21).

We pray through the intercession of St Michael and the celestial choir of Thrones that the Lord infuse into our hearts a true and sincere spirit of humility.

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

God bless you.

Fr **Peter Prusakiewicz** CSMA

The Angels

Messengers from a loving God

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WYD in a nutshell

World Youth Day is an event for young people organized by the Roman Catholic Church, initiated by St John Paul II in 1985. It is celebrated at the diocesan level annually on Palm Sunday, and at the international level every two to three years at different locations. The first official WYD was held in 1986.

There have been 12 International World Youth Day celebrations, where the youth continue to answer the invitation of the Holy Father in staggering numbers and carry home the message received there to be Christ's light to the world. While these events are organised by the clergy and laity of the Catholic Church, youth of all faiths are invited to attend and encounter Christ, making this gathering truly universal.

Symbols of the WYD

The WYD Cross is a large wooden cross given to the young by Pope

John Paul II at the end of the Year of Redemption in 1984. He said: *"My dear young people, at the conclusion of this Holy Year, I entrust to you the sign of this Jubilee Year: the Cross of Christ! Carry it throughout the world as a symbol of Christ's love for humanity, and announce to everyone that only in the death and resurrection of Christ can we find salvation and redemption"* (Rome, 22 April 1984). It has travelled the world to Europe, the Americas, Asia, Africa and Australia.

Since 2003 the Cross does not travel alone. Pope John Paul II gave another symbol to the youth of the world. It was the Icon Our Lady, Salus Populi Romanix (Protectress of the Roman People), a copy of a venerated icon found in the Basilica of Santa Maria Maggiore in Rome, Italy. St John Paul II said: "From now on it will accompany the World Youth Days, together with the Cross. Behold, your Mother! It will be a sign of Mary's motherly presence close to young people who are called, like the Apostle John, to welcome her



■ Salus Populi Romanix Icon (Icon of Our Lady Protectress of the Roman People)

into their lives" (Angelus, 18th World Youth Day, 13 April 2003).

Both symbols are carried together throughout the world touching hearts and inspiring holiness. There are countless testimonies from people around the world who have encountered the pilgrim Cross and Icon.

Taken from www.worldyouthday.com
www.krakow2016.com



■ The Cross, a symbol of World Youth Day

Give God a chance!



St Faustina and St John Paul II were announced patron saints of the World Youth Day. It is a massive international Catholic event celebrated from 25-31 July 2016 in Krakow, Poland to be celebrated from 25-31 July 2016.

An interview with Sister Gaudia Skass from the Congregation of the Sisters of Our Lady of Mercy, one of the organisers of the WYD 2016.

What was the sisters' reaction to the news that St Faustina, a nun from your congregation, was going to be a patron saint of the WYD?

It was an explosion of great joy! But God is not going to do everything for us so we need to work really hard. Of course, we need to pray and I am pretty sure that St Faustina also prays for this event. We are aware that this kind of venue is beyond our human capabilities. But Jesus is a master of missions impossible. All we need to do is entrust and work hard.

How do you prepare yourself and young people to that venue?

Once a month there are meetings for young people in the Divine Mercy Shrine in Lagiewniki, Krakow. Each month we discuss a single theme of Divine Mercy such as getting to know our Merciful God, trusting in God and His mercy. All conferences are recorded and available on our YouTube channel. After each event we adore Jesus in the Blessed Sacrament and then there is a coffee break with people from various countries. We organise other evangelisation venues for young people to inspire them with Divine Mercy.

We are on the internet and have three profiles on Facebook, Polish

Faustyna 2016, English WYD Faustina 2016 and Spanish JMJ Faustina 2016.

What would St Faustina say to the young people today?

“Trust in Jesus”. She lived according to these words and was extremely happy. She invites us to know Merciful Jesus, to live your life in a close relationship with Him. Living alone is sad and difficult. Living in the presence of a loving Jesus makes our life meaningful. Each moment makes sense, even if sometimes it is monotonous or painful.

Do young people not understand a purpose-driven life?

Nowadays one may get an impression that life is slipping through one's fingers. They have so many opportunities that choice becomes hard and frustrating. As a result they choose what is best advertised or the most common. But this is a shortcut; they do not know their own value, dignity or uniqueness. They do not discover their talents, which are both gifts from God and challenges as well. We could compare it to seeing the pictures from an adventurous trip instead of setting up for a journey. They become bored and disappointed,

getting swept away with illusions, entertainment and emotions instead of living a real life. Sooner or later those emotions and illusions fade away and then a clash with reality hits.

On your WYD blog you write about “the now generation”. What do you mean by that?

I also belong to that generation, I'm terribly impatient (laughs). It is the ill of our generation: we want to try everything but we cannot wait. We want to be everywhere but we cannot enjoy the way. And such a pace of life brings nothing but stress, frustration and anxiety. We are running and running but we do not know the destination. St Faustina was also overworked but she had inner serenity. Whatever she did, she did it with Jesus. And if you do something with Jesus, joy of His company becomes more important than the action itself. His presence arranges everything, your mind becomes clearer, your choices more shrewd ones. The time you spend on prayer pays for itself with a surplus.

Do you think that young people can trust God unconditionally?

Well, we all have a problem with that. Lots of people treat God as a good grandfather or a wizard. We



try to make contracts with Him as if we want Him to serve us. But He is God, not us! Jesus was St Faustina's best friend but she remembered of His being the Lord of heaven and earth. With Him she did not worry whether she was beautiful or talented.

Is St Faustina a remedy for complexes?

Why not? She may help us cure our hang-ups. Lots of people feel worse than the others just because they cannot afford to buy the latest gadgets. St Faustina would say: "Hey, look, Jesus is your friend. Everything belongs to Him, even the hippest smartphone." Jesus can give us everything we want, really. The question is: do we really need all that stuff?

St Faustina never made a mountain out of a molehill: she came from a poor family with no prospects, was seriously ill at a young age. However, she was happy with so many difficulties. From just a human point of view, she did not have any reason to be so full of joy, she was hard working and poor, suffered ill health with no particular position in the congregation. Others might think "Why is she so happy?"

Joy emanated from her and attracted other people, who said one just wanted to be around her.

Does the modern world need the message of Divine Mercy in a particular way?

Yes, it needs it extremely! Everything falls apart without mercy. At the very beginning, we should be merciful towards ourselves. Often we are so strict and demanding that we destroy ourselves. Let me give you an example of girls and young women who torture their bodies to lose weight to look like the models seen on TV. Jesus would say: "Girl, you are beautiful and I love you. Enjoy life, enjoy that piece of cake". Men often worry themselves due to having little money in their pocket. All families also need mercy. Lots of them are broken due to lack of forgiveness. The whole world needs mercy because we can be really cruel to one another. Mercy is what differs man from animals. Animals act with an instinct: the strongest survive. Man can love, forgive and help the weaker. I wish to see mercy applied in politics and the economy.

Pope Francis called Krakow "a source of gushing mercy". Can you explain in more detail?

Both patron saints of the WYD 2016, St Faustina and St John Paul II learned mercy here in Krakow. They prayed in the Lagiewniki chapel. St Faustina often saw Jesus there and talked to Him. Now we can read it in her diary. We should mention other saints, like St Jadwiga or St Albert Chmielowski, who did lots of works of charity for the poor, the sick and sinners. We can say that mercy seems a particular spiritual trait of this city.

How would you invite people, who are going to read this interview, to come to the WYD this year?

Give God a chance! Let Him surprise you. I am sure this may be a breakthrough in your life! The words

"Jesus, I trust in You" have the power to transform your life completely. Let Jesus get in the area of your weakness, your suffering and sin. Trust Him and He is going to heal you. It is not magic, it is the power of a merciful God. He wants you to invite Him. He wants to be present in your life.

Karol Wojteczek and Paulina Lenzion
were speaking to
Sister **Gaudia Skass ZMBM**

OFFICIAL PILGRIM PRAYER

World Youth Day Krakow 2016

God, merciful Father, in your Son, Jesus Christ, you have revealed your love and poured it out upon us in the Holy Spirit, the Comforter, we entrust to you today the destiny of the world and of every man and woman. We entrust to you in a special way young people of every language, people and nation: guide and protect them as they walk the complex paths of the world today and give them the grace to reap abundant fruits from their experience of the Krakow World Youth Day. Heavenly Father, grant that we may bear witness to your mercy. Teach us how to convey the faith to those in doubt, hope to those who are discouraged, love to those who feel indifferent, forgiveness to those who have done wrong and joy to those who are unhappy. Allow the spark of merciful love that you have enkindled within us become a fire that can transform hearts and renew the face of the earth. Mary, Mother of Mercy, pray for us. Saint John Paul II, pray for us. Saint Faustina, pray for us.

Determined to be a Dominican

Do you know of St Martin de Porres (1569-1639)? Canonised by Pope John XXIII in 1962, he was the first mixed race person in history to attain sainthood. He was often known as “the father of charity” or as “the South American St Francis”, which all sounds very nice. However, are you aware that for the majority of his life he had been insulted for his illegitimacy and mixed race?

Martin always had the same answer “Yes, you are right, please forgive this miserable sinner”. How was he capable of reconciling himself to the ‘realities’ of his situation and where did this determination to repay evil with good originate?

The behaviour of Juan de Porres was governed much more by the urges of the flesh than by the constraints of marriage. Although he had indeed become joined in matrimony to a beautiful woman from the higher echelons of society, he couldn’t help noticing the dark-skinned servant girls who worked in his palace in Lima, Peru. None of them dared deny him, he was, after all, a fabulously rich conquistador, a nobleman from a respected Spanish family. He had both power and money.

Every action has its consequences. De Porres had therefore fathered a son, who was not only illegitimate but also mixed race due to his African mother, an emancipated slave. It was a scandal! Martin’s baptismal certificate bore the words “father unknown”, as if these two words could indeed wipe out the truth...

