



The Angels

Messengers from a loving God

Fatima 1917:
first encounter

St Michael
– helper of
the sick
and dying

How to adore
Eucharistic Jesus

News from Wales

The Michaelites
in Australia



This year is dedicated to the Blessed Mother Mary. It is the 100th anniversary of Our Lady of Fatima.



If we are close to Our Blessed Mother we are close to Jesus and we will not go astray. We are so blessed to have numerous shrines and statues in the world of Our Blessed Mother who has appeared many times during this last century. She reminds us of the importance of faith and calls us to prayer, penance and intercedes for us in a very special way because she is the Mother of God and the mother is very close to her Son. The Son does not refuse any request of His mother.

The appearance of the Angel of Peace to three little Portuguese shepherds was a preparation to help them to pray. Angels are messengers from a loving God, we should call on them often asking for their intercession and to pray with them.

To those who faithfully follow Our Lady's requests for the Five First Saturdays: Go to confession, receive Holy Communion, recite five decades of the Rosary, and keep Our Lady company for 15 minutes while meditating on the 15 Mysteries of the Rosary, with the intention of making reparation to Her.

As Mediatrix of All Graces Our Lady has made a wonderful promise: "I promise to assist at the hour of death with the graces necessary for salvation." Meaning that our Blessed Mother will be present at the hour of death with

the actual grace of final perseverance, (which after the gift/grace of Faith), is the most important grace.

To mark the centenary celebrations of the apparitions of Our Lady of Fatima in Portugal, Pope Francis has decided to grant a plenary indulgence opportunity throughout the entire anniversary year, from 27th of November 2016 till the 26th of November 2017.

There are three ways of obtaining the indulgence. However, the faithful must participate in a celebration or prayer. Say the Our Father, recite the Creed, and invoke the Mother of God during the days of the anniversary of the apparitions, the 13th of each month from May to October 2017.

1. Pilgrimage to the Fatima Shrine in Portugal.

2. Pray before any statue of Our Lady of Fatima.

3. The elderly and infirm can pray in front of a statue of Our Lady of Fatima offering their sufferings or the sacrifices they make in their own lives.

Pray each day to St Michael, your guardian angel and to Our Blessed Mother who is ever teaching us how to pray and live for God.

God bless you.

Fr **Peter Prusakiewicz** CSMA
Marki, Nr Warsaw, Poland

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The Angels

Messengers from a loving God

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Who is like unto God?

If you ever look closely at the Bible you will notice that it contains many passages referring to angels, both in the Old and New Testaments.

Yet, a closer reading reveals that it makes only two references to “archangels”. They are in Jude 9 where Michael is an archangel and in 1 Thessalonians 4:16, where the “voice of an archangel” will be heard at the return of Christ. As Catholics, we honour three archangels Michael, Gabriel and Raphael, and as Michaelites, we share a special devotion and charisma to St Michael. Yet who is this St Michael and what does he mean for us today?

Epic battle

Michael in the Hebrew language means “Who is like unto God?” He has been depicted from earliest Christian times as a commander, who holds in his right hand a spear with which he attacks Satan, and in his left hand a green palm branch which symbolises victory over evil. We are told in scripture that St Michael with the other angels fought against Satan and his fallen angels in an epic battle which resulted in Satan being defeated and cast down to earth. As a result of this defeat, these evil forces are active here on earth. All the pride, arrogance, unbelief, lust, confusion, division and bloodshed in our world are proof of their presence in our world.

Awareness of fallen angels

So what does this mean for us? Are we to fear, knowing that fallen angels are here at work? Well, not quite. Yes we should have an awareness of fallen angels as a source of temptation in our lives, (St Peter writes, “be sober, be vigilant” 1 Peter 5:8) but ultimately we need not be afraid of them, because they have already been defeated. We are dealing with a ruined foe that is fighting a desperate rearguard action, trying to inflict as much pain and disorder as possible before being finally judged and destroyed. As long as we do not join in their rebellion, we have no reason to fear. As devotees of St Michael, we can take comfort in the fact that St Michael is with us, sent from God to protect and to defend us in times of need. As the angels do God’s service in heaven, they also defend us on earth. It is very proper and good to pray for and to expect the help of St Michael in our life’s struggles. Therefore, it is fitting that we address God in the opening prayer for the Mass of the Feast of the Archangels which serves as our model



■ St Michael the Archangel defeating Satan by Guido Reni, 1635

of prayer for angelic assistance: “God our Father, in a wonderful way you guide the work of angels and men. May those who serve you constantly in heaven keep our lives safe from all harm on earth.”

God is almighty

Devotion to St Michael not only protects us from harm; it also enables us to focus more intently on our relationship with God. Firstly, it reminds us that our God is almighty and is victorious over evil. The mystery of life and death, suffering and evil, is in the hands of our God who is the source of all mystery. Secondly, it tells us that our God is also our Healer who forgives us our sins and strengthens our faith so that, as we gather together in the Eucharist, we will also become aware of the presence of angels and archangels joining us to worship and praise the Lord. St Michael the Archangel, ora pro nobis! (“pray for us” in Latin).

Fr **Janusz Bieniek** CSMA Australia

36,000 students hear about Jesus daily



An interview with Fr Anthony Casamento, the first Australian born priest of the Congregation of St Michael the Archangel.

What was the date and who presided over the celebration of the Mass at your ordination to the priesthood?

I was ordained on 3rd July 2010 by Bishop Julian Porteous (Auxiliary Bishop, Archdiocese of Sydney. He is now the Archbishop of Hobart) together with fellow priest friends from my seminary class and also priest friends from CSMA.

In what part of Australia did you grow up?

I grew up in Coogee, an eastern beach suburb of Sydney, in fact right next door to the Parish of St Anthony Clovelly where the Congregation now has pastoral responsibility. I have Italian heritage and so have a large family - two brothers and two sisters and a very large extended family!

Where were you educated and in what subjects did you graduate?

I have a Bachelor of Science (Psychology) with First Class



■ Fr Anthony Casamento CSMA

Honours, a Bachelor of Arts (History) with First Class Honours and a Master of Arts (honours) all from the University of New South Wales in Sydney. I also have the Bachelor of Theology from the Catholic Institute of Sydney.

After graduation did you go straight into a seminary and if so what was the name of the seminary and the year you entered?

I worked for a number of years as the Associate Director of the International Students office at the University of New South Wales and then as Chief of Staff to the Vice Chancellor of the university before entering the Seminary of the Good Shepherd for the Archdiocese of Sydney.

What year did you join the Michaelite community to continue your priestly formation?

After I completed three years in the diocesan seminary I came to realise that I was not called to the life of a diocesan priest. I felt a calling to religious life and more particularly to the life and charism of the CSMA. I had met two CSMA seminarians in my class at the seminary (CSMA seminarians undertake part of their studies in the archdiocesan seminary) and so learnt about the life of Blessed Markiewicz and the charism and ministries of the CSMA around the world. I also met other CSMA priests in Sydney when we used to socialise with the CSMA seminarians.

When did you become a deacon?

I was ordained deacon on 7th February 2009. I was ordained by Bishop Terry Brady, Auxiliary Bishop for the Archdiocese of Sydney.

What parishes did you serve in?

I have served in the Congregation's parishes of The Holy Spirit North Ryde, Our Lady of Dolours Chatswood, St Anthony's Clovelly and did part of my diaconate ministry at Our Lady Star of the Sea parish in Terrigal. I am currently Priest in Residence at Holy Spirit, North Ryde (I work full time at the university and help out in the parish on the weekends).

What is your title, responsibility and role on all the Australian Catholic University (ACU) campuses?

I am Vice President of Identity and Mission at the Australian Catholic University. I am responsible for articulation, promotion and transmission of the Catholic intellectual and spiritual tradition of the university. Flowing from the mission and core values of the university, my role seeks to prepare staff and students to live in and make contributions to the community. Through my staff in Campus Ministry I am responsible for animating opportunities for members of the university community to deepen their experience of faith and to use their gifts and talents in service to the world. Beneath the formal programs, retreats, lectures and workshops that I lead, lies a spirited dedication to the identity and mission of the ACU. At the core of the ACU is its identity as part of the legacy of the Catholic Intellectual Tradition. This is not a static legacy but a vibrant, living legacy that is found on each

of our campuses, every day. I am also responsible as a member of the university's Senior Executive for the relationship between the university and the Bishops of Australia, I also work on the curriculum at the university to ensure that Catholic teaching is embedded into all the degrees and programs that the university offers, and have responsibility for a number of other areas of the university, including our campus in Rome. All of the work I do encompasses the charism, spirituality and vision of our founder to minister to young people to make Jesus Christ known and loved in our world.

Do you work full or part time as the Chaplain at the ACU at North Sydney?

As a member of the university's Senior Executive team, I am full time in the role. I have also been appointed by the Archbishop of Sydney as a part-time Chaplain to the NSW Police Force and so spend time ministering to the officers and families of the state police force. I am also the Regional Superior of the CSMA for the region.

The Australian Catholic University is the largest Catholic university in the English speaking world, what is the student population?

We currently have a student population of 36,000.

How do you enhance the liturgical practice and participation of students and staff?

Campus Ministry is part of my portfolio and I am responsible for the strategic pastoral and professional direction of the Campus Ministry team. We are about animating the faith life on the ACU campuses and

our mission is to bring the distinctive Catholic identity and mission of the ACU to life. We take the university mission to heart in all that we do; our ministry is created to encourage learning, to care for the whole person, and to foster the service of faith and promotion of the Gospel. Grounded in the university's Catholic identity and the charisms of our foundation religious communities, Campus Ministry's outreach embraces people of all faith traditions. Each campus has a team dedicated to the well-being of staff and students; meaning that we are here for you. Whether students and staff are interested in a particular event or if they just like to talk to someone, our door is always open.

What we do:

- Daily Mass on Campus
- Prayer and reflection
- Student and Staff retreats
- Sacrament of Reconciliation
- Eucharistic Adoration
- Christian Meditation
- Rosary
- Student Faith Groups
- Explore the Catholic intellectual tradition
- Engage with the local and Universal Catholic Church
- World Youth Day Pilgrimages
- Other pilgrimage and immersion opportunities
- International and local speakers
- Social justice and community engagement activities for staff and students

Your ministry reflects the charism of the Congregation and continues the work of Blessed Markiewicz, the founder of the Congregation of St Michael the Archangel, in making Jesus known and loved particularly among the youth. How

are the students responding to the love and trust of the good Lord?

Young people are always open to hearing about the message of the Gospel. The challenge is making the message relevant to their lives. Often students will say they have faith, but that is the extent of their commitment to the Church. Our challenge is to make them recognise that they are integral parts of the ecclesial community and that they share in this community as a member.

Through your endeavours to engage the students of the university into a personal relationship with Jesus, are students returning to their faith?

I am heartened by the openness of students to hear the Gospel message. Often young people these days are labelled as being closed to faith or to the idea of God and Church, but this is not what I find. What I find is that young people are searching for meaning in what today is often a complex world and with so many choices – many of which are not good ones for the formation of people into the Christian message. When I am teaching Catholic Social Teaching to our students I am amazed at the eagerness with which the students (Catholic and non-Catholic) are to engage with the principles and reflect on them in light of the degrees and vocations that they have chosen.

What has been the biggest changes you have witnessed?

Trying to counter the secular messages of the developed world and the attractions that they try to entice young people with. Also, loneliness and mental health issues of young people are on the rise and so trying to give young people the message of

hope and love that a relationship with Jesus offers.

Do you share best practices with other universities at home and abroad?