Ever since his conception, the boy, being neither black nor white but mixed race, was an unwanted complication in his father’s life. His father discreetly paid for the education and upkeep of Martin and his sister for a number of years. However, following his nomination as governor of Panama, he cut himself off from them completely. As a big fish within the governing elite, his reputation had to remain entirely unsullied. On no account could any whisper about his black mistress and illegitimate children be allowed to escape.

As a result, the single mother’s financial circumstances drastically worsened. In order to help earn some money, Martin obtained employment at a barber surgeon’s. He would shave beards, cut hair, bleed, compound mixtures, dress wounds and prescribe herbal remedies. We can presume that it may have been during this difficult period of total abandonment by his father, during his experience of poverty and hard work, that Martin found God. Each day he would come into contact with all kinds of people, black, white, mixed



■ St Martin de Porres statue, St Luke’s Episcopal Church, New Orleans, Louisiana, USA

race, mestizo, Native American, young and old, rich and poor. Despite their differences, what united these people was the experience of illness and suffering which had brought them to the barber surgeon in the first place. Martin discovered that background and social status counted for nothing. What really mattered in life was the help you could give others, particularly when they were weak and suffering. From then on, he treated the sick out of love for them, rather than to make money.

It was as if God had been waiting for this very moment. He had endowed Martin with the gift of healing and had also lit the flame of a vocation in his heart. The sight of the 15 year-old seeking admittance to the religious life entirely baffled the Dominicans – and a mixed race boy at that? What on earth could he know of God? And, quite apart from all that, the regulations of the time proscribed admittance to the religious life to candidates of unknown origin, as Martin’s father was officially ‘unknown’. The boy, however, begged to be taken on as a lay servant.

Governor de Porres, who had until that time remained circumspect, became enraged. What was this that he heard: His own son, doing the most menial tasks for the Dominicans? Cleaning the latrines? Doing the laundry? Sweeping the corridors? Treating poor people covered in lice? Unheard of! It was not so much a matter of the snotty-nosed youngster himself, but of the governor’s own dignity and reputation! If that little half-caste wanted to get his own back on the high and mighty nobleman, he had certainly succeeded. But not for long, his father would get his own back on him!

De Porres tried every possible means to persuade his son to leave the monastery. The harder he tried, however, the more determined Martin became. His father’s efforts only succeeded in tarnishing his own hitherto whiter than white reputation, as the whole of Lima could not understand why De Porres should put so much effort into harassing a poor mixed race boy. The fact of the noble Spanish blood coursing in Martin’s veins soon became public knowledge. Martin was unmoved by the scandal, as he had long ago come to terms with his origins. All he now wanted was to be able to serve God in the person of the poor.

Tending the sick and poor

People from the town and beyond would come to Martin and receive aid for their souls as well as their bodies in the monastery infirmary. Martin “explained their faults to people and forgave the greatest wrongs, as he was convinced that his own sins merited even greater punishment. With true concern for others, he brought the lost back to the true path and he tended the sick with genuine care. He distributed food, clothing and medicines to the poor. As far as he was able, he cared for the peasants, whether African or mestizo. He did not baulk at carrying out the most demeaning tasks” (Pope John XXIII). Recognising his spiritual progress and acts of mercy, the Dominicans allowed him to take vows.

His love for the poor was the fruit of a deep spiritual life. He spent many hours adoring Jesus in the Blessed Sacrament, meditating on His Passion and Death, he prayed a lot and... had encounters with the angels.

Martin had been glimpsed many times, hurrying to prayer in the company of the angels. In the form of beautiful young men, they accompanied the monk, lighting his way with burning torches.

The Devil, however, did not let him off so easily. He once appeared to Martin and revealed to him that he would soon be coming to destroy his soul. On hearing this statement, the young Dominican simply put down his medical instruments, picked up a piece of rope and drove the vision out of the monastery. At the site of this unfortunate encounter, he took a burning coal and drew a cross. On another

occasion, his fellow monks observed smoke emerging from Martin’s cell. Appalled, they rushed to rescue him. On opening the door, they saw Martin kneeling by his bed, the flames were doing him no harm whatsoever.

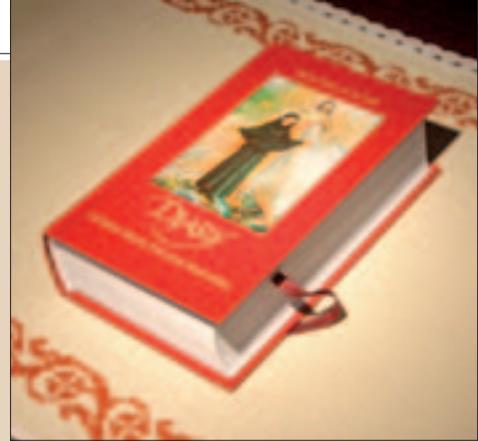
“Peace, brothers, this is just a delusion, intended to draw our attention away from God” he said. This proved to be true when, a few minutes later, the fire simply disappeared as quickly as it had come.

Martin de Porres was known for the mercy he showed to animals as much as to people. He fed dogs, cats and even rats with scraps. With the coming of the cold weather, mice, to whom had Martin extended his care, had moved in to the monastery. Under his care and to the horror of the brothers, their numbers multiplied. Martin made a pact with the mice: I will go on feeding you, but you must live elsewhere. Don’t ask me how, but he then simply led them outside the monastery walls!

Each of us carries some festering hurt or wound, to which we will not even allow God admittance. We become bitter and closed to grace and love. The greatest wounds which Martin carried were those of his father’s rejection and the fact of being mixed race. But yet the lack of a real father drew him closer to his Heavenly Father. His own mixed race heritage made him a more credible witness for the African, mestizo and poor people of Lima on the outskirts of society. This shows that it is worth sharing our own wounds and hurts with God. Only God is capable of healing our hurts and turning them into tools of His unfathomable mercy as “power is at its best in weakness” (2 Corinthians 12:9).

Agata Pawlowska, Poland

The power of God's mercy



This special diary was dictated by Jesus himself and written by St Faustina. Whilst writing it she encountered many problems. In one incident, while her confessor Fr Michael Sopocko was on pilgrimage to the Holy Land, she saw an angel and he said “What are you doing writing this diary? You are writing this because of your pride, burn it up.” After she did so; it became apparent that the fallen angel had been Satan himself.

When her confessor returned from his pilgrimage he ordered St Faustina to recall and rewrite the diary and this is the reason why it was written again from 28 June 1935. In his writings Blessed Fr Michael Sopocko said “I directed Sr Faustina to rewrite the destroyed content of the diary as a penance. And yet, at the same time she was having new experiences. That is the reason why there is no chronological order in her notebooks. Being uneducated she made spelling mistakes, however her handwriting was neat and meticulous, a gift from the Holy Spirit.”

Why did Satan command her to burn the diary? Because he hated it – making this a very precious book. It carries the message of the power of God's Mercy. The fallen angels remind us that this is a special gift, which should prompt us to appreciate the Diary of St Faustina.

A precious book

I know some people who have come back to Christ because they have read the Diary. Although they

were interested in the spiritual life they did not practice their Catholic faith. However, when they started to read the Diary, Jesus touched their hearts and they came back to Him. I also know of several nuns from Our Lady of Mercy who became sisters because they read the Diary. It helped them discover their vocation for the religious life. We should appreciate the Diary for its power to evangelise.

St Faustina complained: “My Jesus you see that I do not know how to write well. On top of this, I do not even have a good pen and often it scratches my notebook badly. Because of this I have to write sentences together one letter at a time. So the sisters could not see me writing, I have to shut my notebook suddenly every few minutes making the ink smear. Then I have to listen patiently to one of the sister's stories and I often have difficulty keeping secrets from the sisters.”

I knew some sisters who knew St Faustina, they said she was very normal and ordinary and they did not know she was writing a diary, she kept it to herself and hid it. As a result, imagine how surprised they were to find out about it after her death.

One Sister testified: “One day I took her evening meal to her cell when she was sick, and entering her cell I heard the rustling of papers behind her curtain. I remarked jokingly saying ‘So sister are you writing your life story that you are having to hide your papers so quickly? St Faustina responded with a smile – ‘Perhaps, perhaps.’”

One difficulty was for her to convey and describe what was growing substantially in her soul – the union with God. It is not easy to put into words how one feels when they are in love. You can describe feelings and can say ‘I am in love with this person’ if you are in love, but you cannot describe what is going on in your heart, it is beyond your control.

Questions answered in the Diary

St Faustina is in heaven and has answered our questions by giving us the Diary. Read the promises in the Diary often and it will increase our trust and faith.

Each time we read the Diary we should begin with a prayer to the Holy Spirit, which is so important. Secondly we should locate the promises from Jesus. They relate to the Divine Mercy forms of devotion. Fr Sopocko asked St Faustina to write down the promises of Jesus in one of her letters to him. The Bible is full of promises and so is the Diary.

Why do I say the chaplet? Saying the chaplet every day I know how many people will benefit from it. When we pray, a lot of people will receive many graces. It was guaranteed by Jesus in the Diary in his promises. We must hold on to the promises of Jesus.

The messages from Jesus were addressed to St Faustina and to the whole world. The prayer 'O blood and water' was given to St Faustina only. The chaplet itself is for the whole world and with it is attached so many promises.

In the Diary you can find many prayers written by St Faustina, however, the chaplet is the first prayer dictated by Jesus.

The second is 'Jesus I trust in You' this is a short and powerful prayer. When you find it difficult to pray and cannot concentrate with so much going on in your mind and heart, say this short prayer. It is very easy to say, 'Jesus I trust in You'. Students often say this prayer before their exams.

The words 'Jesus, I trust in You' are at the bottom of the image. If we are low or depressed we look down naturally - our eyes reach these words, then we pray to Jesus and He will come and help us. When you look at His image even if you are an unbeliever, you end up looking at the whole image and see the words 'Jesus I trust in you', therefore by reading this, you are in fact praying. This is a prayer card, not just a photo of Jesus.

Each word is so precious

It was not easy when Jesus dictated the chaplet to her – she had to remember the words and write them down. Her confessor asked St Faustina to ask Jesus again for confirmation. Nothing is unnecessary in the chaplet. Each word is so precious. We say 'Eternal Father' – it is the close union with the Son of the Father.

This is the second most popular prayer after the Rosary. If you are in love with God, you can make your own prayers to God to express how you feel. The Diary can also be used like a good prayer book. For example, if you want to pray in order to praise God, go to diary entry 1007, the prayer of grace is the prayer of thanksgiving.

In the Diary you can find an alphabetical list of the words you are looking for. One can find quotations on many subjects including; the love of God, trust, humility, the Eucharist, the Blessed Mother Mary, silence, the prayer of grace, the prayer of thanksgiving, darkness, pain and suffering.

Confession

In the Spirit St Faustina was taken into heaven, purgatory and hell and there is a great teaching in the Diary about confession.

Many people find it difficult to go to confession. When you go to confession, know that Jesus said: "I am only hidden by a priest, but I act in your soul. It does not matter to which priest you go to." Jesus said "I act in your soul". St Faustina was looking for a wise and humble priest to convey the will of God for her.

Jesus understands how we feel, He knows it can be difficult for us to go to confession because of our feelings of shame. The fallen angel wants us to feel this way. We should pray and have trust before we go to confession. Jesus is inviting people to come, He was firm when he said to Sr Faustina: "Pray for souls that are afraid to come to the tribunal of my mercy, my child do not fear the God of my mercy. My holiness does not prevent me from being Merciful. Come with trust to draw graces from this fountain of mercy. I never reject a contrite heart." When we are not proud about ourselves and we do not compare ourselves to other people or even other Catholics, we should be humble and objective and if we feel better it is due to the grace of God.

It is not easy to understand that we are forgiven, we sometimes still feel guilty. I remember a lady who had not been to confession for a long time; after receiving absolution she could not believe she had been forgiven. I said "You do not have to trust in me but listen to the words of God" and I quoted "I shall forgive their guilt and I never will call this sin to mind again, grace is always greater. God threw all our sins to the bottom of the sea of mercy". God wants to save souls and does not want one person to go to hell. After receiving absolution we want to live a holy life and not sin again and have a sensitive conscience.

When I sin, I crucify my Lord. I call to mind the words of the hymn 'Were you there when they crucified my Lord'. Yes, I was there as a sinner. I encourage and recommend you to go to confession frequently, once a month if you can so that you build up a relationship with God in a sacramental way.

Fr Peter Prusakiewicz CSMA
Marki, Poland

The Feast of Mercy

I am giving you three ways of exercising mercy toward your neighbour.

When I came out of the confessional, I again heard words such as these: “My image already is in your soul. I desire that there be a Feast of Mercy. I want this image, which you will paint with a brush, to be solemnly blessed on the first Sunday after Easter; that Sunday is to be the Feast of Mercy” (Diary 49).

Jesus commanded me to celebrate the Feast of God’s Mercy on the first Sunday after Easter. [This I did] through interior recollection and exterior mortification, wearing the belt for three hours and praying continuously for sinners and for mercy on the whole world. And Jesus said to me, “My eyes rest with pleasure upon this house today” (Diary 280).

Meaning of the two rays

When, on one occasion, my confessor told me to ask the Lord Jesus the meaning of the two rays in the image, I answered, “Very well, I will ask the Lord.”

During prayer I heard these words within me: “The two rays denote Blood and Water. The pale ray stands for the Water which makes souls righteous. The red ray stands for the Blood which is the life of souls...”

“These two rays issued forth from the very depths of My tender mercy when My agonised Heart was opened by a lance on the Cross.

“These rays shield souls from the wrath of My Father. Happy is the one who will dwell in their shelter, for the just hand of God shall not lay hold of him. I desire that the first Sunday after Easter be the Feast of Mercy” (Diary 299).

Jubilee of Redemption

Sunday, [April] 28, 1935. Low Sunday; that is, the Feast of The Divine Mercy, the conclusion of the Jubilee of Redemption. When we went to take part in the celebrations, my heart leapt with joy that the two solemnities were so closely united. I asked God for mercy on the souls of sinners. Toward the end of the service, when the priest took the Blessed Sacrament to bless the people, I saw the Lord Jesus as He is represented in the image. The Lord gave His blessing, and the rays extended over the whole world. Suddenly, I saw an impenetrable brightness in the form of a crystal dwelling place, woven together from waves of brilliance unapproachable to both creatures and spirits. Three doors led to this splendence. At that moment, Jesus, as He is represented in the image, entered this splendence through the second door to the Unity within. It is a triple United, which is incomprehensible – which is infinity, time without end, forever. I heard a voice, “This Feast emerged from the very depths of My mercy, and it is

confirmed in the vast depths of My tender mercies. Every soul believing and trusting in My mercy will obtain it.” I was overjoyed at the immense goodness and greatness of my God. (Diary 420)

Priests are to tell everyone

On one occasion, I saw Jesus in a bright garment; this was in the greenhouse. [He said to me,] “Write what I say to you. My delight is to be united with you. With great desire, I wait and long for the time when I shall take up My residence sacramentally in your convent. My spirit will rest in that convent and I will bless its neighbourhood in a special way. Out of love for you all, I will avert any punishments which are rightly meted out by My Father’s justice. My daughter, I have inclined My heart to your requests. Your assignment and duty here on earth is to beg for mercy for the whole world. No soul will be justified until it turns with confidence to My mercy, and this is why the first Sunday after Easter is to be the Feast of Mercy. On that day, priests are to tell everyone about My great and unfathomable mercy. I am making you the administrator of My mercy. Tell the confessor that the Image is to be on view in the church and not within the enclosure in that convent. By means

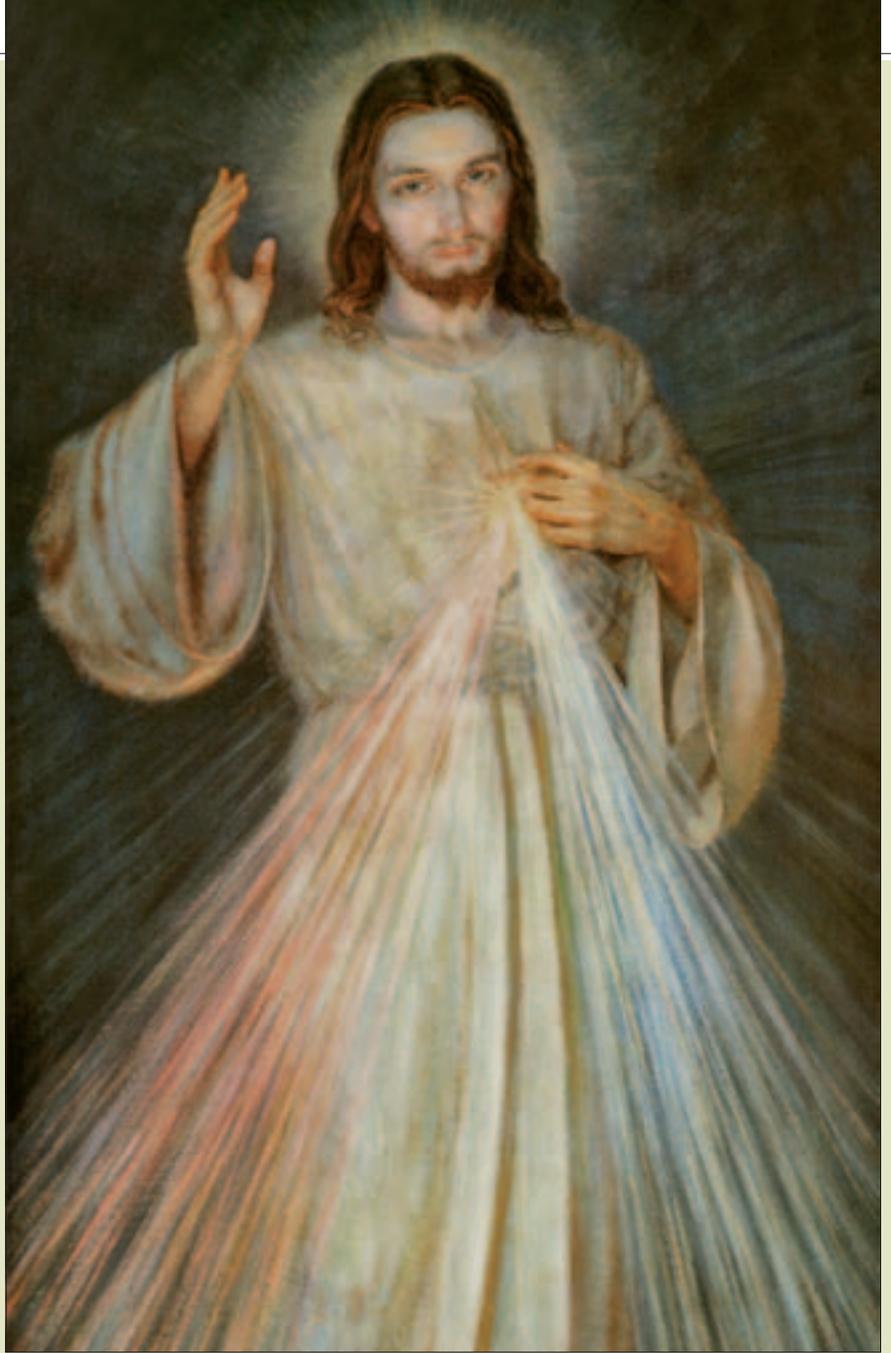
of this Image I shall be granting many graces to souls; so, let every soul have access to it” (Diary 570).