Yes, I am a member of the Advisory Board for the Institute for Administrators of Catholic Higher Education at Boston College, and also work as a member of the Mission Officers Committee for the Association of Catholic Colleges and Universities. I also work closely with the staff from the Congregation for Catholic Education at the Holy See on issues around Catholic Identity, Mission and Campus Ministry in the tertiary education sector and with the International Federation of Catholic Universities. I am also involved in giving Conference Papers and retreats to Catholic Chaplaincy teams at both secular and Catholic universities in Australia and around the world.

The fruits of the spiritual and pastoral works of the chaplains must have a big impact on the ACU?

They do indeed, however they are not always immediate and apparent. I often have alumni contact me years after they have graduated from the university to say how much their experience and journey of faith while at the university has had a lasting impact on their lives both personal and professional.

How do you see as the way forward for the future for the youth?

Young people are the future of the Church. There is great dynamism in young people to be open to the Gospel of life that Jesus brings. I like the quote from John's Gospel "I have come that they may have life and have it to the full" (John 10:10). This is the vision

that drives us at the ACU when we engage with young people - that despite all the falsehoods that our secular world promises - if they really want to live fulfilled and happy lives in the true sense then the answer is in developing a deep and sustained relationship with Jesus, the source of all life.

Interviewed by **Noreen Bavister**

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Prayer for priests

O my Jesus, I beg You on behalf of the whole Church: Grant it love and the light of Your Spirit, and give power to the words of priests so that hardened hearts might be brought to repentance and return to You, O Lord. Lord, give us holy priests; You yourself maintain them in holiness. O Divine and Great High Priest, may the power of your mercy accompany them everywhere and protect them from the Devil's traps and snares which are continually being set for the souls of priests. May the power of Your mercy, O Lord, shatter and bring to naught all that might tarnish the sanctity of priests, for You can do all things (Diary, 1052).



Holy Angels in Mauritius

While waiting for the rector of my school, my attention was drawn to a magazine called *The Angels*; I noticed St Michael was on the front cover. Immediately I asked the permission of my rector to borrow it, promising to give it back the next day. I inquired about the way she came across this magazine, telling her how I have always felt drawn to the Archangel Michael. She kindly answered that a friend left some magazines for the Catholic school. I read the magazine eagerly, sharing the information and stories with my husband and children. Later I phoned the person in charge of the distribution in my country namely Mr Carl Ma Poon and felt touched by his kindness and willingness to help Fr Peter Prusakiewicz with this work.

I was eager to subscribe to the magazine and I still feel that enthusiasm when I receive each new copy. I often re-read earlier copies of the magazine with the same interest and discover something new or answers to my questions or those of others.

In addition, I use the given information in my catechism classes and with my own family. The magazine gives a new boost to one's faith and acts as a guide in one's daily life. The stories narrated enhanced our faith in the angels. In this world where evil tries to overpower human beings, this magazine comes to uplift us in our constant struggle against darkness in our lives. It unveils the truth about the constant protection of St Michael the Archangel towards Christians.

Mrs **Jerry Labonne**, Mauritius

St Michael, helper of the sick and dying

Not only during our life but at the hour of death, St Michael has the special office to receive the souls as they leave the flesh.

With loving solicitude and princely bearing, he presents them to the Light Eternal and to the House of God's glory. When the last hour of our earthly life draws near and we are confronted by that awful moment when our soul must leave the body which it has loved so much, to pass through the narrow portal of death, satanic hosts like racing lions will make a last attack upon our souls. But we need not fear, if during life we have had devotion to the Precious Blood and have been faithful in venerating St Michael and in imploring his aid for the hour of death.

Did you know?

Tradition relates that in the times of the Early Church, Christians in Egypt placed their life giving river, the Nile, under the protection of St Michael. While in Rome, his reputation for healing became so known when he caused the cessation of a mighty pestilence in the days of St Gregory the Great.

Taken from: St Michael
and the Angels / TAN Books

May 1917: first encounter (part 1)



■ Our Lady of Fatima

May and October are traditionally the months associated with devotion to the Blessed Virgin, so perhaps it isn't surprising that when she appeared to the little shepherds at Fatima, her apparitions spanned those months, beginning on 13th May 1917, and ending the following October with the spectacular "miracle of the sun".

It can be convincingly argued that Fatima is the most important of all the modern Marian apparitions, but unfortunately, it's all too easy to skim over Our Lady's actual message, given the modern approach to spirituality, which, under the influence of television and the internet, can be all too shallow. We need to dig down and meditate on

what happened during these apparitions, and see what lessons we can learn from them. 13th May 1917 was the Sunday before the Feast of the Ascension that year, and the children, Lucia dos Santos and her cousins Jacinta and Francisco Marto, had been to early Mass that day, before leaving to pasture the family flocks at the Cova da Iria, not far from their homes. Around midday they said the Rosary together, and were then surprised to see a bright flash of something like lightning, followed quickly by another flash; they looked up to their right to see, in Lucia's words, "a lady, clothed in white, brighter than the sun, radiating a light more clear and intense than a crystal cup filled with sparkling water, lit by burning sunlight."