On one occasion, I heard these words: “My daughter, tell the whole world about My inconceivable mercy. I desire that the Feast of Mercy be a refuge and shelter for all souls, and especially for poor sinners. On that day the very depths of My tender mercy are open. I pour out a whole ocean of graces upon those souls who approach the Fount of My Mercy. The soul that will go to Confession and receive Holy Communion shall obtain complete forgiveness of sins and punishment. On that day all the divine floodgates through which graces flow are opened. Let no soul fear to draw near to Me, even though its sins be as scarlet. My mercy is so great that no mind, be it of man or of angel, will be able to fathom it throughout all eternity.

Everything that exists has come forth from the very depths of My most tender mercy. Every soul in its relation to Me will contemplate My love and mercy throughout eternity. The Feast of Mercy emerged from My very depths of tenderness. It is My desire that it be solemnly celebrated on the first Sunday after Easter. Mankind will not have peace until it turns to the Fount of My Mercy” (Diary 699).

Confidence in My mercy

“My daughter, if I demand through you that people revere My mercy, you should be the first to distinguish yourself by this confidence in My mercy. I demand from you deeds of mercy, which are to arise out of love for Me. You are to show mercy to your neighbours always and everywhere.



You must not shrink from this or try to excuse or absolve yourself from it.

I am giving you three ways of exercising mercy toward your neighbour: the first – by deed, the second – by word, the third – by prayer. In these three degrees is contained the fullness of mercy, and it is an unquestionable proof of love for Me. By this means a soul glorifies and pays reverence to My mercy.

Yes, the first Sunday after Easter is the Feast of Mercy, but there must also be acts of mercy, and I demand the worship of My mercy through the

solemn celebration of the Feast and through the veneration of the image which is painted. By means of this image I shall grant many graces to souls. It is to be a reminder of the demands of My mercy, because even the strongest faith is of no avail without works.’ O my Jesus, You Yourself must help me in everything, because You see how very little I am, and so I depend solely on Your goodness, O God.” (Diary 742).

Passages taken from
the Diary of St Faustina

In the footsteps of St Faustina

First job

On Saint Faustina's journey through life there are many important places in villages, towns and cities where the Apostle of the Divine Mercy stayed.



They are frequented by pilgrims who visit in order to touch the places marked by her presence as well as to meet the saint, learn about her experience of God and about the example of her life.

Aleksandrow Lodzki

Rafal Bartoszewski, a Polish nobleman was the founder of this town. In 1816 he decided to establish a new settlement geared to produce woollen fabrics. In 1822 it was granted a town charter and named 'Aleksandrow' in honour of the then Russian Tzar, Alexander I – the king of Poland and the vanquisher of Napoleon.

When Helenka Kowalska went to Aleksandrow in 1921 it had over 8,200 inhabitants, made up of 34% Poles, who were Catholics, 37% Germans, mostly Protestants and 29% Jews, who had an important religious centre with a seat of Hasidic rabbis and tzadiks in the town.

At the Bryszewskis

The Bryszewskis bought a property close to the market and they had a new

house built. On the ground floor, facing the street, there was a bakery shop and in the yard there was their bakery, where they employed a few people. Close to the house there was also a small garden where the second part of the building was constructed later on. In 1915 their only son, Zenon, was born and they needed someone to help them run the house and take care of the child. In 1921 Helenka Kowalska came to them on the recommendation of Janina Lugowska, who was Mrs Bryszewski's sister and knew the Kowalska family well. Years later Zenon Bryszewski recalled: "In the shop my mother served customers and Helenka cleaned, helped to cook and wash up, carry out the refuse and bring water because there was no water supply system. She also served food to the employees of the bakery, who were provided with meals by my parents and, if time allowed, she played with me. She must have had a lot of work because in the house there were four rooms and there was also the shop and the bakery."

The little Zenon waited for Helenka to have free time, he enjoyed listening to her fairytales and true-life stories, for instance, about a squire who, after his death, was coming to people and

was seen by them. She would sit on the couch where she slept – it was in the kitchen, under a window with the Bryszewskis' son on her lap, or he sat on a small chair next to her and they would talk. Or rather it was Helenka who told Zenon about something and he listened to her contentedly. In the evening everybody knelt down to pray and in October they said the Rosary, it was a must. On Sundays and feast days they went to St Raphael's church. Most probably it was at this church that Helenka Kowalska received the sacrament of confirmation – at that time the bishop visited the parish and, on this occasion, he conferred the sacrament of Christian maturity. Helenka lived at the Bryszewskis' home for one year. There is one important event connected with her stay there, which had a considerable impact on the maturing of her religious vocation. One day she saw a great light through a window in the kitchen overlooking the bakery. Level-headedly, she thought that there was a fire and, just when the bakers put loaves of bread into the oven, she started screaming. The employees run out but it was a false alarm, there was no fire in the yard. However, Helenka



www.baedekerlodz.blogspot.com

■ 29 Abramowskiego Street, where a would-be saint lived and worked between 1923-24.

the eldest daughter, Jozefa, to find out more. When asked, Helenka said that she had seen a light but she did not want to say anything more. She just asked her sister to tell her parents that she was not stupid and that she would not stay in that house for a long time. Indeed, soon after the event she left Aleksandrow and came back to Głogowiec in order to ask permission from her parents to enter a convent. On 27th September, 1993 – a few months after Sister Faustina’s beatification, a plaque commemorating Helenka Kowalska’s stay at the Bryszewskis’ place, funded by the parish priest and worshippers, was put on the house.

experienced it so strongly, that it was necessary to call a doctor and let her parents know about what had happened. Worried, the Kowalskis sent

Sr M. Elizabeth Siepak O.L.M

Taken from the book
“In the footsteps of St Faustina”

The prayer of St Faustina

Oh Jesus how sorry I feel for poor sinners. Jesus grant them contrition and repentance. Remember your own sorrowful passion, do not reject sinners. Father of great mercy I desire that all hearts turn with confidence to your infinite mercy. Lord Jesus have mercy on us and the whole world. Jesus I trust in you. Amen.

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■ Statue of St Michael in the Divine Mercy Shrine, Cracow, Poland

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Healing powers

We often hear of the growing crisis of faith and religion in Europe. Although many churches appear to be emptying, charismatic renewal meetings, on the other hand, attract increasing numbers of the faithful. Why is this the case? This is the very question which we put to one of the best-known leaders in the charismatic movement, Fr James Manjackal, MSFS.

When did you yourself realise that your own intercessory prayer was capable of obtaining healing for others? I know that you yourself had also received healing.

Yes. That was in 1976. I had then suffered from tuberculosis of the kidneys, from which I was healed as the result of another person's intercessory prayer. This healing, however, was more than just physical in nature. My soul and my thoughts were also healed of all my fears and complexes. As a result, I became capable of proclaiming the Gospel fully. The Holy Spirit granted me the gift of proclaiming the Gospel throughout the world, which I have done for the last 40 years.

How is this gift reflected in practice?

When I proclaim the Gospel with the power of the Holy Spirit, people begin to change their lives. They experience physical and spiritual healing. Thanks to faith-filled prayer, they receive 'new life' from Jesus. I have seen many such healings in the course of my ministry.

Have you ever wondered why the Lord chose you for this particular ministry?

The Bible speaks of the many gifts of the Spirit. These include the gifts of preaching, teaching, exorcism, healing, works of mercy, the gift of tongues and

many other gifts which the Holy Spirit grants to different people. All of us can pray in faith for these, as the Holy Spirit grants gifts to all. The Good Lord calls people according to His Will. I, for instance, was called to the priesthood.

How then can we distinguish and discriminate between a person with a gift of the Spirit and a charlatan? We constantly come across many people claiming to have the gift of healing, both in the press and on the internet.

"It is not every spirit, my dear people, that you can trust; test them, to see if they come from God; there are many false prophets, now, in the world. You can tell the spirits that come from God by this: every spirit which acknowledges that Jesus Christ has come in the flesh is from God; but any spirit which will not say this of Jesus is not from God, but is the spirit of Antichrist, whose coming you were warned about. Well, now he is here, in the world" (1 John 4:1-3) – that is my only answer. Obviously, it does happen that people will feel better after practising yoga or receiving reiki, but these practices derive from Hindu ritual (1). Hinduism will never acknowledge Jesus as Lord. From whom, therefore, does such healing come? Where is the source of its 'healing', 'power' and 'energy'? We need to make people aware of this, as many

people have told me in confession that they have used 'reiki', for example. This results from their ignorance on the subject.

You sometimes hear people, and even priests, say that there were more miracles and gifts of the Spirit in the first centuries of Christianity. Perhaps it was easier to have faith at that time?

I wouldn't say that here were more miracles or gifts of the Spirit at that time. Early Christianity grew, above all else, as a result of the blood of martyrs, who were crucified, burnt alive and persecuted as a result of their faith in Jesus. As for miracles, every change in a person's life, as they open themselves to the workings of the Holy Spirit, is a miracle.

How can people become aware of the need to change their lives?

Sometimes alcoholics or homosexuals, for instance, will come to me, in search of hope of a change (in their situation). I can, as it were, pat someone on the head and tell them that God is good and that He loves them, but then that person will never change. It is my duty to make them aware that they need to change their lives, as alcoholism or homosexuality will (in the final analysis), lead them to hell (2). I must proclaim this truth,



as, before God, there is no room for compromise. So, I then have to tell that person: “Make a good confession and call on the Holy Spirit and you will obtain new life”. Obviously, this truth often comes as a shock to people, but they begin to introduce some changes into their lives. After all, nobody wants to go to hell.

But there are many people, who, despite praying in faith, do not obtain healing from the Lord, despite coming to hear you preach once, twice or even more times. Why does this happen?

I don't know. My main aim is to preach the Gospel, not to pray for healing. I must proclaim the Gospel in such a way that people change their lives and attain eternal life. The point of prayer is, not that God will heal everybody as we need to call out: “Thy Will be done”, when we pray. It is God who knows what is best for us. I obviously also pray that God will heal, but it is up to God whether it takes place.

The Lord may intend that a person should understand the point of

sickness and suffering. Many people perceive illness as a punishment. It is not punishment, however, but simply part of life. Note the fact that I have been using a wheelchair for three years now and have pain in the whole of my body. Why, then, has the Lord not healed me? I don't know the answer to that question. It is the Will of God. The very same Lord who has willed my illness also gives me the strength, through the Holy Spirit, to carry on travelling the world, preaching retreats, despite being confined to a wheelchair.

Sometimes, God grants the grace of healing, to others, the grace to suffer with Him. That is how I regard my illness – as a cross which I must carry and which constitutes part of my life. So, I am happy. Jesus said: “Take up your cross and follow me”. Some people understand this. I have recently had some people with cancer, here in Poland, come to me and say: “I thank the Lord for my cross. I pray for His Will to be done in my life”.

Above all, however, the Lord can only heal those who believe. Many search for healing by means of yoga,

reiki, and other New Age practices. Often, the block to understanding is sin and relationships in which the necessary healing and forgiveness has not taken place. People desire to be healed but do not wish to follow Jesus as he would wish. That is why I ask people in the first place, to believe in God, to love Him and keep the Commandments. In John's Gospel, it says: “... if you love Me, you will keep My commandments”.

So, people don't love God?

Many simply do not understand what it means to 'love God'. They think that it is sufficient to go to church and repeat the words “Jesus, I love you”. This is not what God intended us to do. He intends us to keep His Commandments and to do His Will. Then he can give us His healing and other gifts of the Holy Spirit.

What, then, is meant by the statement which you often repeat in your teaching, that: “a person is a temple of the Holy Spirit”? How can you interpret these words, from St

Paul's letter to the Corinthians, in a way that an ordinary person will be able to understand?

We have, as Christians, all received the Sacrament of Baptism. That was our first encounter with the Holy Spirit, and, from that moment onwards, each of us is His temple, and each of the Sacraments we receive continues to enrich us with further gifts of the Spirit. But many people, including many who have been baptised, continue to live in ignorance of the true identity of the Holy Spirit. Nobody has told them this, neither at home, during religious education or in church. This problem existed earlier, as we see in St Paul's Letter to the Ephesians. The Holy Spirit should take first place in our lives. We should pray to Him even more than we should to Jesus or to the saints. If we pray to Him, we are, as a matter of course, in relationship with Christ and with God the Father. If we do not pray to Him, we cannot form such relationships. Jesus speaks of this in chapter 4 of St John's Gospel. God is three Persons and we meet and enter into a relationship with Him through the working of the Holy Spirit.

You are speaking of ignorance among people who pray, go to church and practice their faith. How about those who have no contact with the Faith or who avoid such contact?

We simply need to evangelise. I met a person, here in Poland, who told me: "Father, I've lost my faith. I've come because I know that others have rediscovered their faith here". We can obviously encourage our husbands, wives or children to come to church. The key, however, is to open our hearts



to the Holy Spirit. God never comes by force to bring us to faith.

Could you then tell us, in as few words as possible, who the Holy Spirit actually is?

Love. The love between us, God the Father and His Son, Jesus Christ, "the love of God has been poured into our hearts by the Holy Spirit which has been given to us" (Romans 5:5). Only with hearts filled with His love can we live and fully appreciate the beauty of a truly Christian life and carry this love into our families and relationships. With our hearts filled with the Holy Spirit and the love which comes from Him, we will be capable of thankfulness to Jesus even in the face of sickness, poverty or misfortune.

How, then, should we open ourselves up to this love?

There are many prayers and hymns to the Holy Spirit. We can also simply cry out: "Come, Holy Spirit! Fill us with your Love! Fill us with Your Grace!"

St John noted Jesus' words: "I shall ask the Father, and he will give you another Advocate to be with you forever,

that Spirit of truth whom the world can never receive since it neither sees nor knows him; but you know him, because he is with you, he is in you" (John 14:16-17).

Notes:

1. Reiki originated from a Japanese Buddhist in the late 1800s and has been adapted by many different cultures. *Guidelines For Evaluating Reiki As An Alternative Therapy, Report by the Committee On Doctrine, United States Conference Of Catholic Bishops, March 2009*
2. The Church embraces people of all sexual orientation but views practising homosexuality as morally wrong. *United States Conference of Catholic Bishops, Ministry to Persons with a Homosexual Inclination: Guidelines for Pastoral Care (2006), and Catechism of the Catholic Church, Clauses 2357 to 2359*

Karol Wojteczek was speaking to **Fr James Manjackal FSFS**
 In co-operation with **Anna Daczowska-Wesolowska, Agata Pawlowska, Daniel Kociolek, Tomasz Reczko**

Proclaiming Divine Mercy

Is justice enough?



It is not difficult to see that in the modern world the sense of justice has been reawakening on a vast scale; and without doubt this emphasises that which goes against justice in relationships between individuals, social groups and “classes”, between individual peoples and states, and finally between whole political systems, indeed between what are called “worlds”. This deep and varied trend, at the basis of which the contemporary human conscience has placed justice, gives proof of the ethical character of the tensions and struggles pervading the world.

The Church shares with the people of our time this profound and ardent desire for a life which is just in every aspect, nor does she fail to examine the various aspects of the sort of justice that the life of people and society demands. This is confirmed by the field of Catholic social doctrine, greatly developed in the course of the last century. On the lines of this teaching proceed the education and formation of human consciences in the spirit of justice, and also individual undertakings, especially in the sphere of the apostolate of the laity, which are developing in precisely this spirit.

And yet, it would be difficult not to notice that very often programmes which start from the idea of justice and which ought to assist its fulfillment among individuals, groups and human societies, in practice suffer from distortions. Although they continue

to appeal to the idea of justice, nevertheless experience shows that other negative forces have gained the upper hand over justice, such as spite, hatred and even cruelty. In such cases, the desire to annihilate the enemy, limit his freedom, or even force him into total dependence, becomes the fundamental motive for action; and this contrasts with the essence of justice, which by its nature tends to establish equality and harmony between the parties in conflict. This kind of abuse of the idea of justice and the practical distortion of it show how far human action can deviate from justice itself, even when it is being undertaken in the name of justice. Not in vain did Christ challenge His listeners, faithful to the doctrine of the Old Testament, for their attitude which was manifested in the words: “An eye for an eye and a tooth for a tooth.” This was the form of distortion of justice at that time; and today’s forms continue to be modeled on it. It is obvious, in fact, that in the name of an alleged justice (for example, historical justice or class justice) the neighbour is sometimes destroyed, killed, deprived of liberty or stripped of fundamental human rights. The experience of the past and of our own time demonstrates that justice alone is not enough, that it can even lead to the negation and destruction of itself, if that deeper power, which is love, is not allowed to shape human life in its various dimensions. It has been precisely historical experience that, among other things, has led to the formulation of the

saying: *summum ius, summa iniuria*. This statement does not detract from the value of justice and does not minimise the significance of the order that is based upon it; it only indicates, under another aspect, the need to draw from the powers of the spirit which condition the very order of justice, powers which are still more profound.

The Church, having before her eyes the picture of the generation to which we belong, shares the uneasiness of so many of the people of our time. Moreover, one cannot fail to be worried by the decline of many fundamental values, which constitute an unquestionable good not only for Christian morality but simply for human morality, for moral culture: these values include respect for human life from the moment of conception, respect for marriage in its indissoluble unity, and respect for the stability of the family. Moral permissiveness strikes especially at this most sensitive sphere of life and society. Hand in hand with this go the crisis of truth in human relationships, lack of responsibility for what one says, the purely utilitarian relationship between individual and individual, the loss of a sense of the authentic common good and the ease with which this good is alienated. Finally, there is the “desacralisation” that often turns into “dehumanisation”: the individual and the society for whom nothing is “sacred” suffer moral decay, in spite of appearances.

Taken from www.vatican.va

God never gave up on me (part 1)

A Jewish man is bought to his knees three times by our Blessed Mother.

By Bernard Ellis

My testimony is about God's love for His children and how He waits for us to come to Him and accept His love for us. God was so patient and never gave up on me. He had tried time and time again to help me to accept Him. By God's grace and mercy He gave me so many chances and undeniable signs but I did not accept Jesus as my Saviour until the gift came which led to my conversion. This is God's Divine Mercy, the miracle of my conversion. I learnt about St Faustina and today as a practising Catholic I say each day the Divine Mercy chaplet for the sick, the dying, the souls in Purgatory and in recognition of God's love for us and in the knowledge of the supernatural power of prayer.

My wife Suzanne, who was born a Catholic, first heard about Medjugorje in 1983. She remembered the stories the nuns had told her when she attended a convent in her childhood, about Bernadette and the apparitions in Lourdes and she immediately recognised Our Blessed Mother's appearances in Medjugorje as having come from the same Mother of God. She had a deep conviction of being called there

by our Lady and she begged me to take her there. I said to her at the time "It was very unfair of her to expect me to go to an overtly pious Catholic shrine where I would feel so uncomfortable and if she really loved me she wouldn't ask me to go there." She replied "If you loved me Bernard you would take me there." But we didn't go.

Nine months later in August 1983 we went on holiday to Dubrovnik. It had been Sue's choice that we should go there. I had not been too keen to go to a communist country for a holiday but I went to please her. Whilst we were there she begged me to take her to Medjugorje for just one day. I had realised when she had chosen Dubrovnik for a holiday that she had something else on her mind, so again just to please her I agreed to visit the shrine for just one day.

To my surprise when we arrived there everything was very normal, no enormous shows of piety, no people laying on the ground pounding their breasts, walking about in sackcloth and ashes, just ordinary people like Sue and I. The villagers were very welcoming and they showed hospitality that I had never experienced before. I had heard that Catholics in that area were anti-Semitic but when I told them I was Jewish I received an even bigger welcome and felt very relaxed to be there.