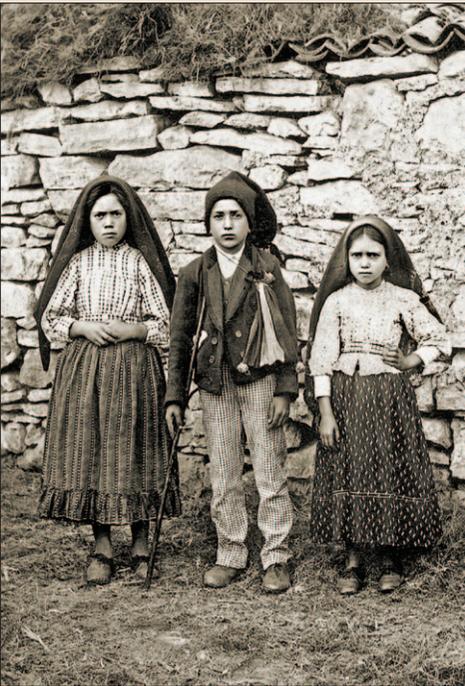
Taught prayers by an angel

They had been prepared for this encounter by three apparitions of the Angel of Portugal, or the Angel of Peace, the previous year, when he had taught them various prayers, which they assiduously repeated. The beautiful Vision spoke to reassure the children, smiling as she said: "Do not be afraid, I will not harm you." So like Christ appearing to his frightened Apostles after his crucifixion and resurrection, the Blessed Virgin's

first concern was not to frighten the young seers. Lucia was the only one of the three who actually spoke to Our Lady, and while Jacinta could hear her, she didn't speak during any of the apparitions; Francisco heard nothing and had to ask the others what was said each time. Lucia asked her where she came from, and in reply Our Lady pointed to the sky and said: "I come from heaven." Reassured by this, Lucia asked her what she wanted: "I have come to ask you to come here for six months on the 13th day of the month, at this same hour. Later I shall say who I am and what I desire. And I shall return here yet a seventh time."

Purgatory

Lucia then asked if they would go to heaven, and was told "Yes", she and Jacinta would go to heaven, but Francisco would need to say many rosaries first. Lucia's thoughts turned to two young women who had died recently, and she was told that one was in heaven and the other, her friend Amelia, would be in purgatory "until the end of the world." According to Lucia's fourth memoir, Amelia was a young woman who was "about 18 or 20 years old when she died." As such she, like all of us, was quite capable of committing sins which would have entailed a long period of purification in purgatory.



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■ Lúcia Santos, Francisco and Jacinta Marto

Pray for relatives

There is a tendency to “canonise” people at their funerals and reassure the relatives that they are in heaven, but surely this is an over optimistic approach in the light of traditional Catholic teaching? The reality is that most people are likely to spend some time, perhaps quite a long time in purgatory, and therefore their relatives should be encouraged to pray for them and particularly to offer Masses for their deliverance. This is one good reason, amongst others, for wearing the brown scapular, with its “Sabbatine privilege” promise of deliverance from purgatory on the Saturday after death. The other thing worth noticing is the sobering directness of Our Lady’s words: she didn’t patronise the children, nor play down the serious side of purgatory. So for us too, she is a mother who will, speaking in spiritual terms, speak to us directly, providing we are prepared to listen. And that

“listening” can only really happen in prayer. The next thing that the Blessed Virgin said, is, if we think about it, quite extraordinary: “Are you willing to offer yourselves to God and bear all the sufferings He wills to send you, as an act of reparation for the conversion of sinners?”. This was spoken to three young children, living in an isolated country village, but in essence it sums up a very important aspect of the message of Fatima - that we are also called to accept whatever sufferings we have to endure as ultimately coming from the hand of God, as a way of making reparation for our own sins and those of others. This is not a very popular message nowadays, but it is an essential part of the Gospel message, that, like Christ, we should take up our daily cross and follow him.

Accepting suffering

Lucia as spokesman for all three readily agreed to accept such sufferings, to which Our Lady in reply said “Then you are going to have much to suffer, but the grace of God will be your comfort.” Surely there is a crucial message here, too, one which we need to ponder, namely that suffering in this life is inevitable, but if we trust in God, we can count on His grace to support us in whatever we may have to suffer, and thus our sufferings will become bearable. Lucia recounted that at the same moment as she said these words, Our Lady opened her hands, “communicating to us a light so intense that, as it streamed from her hands, its rays penetrated our hearts and the innermost depths of our souls, making us see ourselves

in God, Who was that light, more clearly than we see ourselves in the best of mirrors. Then, moved by an interior impulse that was also communicated to us, we fell on our knees, repeating in our hearts: ‘O most Holy Trinity, I adore You! My God, my God, I love You in the most Blessed Sacrament!’”

Seeing the ‘essence’ of God

This is another aspect of the Fatima message that it is all too easy to skim over without realising its full significance, that is that the children were privileged, in some mysterious way, to see the “essence” of God. Later on, this profound experience would prompt Francisco to say that he wished he could give joy to God who was so sad because of the sins of mankind. After allowing them to remain like this for some time, Our Lady finished with a request: “Say the Rosary every day, to bring peace to the world and the end of the war.” With that she began to rise into the air, moving towards the east, until she disappeared. The final lesson for us from this first apparition is thus the importance of the daily Rosary, a practice so important it can stop wars and bring peace to the world, a message which our violence-plagued world desperately needs to hear.

Donal Anthony Foley

Secretary of the World Apostolate of Fatima England and Wales
Author of a number of books on Marian Apparitions

www.worldfatima-englandwales.org.uk
www.theotokos.org.uk

St Faustina Prayer to Our Lady

O Mary, Immaculate Virgin, pure crystal for my heart.
You are my strength, O secure anchor.
You are a shield and protection for a weak heart.

O Mary, you are pure and unparalleled,
Virgin and Mother at one and the same time;
You're beautiful as the sun, by nothing defiled.
Nothing is worthy of comparison to the image of Your soul.

Your beauty enthralled the Thrice-Holy One's eye.
That He came down from heaven, forsaking thy eternal
See's throne, and assumed from Your Heart body and Blood,
hiding for nine months in the Virgin's Heart.

O Mother, Virgin, this will no one comprehend.
That the infinite God is becoming a man;
It's only love's and His inscrutable mercy's purpose.
Through You, Mother – it's given
us to live with Him for ever.

O Mary, Virgin Mother and Heaven's Gate,
through You salvation came to us;
Every grace to us streams forth
through Your hands, And faithful
imitation of You only will sanctify me.

O Mother, Virgin – most beautiful Lily.
Your Heart was for Jesus the first
tabernacle on earth. And that,
because Your humility was the deepest,
wherefore You were raised
above angel choirs and saints.