At about 5 o'clock we were by the church where the rosary was being recited and we met somebody who



■ Bernard, Medjugorje visionary Marija Pavlovic Lunetti and Suzanne Ellis

we had known in London, a woman called Anita Curtis. When she saw me she said "Oh it's wonderful that a Jewish man is visiting Medjugorje, Our Blessed Mother will be so happy to see you here." She suggested that it would be possible for me to go into the room where the apparition would take place but I thought this was not appropriate because I didn't believe in what was happening. I didn't know Jesus yet alone his Blessed Mother and I really didn't believe that she could be appearing to six young people.

I found myself standing outside the presbytery with a crowd of other people who were all imploring Sister Yanya, who was there in office at the time, and Father Tomislav Pervan, who was the parish priest, to allow them in when the apparition took place. Anita Curtis told Sister Yanya that I was a Jewish man and that I should go into the room of the apparitions because Our Blessed Mother would be happy

to see me. At the same time I noticed that there was an Italian woman who had a very sick child. She was crying and imploring Sister Yanya to let her go into the room believing that the child would be healed. I said to Sister Yanya, "Please let this Italian woman go in, it's not right that I should go in because I don't really believe what's happening there." Father Pervan came out and saw all these people arguing and grabbed hold of the Italian woman and me and before I knew where I was I was walking across the altar and hustled into the room in the side chapel where the apparitions took place. The room was small, crowded and unbearably hot. There were people squeezed shoulder to shoulder and there wasn't an inch to spare. Soon the six visionaries came in, they started to pray and then they fell to their knees. I was looking at the wall to see if I could see anything unusual, if I could see the Mother of God, but I just saw the wall and a rather badly painted statue of the Virgin Mary. As everybody knelt so did I, there was no alternative. We were packed so tightly together that when one knelt down we all had to kneel down. I remember thinking that it was impossible for any more people to get in the room, standing up it was crowded enough but kneeling down we were taking up twice the space. So there was a knee in my calf and there was another knee on my heel and I felt most uncomfortable. The room was silent just the sound of the people breathing and then the silence was broken by the sound of crying. It was the Italian lady with the sick child. I began to notice that there was some special presence, something was happening in that room which I didn't understand. And then before I knew where I was and what was happening everybody was standing up and we went outside.



■ St James's Church, Medjugorje, a picture by Marius

My wife was waiting with tears streaming down her face saying to me "You'll never know just what a wonderful grace this has been for all of our family." Sue was so happy that I had been in the room of the apparition. It was something I didn't understand at the time because although I didn't believe what was happening, I reasoned that if by chance the Mother of God was travelling through time and space to appear to six visionaries in Medjugorje it made little difference whether I was inside the room or the other side of the wall, she would have been able to see me anyway, something I just could not comprehend.

So this was the first occasion that I was forced to kneel. By tradition Jewish people do not kneel for fear that they would be breaking one of the Commandments by bowing down in front of a graven image, and so this was contrary to the Orthodox Jewish teachings that I had received when I was a young man. I felt guilty that I

had knelt in this room in front of that badly painted statue.

I returned to Medjugorje many times with my wife because I found it such a pleasant, friendly place to visit. I knew something was happening there, which I didn't understand but whatever was happening it had the effect of making everybody that visited extremely nice, friendly and loving towards one another.

So I went there without believing but enjoying the environment. I continued to visit Medjugorje for many years and I recognised it as a place where I could escape to find peace and wonderful relaxation and friendship.

About two years later, I think it was 1985, Sue and I were on one of our regular visits to the shrine when one evening we decided to climb Mount Križevac because we had been told that an apparition would take place and that Marija Pavlovic (one of the visionaries) would be there. We arrived at the foot of the Cross very early ▶

▶ and we sat down on the steps just in front of the Cross. We were talking about our lives and our beliefs, Sue about her Catholic faith, myself about my Jewish upbringing. Sue was trying to convince me that Jesus Christ was my Messiah and Saviour and I was saying to her that for every good reason to prove that he was the Messiah there is an equally good reason to say that he wasn't. Of course I know now that this is a matter from the heart and not the head, but my head was ruling my judgment. I still could not accept that Jesus was the Messiah and that his Blessed Mother was visiting the visionaries in Medjugorje. We chatted for a long time and hadn't noticed that it had got quite dark and a great crowd had assembled at the foot of the Cross. I heard some singing and I saw a lantern coming towards us. It was Marija Pavlovic with her prayer group. The crowd parted and she came to the foot of the Cross. By chance she stood against my shoulder. She started to pray and then she fell to her knees. As she did this a man standing next to her turned to me and asked, "Are you English?" I said "Yes" and he told me to tell the crowd in English that the Mother of God is appearing to Marija, everybody kneel, no photographs and pray. So I turned round and I shouted out into the darkness to the great crowd "Everybody kneel, the Mother of God is appearing to Marija Pavlovic, no photographs, everybody pray." and with that everybody knelt, apart from myself who through tradition did not kneel. But on this occasion I felt that as I had told everyone else to kneel it would be impolite for me not to kneel. So I knelt next to Maria and it was the second time I had knelt.

I remember thinking this was a very uncomfortable thing to do. There were stones on the ground and they

were cutting into my knees, I felt very uncomfortable. I wondered whether Catholics had special kneecaps that allowed them to kneel. These were the thoughts that were going through my head when the apparition was taking place. Then I felt a drop of rain fall on my head and I thought it was going to pour with rain and here we were on the top of a mountain in a great crowd of people. We'll have to walk down slowly, it would be dangerous and slippery because the mountain would be wet, we were going to get soaked and I wondered what any Jewish man was doing in such a situation, no place for him to be. The apparition ended and everybody stood up and very quickly little recorders were placed in front of Marija and various guides translated the message into different languages. Then the message was translated into English and I can't remember the exact words but it was something to do with returning to living in the light of the Gospel otherwise the World would inflict a great tragedy upon itself. At the end of the message it said "a tear rolled down the cheek of Our Blessed Mother and landed on the cloud on which she was standing. I thought to myself I must have been right under that cloud. That night it did not rain.

When I returned to the guest house that we were staying at I told a young American priest named Robert Cox about my experience and he told me "Bernard, you are being called to baptism." Which I didn't understand and I asked him to explain. He said when you go back to England go to your parish priest and tell him you're being called to baptism. I still didn't understand so when I got back to England I didn't do anything about it.

However, the thought of that drop of water falling on my head stayed

on my mind and I thought about it very often.

The following year we were again in Medjugorje and on one of the occasions when we visited Father Jozo to hear his talk I told Sue that I wanted to stay behind and pray with him. There was the usual enormous great crowd and Sue said "There's so many people here, we should get back to Medjugorje" and I said "I want him to pray with me" and Sue said, "He has already prayed with you in the church and he's already blessed you, there was no point in staying any longer." But I was insistent because I had a feeling that I had to pray with him on a one-to-one basis. So we waited and waited and waited and the crowd slowly dwindled until we were near the front of the queue. By that time all the coaches and all the buses had gone back to Medjugorje, we were practically the last ones there. Eventually it came to my turn and I said to Anca, who was translating for Father Jozo, that I was Jewish and that I wanted Father to pray that the Holy Spirit (Jewish people recognise the Holy Spirit) would enlighten me so that I would do what was right for myself. Father Jozo placed one hand on my heart and put his other arm around Sue and I. He prayed in Croatian. I didn't understand the words but it sounded very sincere. During the prayers I felt an enormous pounding in my heart. Sue told me later she felt it as well, as if my heart was going to burst through my shirt. Then the prayers ended and we got a taxi back to Medjugorje. Back in England I thought about my meeting with Father Jozo and that tear from heaven but still I did not take instruction into the Catholic faith and still I didn't believe.

Bernard Ellis, UK

St Michael the Archangel, support us with your grace when we suffer. Send angels to help us in the most difficult times of our lives.

2. Scourging at the Pillar

It is hard to endure pain in silence. The soldiers led Jesus from Annas to Herod and finally to Pilate, so that one of them would pass a guilty verdict. None of them did; and Jesus was silent and in silence He prayed for those who wanted His death. How many times have we passed a sentence on someone? Unconsciously to condemn someone to 'death', to loneliness, suffering, tears. How many times has someone judged us, although we were sure that we were without blame. What was our reaction then? Like Jesus', silent, or maybe like that of the angry Jews?

God's Archangel, teach us to accept suffering with humility and offer in it those who judge us, who sentence us to loneliness and pain. Teach us to be gentle, so that we do not judge those who did not sin against us.

3. Crowning with Thorns

King of the Jews, ridiculed and spat on. Instead of regal garments – a scarlet robe. Instead of a crown – a crown of thorns. Instead of a sceptre – a reed. His executioners, looking at Jesus, were amused. Jesus, looking at his executioners, felt sorry for them. He knew that this suffering was necessary for human redemption. It is not easy to accept the crown of suffering like Jesus. But you often hear that being a Christian in our times is antiquated and boring, because it is better to live your own way, decide by yourself about everything; to be the lord of your destiny. ▶

Holy Rosary with the Angels

THE SORROWFUL MYSTERIES

1. The Agony in the Garden

The hour of suffering was imminent. Jesus knew that great pain would be inflicted by His tormentors. In spite of this, He accepted His Father's will obediently. He was very worried about His approaching Passion, but He did not forget those who were with Him

for the past three years. He did not forget to warn them to be watchful at all times. "Stay awake and pray not to be put to the test" (Luke 21: 36). The scene of the prayer at Gethsemane is for us a lesson in concern and humility. Concern for us, who will often face suffering due to illness in the family, bondage, addiction, death. Concern for others, for their good, because we never know if our brother or sister is enduring greater suffering than we do. A lesson in humility, to accept in faith the will of God Himself.