O Mary, my sweet Mother, to You
I turn over my soul, my body
and my poor heart.
Be the safeguard of my life, especially
at death's hour, in the final fight.

"I wish I had a voice loud enough to tell all the sinners of the world to love Mary. She is the ocean across which one must travel in order to reach Jesus."

St Padre Pio



www.commonswillmedia.org

Diary, 161

■ The Virgin in prayer by Giovanni Sassoferato, c. 1640-1650

In the footsteps of St Faustina

Will You accept me, Lord?

On Saint Faustina's road of life there are villages, towns, cities, the most important places where the Apostle of the Divine Mercy stayed.

They are frequented by pilgrims who come there 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.

In the convent in Zytnia Street

In July 1924 Helenka Kowalska came to the convent of the Congregation of the Sisters of Our Lady of Mercy in Zytnia Street and, having spoken with the superior of the house, Mother Michael Moraczewska, she was initially admitted to the congregation. However, due to a lack of a trousseau, for one year she continued in service at the Lipszycs in Ostrowek. On 1st August, 1925, she entered the enclosure in this house. It was the cradle of the congregation because it was there that Mother Teresa Ewa, Countess Potocka, neé Sulowska,

founded the first Mercy House blessed by Archbishop Zygmunt Szczesny Felinski in 1862. In this convent Sister Faustina spent a part of her postulancy and juniorate and it was there that she had the third probation. She stayed at this convent when she changed places of residence or when she came to converse with the general superior.

At first there was a wooden chapel in the convent, however, soon it



■ St Faustina

turned out to be too small for the sisters and wards. Therefore, a bigger one, made of brick, was built and then blessed in 1873. It was precisely this chapel that Helena Kowalska went to in order to ask the Lord of the house whether He would accept her.

In 1942 an image of the Merciful Jesus painted by Stanislaw Batowski was hung in the chapel. During the war the sisters helped civilians, also those of Jewish descent. They had many opportunities to do so because the convent was in the vicinity of the Ghetto. After the failure of the Warsaw Uprising in Wola, a district of Warsaw, the sisters and wards were taken to camps and the



■ The convent on Zytnia Street in Warsaw, Poland

Germans burnt the convent as well as the chapel to the ground.

In the post-war period for many years the communist authorities did not consent to the rebuilding of the chapel and of the first convent of the Congregation of Our Lady of Mercy in Poland. Only in 1980 Cardinal Stefan Wyszyński erected a Divine Mercy parish. He allotted the former chapel of the Congregation of the Sisters of Our Lady of Mercy to it, the chapel was to be the parish church. In 1998 the name of Blessed, and later, Saint Faustina was added to the name of the parish. In the presbytery of the church there is an image of the Merciful Jesus. The sisters also rebuilt their convent, which still performs the function of the general house of the congregation and a formation house of the postulancy.

Knight's village

Sister Faustina stayed in this village near Warsaw when she was a

postulant during the first period of her stay in the congregation. Skolimow used to be a knights' village dating back to the 15th century. In 1903 Our Lady of the Angels' church was built. It was funded by the owners of the neighbouring villas: not only by Catholics, but also by Evangelicals and Jews. At present, Skolimow is a district of Konstancin-Jeziorna in Mazovia province, Piaseczno district.

Toward the end of August 1925, the superiors sent her with two other sisters for a short time there in order to recuperate. In the Skolimow village the congregation rented a villa, a vacation house for the sisters and wards. Today it is hard to locate the house where Sister Faustina stayed; however, the parish church of Our Lady of the Angels remembers her presence because she participated in the daily Eucharist there.

Sister Faustina, who was still Helena Kowalska at that time, had a vision of purgatory: "The dear Mother Superior sent me with two

other sisters for a rest to Skolimow, not far from Warsaw. It was at that time that I asked the Lord for whom else should I pray for. Jesus said that on the following night He would let me know for whom I should pray.

Followed her guardian angel

[The next night] I saw my guardian angel, who ordered me to follow him. In a moment I was in a misty place full of fire in which there was a great crowd of suffering souls. They were praying fervently, but to no avail, for themselves; only we can come to their aid. The flames which were burning them did not touch me at all. My guardian angel did not leave me for an instant.

Longing for God

I asked these souls what their greatest suffering was. They answered me in one voice that their greatest torment was longing for God. I saw Our Lady visiting the souls in Purgatory. The souls call her 'The Star of the Sea'. She brings them refreshment. I wanted to talk with them some more, but my guardian angel beckoned me to leave. We went out of that prison of suffering. [I heard an interior voice] which said, 'My mercy does not want this, but justice demands it.' Since that time, I am in closer communion with the suffering souls" (Diary, 20).

Sr M. Elizabeth Siepak O.L.M

Taken from the book "In the footsteps of St Faustina"



■ Our Lady of Angels parish church in Skolimow where St Faustina attended daily Masses in 1925

Fount of Life

Rev. Professor Ignacy Rozycki, a theologian specialising in the Divine Mercy, empathises: “Before we acquaint ourselves with the specific elements of the Divine Mercy devotion, we need to notice that among them we won’t find any of the well-known or beloved novenas or litanies.”

He points out that there are five elements of the devotion to The Divine Mercy.

1. The Image of the Merciful Jesus. Its pattern was revealed in the vision St Faustina had on February 22nd February 1931, in her convent cell at Plock. “In the evening, when I was in my cell,” she recorded in the Diary, “I saw the Lord Jesus clothed in a white garment. One hand [was] raised in the gesture of blessing, the other was touching the garment at the breast. From beneath the garment, slightly drawn aside from the breast, there were emanating two large rays, one red, the other pale. After a while, Jesus said to me, ‘Paint an image according to the pattern you see, with the signature: Jesus, I trust in You’” (Diary, 47). “I want this image **to be solemnly blessed on the first Sunday after Easter; that Sunday is to be the Feast of Mercy**” (Diary, 49).

For this reason, the content of this image is closely related to the liturgy of that Sunday. On this day, the Church reads the Gospel according to St John about the risen Christ appearing in the Upper Room and about the institution of the Sacrament of Penance (John 20:19-29). Consequently, this image represents the Savior risen from the dead who brings peace to people by means

of the forgiveness of sins at the price of His passion and death on the cross.

The rays of blood and water that flow from the Heart that was pierced by a spear (not visible on the image) and the scars caused by the wounds of crucifixion call to mind the events of Good Friday (John 19:17-18; 33-37). The Image of the Merciful Savior, therefore, combines the two Gospel events that best bespeak the fullness of God’s love for mankind.

The two rays are a distinctive feature of this image of Christ. The Lord Jesus, when asked about their meaning, explained: “The pale ray stands for the Water which makes souls righteous. The red ray stands for the Blood which is the life of souls. Happy is the one who will dwell in their shelter” (Diary, 299). The Sacraments of Baptism and Penance purify the soul, and the Eucharist most abundantly nourishes it. Thus, the two rays signify the Holy Sacraments and all the graces of the Holy Spirit, whose biblical symbol is water, as well as the New Covenant of God with men in the Blood of Christ.

The image of the Merciful Jesus is often called the “Image of the Divine Mercy,” which is appropriate, since it is precisely in Christ’s Paschal Mystery that God’s love for humankind was most explicitly revealed.

The image not only represents the Divine Mercy, but also serves as a

sign that is to recall the Christian obligation of trust in God and of active love toward neighbor. By Christ’s will the image bears a signature comprised of these words: “Jesus, I trust in You.” “This image,” Jesus also declared, “is to be a reminder of the demands of My mercy, because even the strongest faith is of no avail without works” (Diary, 742).

To the veneration of the image understood in this way, as relying upon the Christian attitude of trust and mercy, Our Lord attached special promises, namely, of eternal salvation, of great progress in the way of Christian perfection, of the grace of a happy death, and of all other possible graces which people will ask of Him with trust: “By means of this Image I shall be granting many graces to souls; so let every soul have access to it” (Diary, 570).

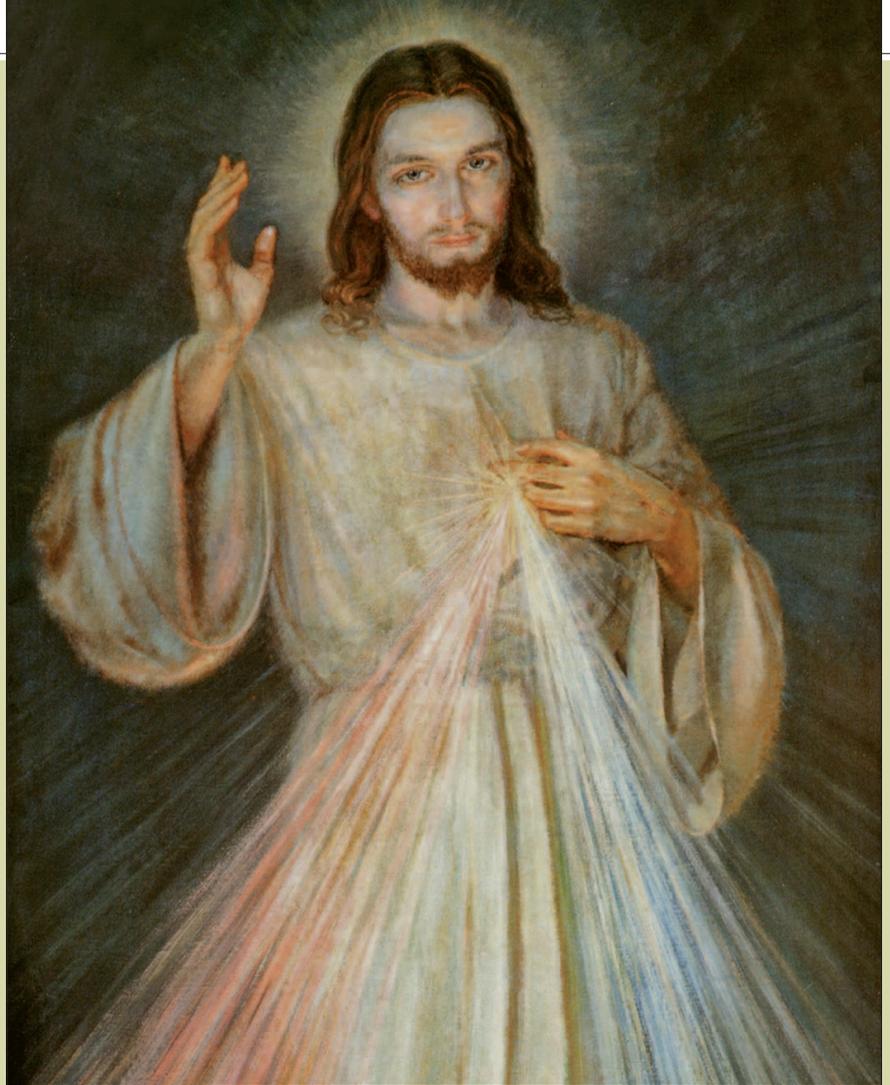
2. The Feast of The Divine Mercy. It ranks highest among all the elements of The Divine Mercy devotion revealed to St Faustina. Its institution was requested by the Lord Jesus for the first time in Plock, in 1931, while He was communicating His will regarding the painting of the Image: “I desire **that 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).

The choice of the first Sunday after Easter for the Feast of Mercy has a very deep theological significance, which points to the close relationship between the Paschal Mystery of the redemption and the mystery of the Divine Mercy. The integral relationship is further emphasized by the Novena of Chaplets to the Divine Mercy which begins on Good Friday as a preparation for the Feast.