■ Gethsemane by Carl Bloch, 1873

Prince of the Heavenly armies, when I run out of strength enduring abuse for Christ, strengthen me, so I do not reject the crown of suffering which will indeed bring me to reign with Christ in heaven.

4. Carrying of the Cross

Today's world continually tries to convince us that only an individual and egoistic attitude to life can bring us success. A stubborn pursuit of goals, self-denial, domination, ambition. This is the current picture of a successful man. Did you ever wonder what would have happened if Jesus wanted to be a successful man in our times? Death on a cross would have to be considered as a failure. Nevertheless, Jesus' success is above time. Redemption can be obtained; you only have to walk in his path. Can you afford to do so?

St Michael the Archangel, help me to always desire redemption for myself and for others. May I always desire victory and success: eternal life.

5. The Crucifixion

The last seven words that Jesus said from the cross. Words, that although scattered in the four Gospels, create a testament of forgiveness, reliance, loneliness, concern, trust and suffering. They contain all the teachings of Jesus that were completed on the cross. If you had to carry out God's will: to die on the cross to redeem humanity, would you have accepted it trustingly? Would you be able to die for love?

Archangel Michael, I want to be stretched out on the cross, I want all the pain and suffering. Teach me to receive the cross with faith that this suffering will bring the joy of resurrection.



■ The Crucifixion, seen from the cross by James Tissot, c. 1890

THE GLORIOUS MYSTERIES

1. The Resurrection

After suffering and terror, Jesus rises from the tomb. The One who died is alive again, He is with His disciples, He breaks the bread and blesses it. His disciples went to Emmaus and met Jesus on the way. They talked to Him, although they did not know that He was their Teacher. Do you find time for a talk with your Master? Do you meet him at Sunday Eucharist, the sacrament of death and resurrection?

St Michael the Archangel, may I be full of love for Christ and convey the joyful news of the resurrection to those who live in the darkness of death.

2. The Ascension

Nobody likes farewells, especially the last ones; and surely each one of us who is at the threshold of such an experience tries to do everything to keep their loved one with us. Christ, having fulfilled his Father's will to the end, surrounded by glory enters into heaven. And like his disciples, we would stand and stare at the cloud that took Christ out of our sight. But the angels who talk to the disciples remind them that Jesus will return to us. That is why we have to remain vigilant, awaiting His coming, like the wise maidens from the Gospel parable.

St Michael, God's Archangel, give me strength and perseverance, so that by fulfilling the Commandments and loving my neighbours, I may

unite with grace's help forever with Christ, whose love was stronger than death.

3. Descent of the Holy Spirit

The Holy Spirit acts forcefully in the Church from her very beginning. The Apostles were the first to be gifted with its charisma: the gift of languages. All these gifts of the Holy Spirit mentioned in Sacred Scripture are not only reserved for saints. They are to help everyone. It is now that we most need the Spirit of courage and bravery to effectively fight the evil spirits' temptations. Only the Spirit emanating from the Father and the Son will help us to confess our faith and to witness with our lives.

Archangel Michael, in the power of the Holy Spirit, teach me to effectively reject the missiles of the Evil One, that I may always choose the freedom that I have in Christ Jesus.

4. The Assumption

Observing our mothers, we see how many things they have on their minds. It is the mother who is concerned with her children's upbringing. With help from her husband, she keeps the flame of the home hearth alive. She comforts, hugs and sometimes admonishes. Mary, accepting God's Motherhood accepted double the mother's role. Because on top of the tasks that we witness in our homes, she had to cope with an additional and painful task: to watch the death of her own Son. And although it is hard for us to imagine what she felt then, she nevertheless bore that pain in her heart. And now, taken to heaven, body and soul, as our Mother she surrounds us with her mantle.

St Michael the Archangel, who enjoys the beauty and constant presence of your Queen, obtain for me the grace of special unification to her, because

being in my Mother's arms, I have nothing to fear.

5. The Coronation

All the legions of angels in heaven rejoice that they have such a magnificent Queen. Not only do angels rejoice, but also all of heaven and all of earth rejoice. Mary is the Queen of our thoughts, actions, our families and our relationships. She reigns in our homes, at work, at school. Jesus gave us Mary as our Mother on the cross. How do you treat her? Like a great, extremely powerful Lady, a beloved Mother whose warmth you feel in your heart, from whose womb you were born again, with whom you talk about everything that worries you?

St Michael the Archangel, give me the grace of fixing my eyes on the beauty of Mary, Queen and Comforter. On the beauty of the Refuge of the Afflicted and the Help of Christians.



■ The Pentecost by Jean II Restout, 1732

St Augustine, the doctor of grace

Evil is a violation of the natural order. God is the absolute good, the highest being, and the aspiration of all creatures is to attain to this good, which is the only possible means of achieving complete happiness.

(part 3)

Its direct opposite is absolute evil, that is, nothingness. The existence of an absolutely evil being is an impossibility, as it would be nothingness. All that exists has been created out of nothingness by the absolute good, and therefore is, by its very nature, good.

The cause and nature of evil

As a result of the freedom which has been granted all spiritual and material beings, they can either advance towards or withdraw from God. The Doctor of Grace considers such a withdrawal from the Divine pattern as a deficiency. Evil is therefore an impairment or deficiency in one's being, a deficiency of goodness (*privato boni*).

"God has so ordered the lives of angels and people as to firstly, show them the extent of their free will, followed by the goodness of His grace and the just nature of His judgement. In the last analysis, certain angels, whose leader we call the Devil, have fallen away from their Lord and God, only thanks to the existence of free

will. In fleeing from His goodness, their sole source of happiness, they have been incapable of fleeing from His judgement, which has made them the most unfortunate. The remainder of the angels, thanks to this same free will, have remained faithful to the truth... If they (the fallen angels) had known of their future fall and eternal wretchedness, they would have been incapable of feeling happiness, as fear of such an evil would already have reminded them of their eventual misfortune."

Free will turns out to be the basis of the morality of both people and angels (Writings in opposition to the Manicheans). It is the cause of evil: "Just as a bad tree cannot bear good fruit, so ill will cannot give rise to good deeds, but from man's good nature there can arise both good will and ill will. It is not obvious from whence the latter (that is, ill will) originates, other than from the (previously) good nature of man or angel." Following the division into good and bad angels, the angels continued to possess free will, despite which not one good angel sinned, nor did any of the fallen angels become good. This occurs, because, after the rupture,

the good angels received additional enlightenment through the action of Divine Grace and possess an awareness of God as the highest and ultimate good (*The City of God*, XII.6). Their free will operates only in the sphere of goodness, meaning that the choices they make are only between one good and another.

The limited power of demons

Some of the angels fell as a result of pride. On becoming demons, however, they did not lose any of their intelligence or other attributes arising from their primordial angelic nature, despite being eternally deprived of the gift of contemplating the face of God. The demons possess free will in the sense of being able to choose between one evil option and another. They operate only in the sphere of evil and are irredeemable.

Divine intelligence and love encompasses the entirety of the drama of good and evil: "As to good and





■ St Augustine by Philippe de Champaigne, 17th century

evil, no one can doubt that they are complete opposites, which not only cannot co-exist, but that evil cannot exist without good.” God makes use of the battle between good and evil in such a way that all will turn to the good: “It so happens that both the bad man and angel fight for Divine Providence, being unaware that God makes good out of evil.”

The power of the demons is constantly being controlled by God: “We should not surmise, on this basis, that the sinful angels can act as they wish in the sphere of the visible. No. It is God, who, from his heavenly domain according to His wisdom, accords them this power. Just as all the holy angels are under His power, will not the fallen and perverse angels, whose ring-leader is the Devil, be even more so” (The Christian War). In granting free will to all the persons (both human and angelic) whom He has created, God – a being who is Almighty

and all-knowing, knew in advance all that these persons would do. In the human context, free will consists of the conscious choice between good and evil.

Neither the good nor fallen angels possess even the slightest power to create, just as no sensible person would call a farmer the creator of his harvest. Manifestations of miraculous angelic or demonic power are simply instances of the use made by the spirits of their superior knowledge of the laws of nature, which are unknown to humankind.

Knowledge among the angels

The spirits exercise care over the entire material world. It is natural that they must therefore possess the necessary knowledge in order to exercise such care. The angels learn and perceive through God, whose face they directly contemplate (day-time perception) as well as through the ideas which exist in their minds (evening perception): “May the hosts of Your heavenly angels praise and glorify You. They do not need to look down upon our firmament in order to learn Your Word through reading this text. They continually contemplate Your Face from which they can read Your eternal and Holy Will without requiring the assistance of words written in time. You have accorded them a place above the firmament” (Confessions).

The knowledge possessed by angels and demons is more extensive and more systematic than that of humans, but cannot compare to Divine knowledge. The knowledge possessed by the good angels results from their

contemplating God ‘face to face’ and so there are no false steps or mistakes in their actions. As for demons, their knowledge, although extensive, is fragmentary and full of lies and half-truths; for being deprived of the gift of contemplating Truth ‘face to face’, it is the cause of never-ending boastfulness and pride, of abuses and of trickery (The City of God IX.22).

The cult of the spirits

It was very important to Augustine to contrast Christian veneration for the angels with polytheistic pagan cults. Being humble, the angels, unlike idols, would always remain in the background. They do not desire veneration for themselves, but for God, whom they represent and whose messengers they are (The City of God X.7). The existence of the cult of the angels and saints in orthodox Christianity (Augustine could not have foreseen the reforms of Luther and Calvin which would reject this cult) is understood by the Doctor of Grace as an expression of respect for the citizens of the City of God (Civitas Dei); as well as the possibility of support for us earthly pilgrims from these fortunate citizens of heaven, who have a great love and concern for us, and most importantly are extremely willing to assist us so that we should be able to join them there. Veneration of the angels has been present from the very earliest days of Christianity and was officially approved by the Second Council of Nicea in the year 787, a number of centuries following the death of Augustine.

Herbert Oleschko, Poland



■ Ash Wednesday by Julian Falat, 1881

Unto dust thou shalt return

‘Remember, man, that thou art dust and unto dust thou shalt return’ these are the words with which the priest turns to us at the very cusp of the season of Lent, when he marks our foreheads with ash in the sign of the cross.

This reminds us of our human frailty and insignificance, which we can only overcome by our own contrition and through God’s Divine Mercy.

It is hard to imagine a better introduction to this season of reflection and penance. The custom of scattering ashes on the head as a sign of penance and mourning, which already existed in ancient Greek and Egyptian cultures, among the Arab peoples, as well as in the Old Testament (see the Books of Jonah and Joel).

It became current in the Christian tradition in the countries of Southern Europe sometime between the 5th and 8th centuries (depending on the source) as a gesture of penance. At that time, Lent began on a Monday, during which public confession was practiced. Fr Richard Gron, in his book ‘Ash Wednesday’, describes it as follows:

Ritual

“It was a peculiar ritual relating to the expulsion of public penitents from the church. Following public confession, penitents came and stood

outside the church building, where the bishop and presbyters scattered ashes over their heads, paraphrasing the words from the Book of Genesis (3:19): “Remember man that thou art dust and unto dust thou shalt return; repent and believe in the Gospel”. Holy Water was then sprinkled over them and they put on penitential garments, which they wore for the whole of Lent. They then lay on the ground while the congregation sang the Litany to All Saints over them, after which they were expelled from the Church, in a similar way to the expulsion of Adam and Eve from Paradise. In the 5th century, others of the faithful who considered themselves as sinners and wished to do penance, began to join the public penitents.”

The connection of the ritual replacing the Confiteor during Holy Mass with the first Wednesday of Lent was introduced by the Synod of Benevento on 1091, and, eight years later, Pope Urban II instituted this custom for use by the whole Church. From 1099 onwards, therefore, this day was known as Ash Wednesday, and the ash came from the burning of the palms blessed on Passion (Palm) Sunday of the previous year. This custom was re-affirmed

by Pope Pius V after approval by the Council of Trent in 1570.

Repent and believe

Ash was already seen as symbolic of the transitory and passing nature of humanity in the Judaic tradition. The connection with Christian symbolism connects ash to the transitory nature of our earthly life, which, following purification, is to lead us to the Resurrection and to eternal life in God, who created us from the dust of the earth. This is how, conditional upon our fulfilment of the other words spoken by the priest during the scattering of the ashes: “Repent and believe in the Gospel”. The symbolic use of the ashes, does not, of itself serve to accomplish anything. Its purpose is only to remind us of the need to undertake spiritual exercises, prayer, fasting, penance and almsgiving, as a condition that we will not ourselves simply return to ash for eternity (after death) and this condition continues to apply beyond the season of Lent.

Karol Wojteczek,
CSMA office Poland

Prayer for perseverance

O God, you made blessed Michael, your Archangel, victorious against evil. We ask that, with the cross of your Son as our banner, we too may be victorious in the spiritual conflicts we face in our daily lives. Through the intercession of St Michael, deliver us from all evil and keep temptation far from us. Guide us to faithfully follow your will and to walk in the way of your commandments. Amen.



■ St Michael by Juan de Espinal, 1780

Prayer for the Church

Glorious St Michael, guardian and defender of the Church of Jesus Christ, come to the assistance of the Church in this time of need. Guard the Pope with special care, and intercede for him that he may carry his ministry in peace and joy. Obtain for the bishops the spiritual gifts necessary to be true shepherds of the flocks given to their care. Ask God to give our priests the courage they need to meet the challenges of their vocation. For men and women religious, ask that they be granted enthusiasm for their calling and a loving reverence for all those whom they serve in their varied ministries. For the laity in the Church ask for the gift of fidelity to Christ and to their call to discipleship. For those who have distanced themselves from the Church, inspire them to undertake the interior journey that will lead them back to the grace of the sacraments. For all Christians, ask for the gift of unity, and ask the Holy Spirit to inspire hearts of all people to continue the saving work for Christ until the end of time when we will all be united in heaven. Amen.

Prayer in time of difficulty

Glorious St Michael, Prince of the heavenly hosts, valiant defender of the Church, you are always ready to assist the People of God in time of adversity. Be with me now in my hour of difficulty that I may walk steadfastly along the way of discipleship. I have confidence that through your

intercession the Lord will grant me all the spiritual graces and strength that I need to follow Jesus more closely, that one day I may rejoice forever with you in heaven. Amen.

Prayer for a holy death

St Michael, light and confidence of souls in the hour of death, I ask you to intercede for all the dying, and invoke your assistance in the hour of my own death; obtain for me the grace to live as a faithful disciple of Jesus, to detach my heart from everything worldly, and daily to gather treasures for the moment of my death. Obtain for me the grace to receive the sacraments of the sick well, and at the moment of my death fill my heart with sentiments of faith, hope, love and sorrow of sins so that I may breathe forth my soul in peace. Amen.

Prayer of praise and thanksgiving

All-loving God, I praise, I glorify, and bless you for all the graces and privileges you have bestowed upon your messenger and servant, St Michael. By the merits of your angels grant me your grace, and through the intercession of your Archangel Michael help me in all my needs. At the hour of my death be with me until that time when I can join the angels and saints in heaven to praise you forever and ever. Amen.

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*Further details to follow***22nd October 2016****Divine Mercy Conference**St Mirin's Cathedral, Paisley
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Phone: office +44 (0)1352-711-053**Below and on the next page
is a set of prayers to St
Michael taken from a prayer
book 'St Michael Novena
and Prayers' by Mary Mark
Wickenhiser, FSP****Prayer for
police officers**

St Michael, defender against the forces of evil, protect our police officers and sustain them in their never-ending struggle to defeat criminal forces in our society. Ask the Lord to keep them safe and give them courage in the face of danger, right judgment in the face of confusion, and clarity in the face of ambiguity. Inspire them to safeguard human dignity, and keep their hearts free from anger and bitterness when confronted with so much wrongdoing. Encourage them to be compassionate with those who are hurting and give them self-control when confronting perpetrators. Be their constant companion and keep them safe from temptation and harm. Teach them how to live by faith in Jesus' promise that he is with us always. Teach them how to live in hope, relying on the Lord's saving power to bring them through hard times. Teach them how to live in Jesus' love that they may be light in the darkness for others. Trusting in your powerful intercession before the throne of God, I ask that you guide all enforcement officers along life's journey until the day they join you and all the angels in heaven to praise God for all eternity. Amen.

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Prayer for a holy death

St Michael, light and confidence of souls in the hour of death, I ask you to intercede for all the dying, and invoke your assistance in the hour of my own death; obtain for me the grace to live as a faithful disciple of Jesus, to detach my heart from everything worldly, and daily to gather treasures for the moment of my death. Obtain for me the grace to receive the sacraments of the sick well, and at the moment of my death fill my heart with sentiments of faith, hope, love and sorrow of sins so that I may breathe forth my soul in peace. Amen.

Prayer for one's family

Heavenly Father, I thank you for the gift of my family and for the many joys and blessings that have come to me through each of them. Help me to appreciate the uniqueness of each while celebrating the diversity of all. Through the intercession of St Michael, I ask you to protect my family from the evils of this world. Grant us all the power to forgive when we have been hurt, and the humility to ask for forgiveness when we have caused pain. Unite us in the love of your Son, Jesus, that we may be a sign of the unity you desire for all humankind. St Michael the Archangel, intercede for us. Amen.



Chaplet of St Michael

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

Say the following prayer on the medal:

*O God, come to my assistance.
O Lord, make haste to help me.
Glory be to the Father, etc.*

1. By the intercession of St Michael and the celestial Choir of Seraphim, may the Lord make us worthy to burn with the fire of perfect charity. Amen.
(1 Our Father on the first large bead, 3 Hail Marys on the next three small beads)

2. By the intercession of St Michael and the celestial Choir of Cherubim, may the Lord vouchsafe to grant us grace to leave the ways of wickedness, to run in the paths of Christian perfection. Amen.
(1 Our Father, 3 Hail Marys)

3. By the intercession of St Michael and the celestial Choir of Thrones, may the Lord infuse into our hearts a true and sincere spirit of humility. Amen.
(1 Our Father, 3 Hail Marys)

4. By the intercession of St Michael and the celestial Choir of Dominions, may the Lord give us grace to govern our senses and subdue our unruly passions. Amen.
(1 Our Father, 3 Hail Marys)

5. By the intercession of St Michael and the celestial Choir of Powers, may the Lord vouchsafe to protect our souls against the snares and temptations of the Devil. Amen.
(1 Our Father, 3 Hail Marys)

6. By the intercession of St Michael and the celestial Choir of Virtues, may the Lord deliver us from evil and suffer us not to fall into temptation. Amen.
(1 Our Father, 3 Hail Marys)

7. By the intercession of St Michael and the Celestial Choir of Principalities, may God fill our souls with a true spirit of obedience. Amen.
(1 Our Father, 3 Hail Marys)

8. By the intercession of St Michael and the celestial Choir of Archangels, may the Lord give us perseverance in faith and in all good works, in order that we gain the glory of Paradise. Amen.
(1 Our Father, 3 Hail Marys)

9. By the intercession of St Michael and the celestial Choir of Angels, may the Lord grant us to be protected by them in this mortal life and conducted hereafter to eternal glory. Amen.
(1 Our Father, 3 Hail Marys)

Recite on the next four beads:

- 1 Our Father in honour of St Michael
- 1 Our Father in honour of St Gabriel
- 1 Our Father in honour of St Raphael
- 1 Our Father in honour of our Guardian Angel

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

Prayer of Pope Leo XIII

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