This feast is not only a day in particular for worshipping God in His mystery of mercy, but also a time of grace for all people. The Lord Jesus said: "I desire that the Feast of Mercy be a refuge and shelter for all souls, and especially for poor sinners" (Diary, 699). **"Souls perish in spite of My bitter Passion. I am giving them the last hope of salvation, that is, recourse to My mercy. If they will not adore My mercy, they will perish for all eternity"** (cf. Diary, 965, 998).

The greatness of this feast is measured by the measure of extraordinary promises that the Lord attached to this feast. Jesus said **"Whoever approached the Fount of Life on this day will be granted complete remission of sins and punishment"** (Diary, 300), and also, **"On this 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. Let no soul fear to draw near to Me, even though its sins be as scarlet"** (Diary, 699).

To profit from those great gifts we must fulfil the conditions of the Divine Mercy devotion (trust in God's goodness and active love toward neighbor), be in the state of sanctifying grace – having gone to Holy Confession, and worthily receive Holy Communion. Jesus explained: "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, and on that day, priests are to tell everyone about My great and unfathomable mercy" (Diary, 570).

3. The Chaplet of The Divine Mercy. This Chaplet was dictated to St Faustina by the Lord Jesus Himself in Vilnius on September 13th and 14th September 1935, as a prayer of atonement and for the appeasement of God's wrath (see Diary, 474-476).

Those who recite this Chaplet offer to God the Father "the Body and Blood, Soul and Divinity," of Jesus Christ in atonement for their sins, the sins of their loved ones, and those of the entire world. By uniting themselves with the sacrifice of Jesus, they appeal to the great love that our

Heavenly Father has for His Son and, in Him, for all humanity.

By means of this prayer, the petitioners request "mercy on us and on the whole world," and by so doing, they perform a work of mercy. If the faithful add to this the foundation of trust and fulfil the conditions regarding every good prayer (humility, perseverance, matters in conformity with God's will), they can expect the fulfilment of Christ's promises which are particularly related to the hour of death: the grace of conversion and a peaceful death.

Not only will the people who say the Chaplet receive these graces, but also the dying at whose side others will recite this prayer. The Lord said: "When this chaplet is said by the bedside of a dying person, God's anger

is placated, unfathomable mercy envelops the soul” (Diary, 811). The general promise says: “It pleases Me to grant everything they ask of Me by saying the chaplet” (Diary, 1541) **“if what you ask for is compatible with My will”** (Diary, 1731). For, anything that is not compatible with God’s will is not good for people, especially for their eternal happiness.

On a different occasion, Jesus said: **“By saying the Chaplet, you are bringing humankind closer to Me”** (Diary, 929), and again: **“The souls that say this chaplet will be embraced by My mercy during their lifetime and especially at the hour of their death”** (Diary, 754).

4. The Hour of Mercy. In October, 1937, in Cracow, under circumstances that are not fully described by St Faustina, the Lord Jesus recommended that she honour the hour of His death: **“As often as you hear the clock strike the third hour, immerse yourself completely in My mercy, adoring and glorifying it; invoke its omnipotence for the whole world, and particularly for poor sinners; for at that moment mercy was opened wide for every soul”** (Diary, 1572).

The Lord Jesus also determined the prayers that are appropriate for this form of the Divine Mercy devotion: **“Try your best to make the Stations of the Cross in this hour, provided that your duties permit it; and if you are not able to make the Stations of the Cross, then at least step into the chapel for a moment and adore, in the Blessed Sacrament, My Heart, which is full of mercy; and should you be unable to step into the chapel, immerse yourself in prayer there where you happen to be, if only for a very brief instant”** (Diary, 1572).

Rev. Professor Rozycki enumerates three conditions for prayers offered in this hour to be granted:

1. They are to be addressed to Jesus.
2. They are to be said at three o’clock in the afternoon.
3. They are to appeal to the value and merits of Christ’s Passion.

The Lord Jesus promised: “In this hour you can obtain everything for yourself and for others for the asking; it was the hour of grace for the whole world – mercy triumphed over justice” (Diary, 1572)

5. Spreading the honour of the Divine Mercy. In discussing the essential elements of the Divine Mercy devotion, Rev Rozycki also mentions the spreading of the honour of the Divine Mercy as one of them since certain promises of Christ are related to this as well: **“Souls who spread the honour of My mercy I shield through their entire life as a tender mother her infant, and at the hour of death I will not be a Judge for them, but the Merciful Savior”** (Diary, 1075).

The essence of the Divine Mercy devotion is found in the Christian attitude of trust in God and of an active love toward neighbour. The Lord Jesus said: “I desire trust from My creatures” (Diary, 1059), and He expects them to exercise mercy through deeds, words, and prayers. And further: **“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”** (Diary, 742). Christ wants those who worship Him to perform at least one act of love of neighbour in the course of each day.

The spreading of the honour of the Divine Mercy does not require many words, but always the Christian

attitude of faith, of trust in God, and of becoming ever more merciful. In her lifetime St Faustina gave the example of just such apostolic work.

The Divine Mercy devotion aims at the renewal of religious life in the Church in the spirit of Christian trust and mercy. It is in this context that the idea of the “new congregation” of which we read in the Diary’s pages should be considered. This desire of Christ matured gradually in Sr Faustina’s own thinking, and underwent a certain evolution – from a strictly contemplative order all the way to a movement which is made up also of active congregations (male and female) and of lay people.

This great, supranational community of people is one family, which is being united, first of all, by God in the mystery of His mercy, and secondly, by people’s longing, both, to reflect that mercy in their own hearts and works, and for God’s glory to be reflected in all souls. It is a community of people who in different ways, depending upon their state in life and vocation (priestly, religious, lay), live by the Gospel ideal of trust and mercy, proclaim the incomprehensible mystery of God’s mercy by their life and words, and obtain Divine Mercy for the world with the entreaties.

St Faustina’s mission finds deep justification in Holy Scripture and documents of the Church; it superbly corresponds especially with the encyclical “Dives in misericordia” (Rich in mercy) of the Holy Father, John Paul II.

Taken from the “Diary” of St Faustina, pp.8-12.

Edition: Marian Press, Stockbridge, MA 01263, 2005

How to adore Eucharistic Jesus

The word “Trinity” comes from the Latin noun “trinitas” meaning “three are one”. Throughout the Bible, God is presented as Father, Son and Holy Spirit. He is not three gods, but three persons in the one and only God.

The Universe belongs to Him

Scripture presents the Father as the source of creation, the giver of life, and the God of the entire universe which belongs to Him. The Son is depicted as the image of the invisible God, the exact representation of his being and nature, and Jesus himself the Messiah. The Spirit is God in action: God reaching people, influencing them, regenerating them, infilling them and guiding them. All three are a tri-unity, inhabiting one another and working together to accomplish the Divine design in the universe.

Jesus, the Son of God, one of the three Divine persons of the Holy Trinity, became man, the Bread of Life. God is with us during the Holy Mass and He decided to be with us forever in the Eucharist in His living Body and Blood.

Greatest treasure

If we want to advance in the Divine Mercy devotion we will be drawn by the Lord to attend Adoration of the Blessed Sacrament.

This is the greatest treasure of our life, the Eucharist. The real presence of Jesus who is the Face of God. He is God made visible. He is the incarnation of mercy in the Host. Each time we attend Adoration He is saying from the altar from this sacred Host, “I love you, I love you, I love you and I will not stop loving you, I will love you forever.”

This is the reason we are asked by the Lord to come to Him if we are hungry, thirsty for love we should reach out to Him, because He is love. On occasion we may try to find love in the hearts of other people, but these people may let us down. And yet, if we find ourselves sad or disappointed, the real love is God and His love is guaranteed for sure because He died for us. He is ready to die for us once again.

We are longing for God and we should come to the Lord and ask him to fill our hearts with the spirit of mercy. “Give me the spirit of Mercy, You are the Messiah. Fill my heart with your Divine presence.” We know our souls cannot be satisfied by any of the treasures of life. There is something more that we are longing for and this is the presence of God who is love.

Talk to me

St Faustina often spent hours in front of the Blessed Sacrament; she loved praying and received many graces during Adoration of the Blessed Sacrament. The Lord said to her, “I know what is going on in your life, I am delighted it is very pleasing to me when you talk to me about all the details of your life.” This is what we should do when we attend Eucharistic Adoration. God knows what’s in our hearts. God knows what’s on our minds. He knows us very well and every aspect of our lives. We should open our hearts and talk to Jesus about our family, our worries, our plans, our disappointments, about everything. It is good to understand that a short time or an hour with Jesus is not a waste of time. We can fill these moments of Adoration by talking to the Lord about the simple daily things in life and the Lord will talk to us.

Advice for a good Adoration

A small piece of advice which may help for a good Eucharistic Adoration

is to divide the Holy Hour into four parts. The first 15 minutes can be in thanksgiving and praising God, expressing our gratitude to Jesus. The next quarter can be asking for pardon and saying you are sorry for your sins and the sins of your family, your country and the sins of the whole world. The third quarter is to listen to God by sitting in His presence and say, "Lord speak to me." Some thoughts or ideas could come to our mind or maybe a quotation from the Bible and during that time we can read

the Bible or the Diary of St Faustina. There could be times when we feel we cannot hear the Lord and He is not speaking to us. Sometimes it could be one hour or even the day has elapsed after Eucharistic Adoration and we will discover something which has been revealed to us during the Adoration but it could be sometime later that we realise this. Finally, we ask the Lord for what we need, so we place our requests in front of him.

Fr **Peter Prusakiewicz**
CSMA,
Marki, Poland



The very unique presence of Jesus

Receiving the Eucharist means adoring Him whom we receive. Only in this way do we become one with Him, and are given, as it were, a foretaste of the beauty of the heavenly liturgy. The act of adoration outside Mass prolongs and intensifies all that takes place during the liturgical celebration itself. In the Eucharist, the Son of God comes to meet us and desires to become one with us; Eucharistic adoration is simply the natural consequence of the Eucharistic celebration, which is itself the Church's supreme act of adoration.

Pope Benedict XVI

Prayer after receiving the Holy Communion

Lord Jesus Christ, concealed in the Most Blessed Sacrament, I beg you through the love which you have for your Most Holy Mother, to magnify my faith, hope and love. Give me the spirit of true repentance. Grant me everything which the Most Holy Virgin asks for me. Who lives and reigns with God the Father and the Holy Spirit for ever and ever. Amen

Bl. Fr **Bronislaw Markiewicz**

The Little Flower

St Therese of Lisieux's thoughts and words about... love of God

Love!... that is what I ask... I know but one thing now - to love Thee, O Jesus! Glorious deeds are not for me, I cannot preach the Gospel, shed my blood... what does it matter? My brothers toil instead of me, and I, the little child, I keep quite close to the royal throne, I love for those who fight.

Story of A Soul, Chapter XI

* * *

How shall I show my love is proved by deeds? Well - the little child will strew flowers... she will embalm the Divine Throne with their fragrance, will sing with silvery voice the canticle of love.

Yes, my Beloved, it is thus that my life's brief day shall be spent before Thee. No other means have I of proving my love than to strew flowers; that is, to let no little sacrifice escape me, not a look, not a word, to avail of the very least actions and do them for Love. I wish to suffer for Love's sake and for Love's sake even to rejoice; thus shall I strew flowers. Not one shall I find without shedding its petals for Thee... and then I will sing, I will always sing, even if I must gather my roses in the very midst of thorns - and the longer and sharper the thorns the sweeter shall be my song.

Story of A Soul, Chapter XI

* * *

The good God does not need years to accomplish His work of love



in a soul; one ray from His Heart can, in an instant, make His flower bloom for eternity...

VI letter to her sister Celine

* * *

Seeing the eternal recompense so disproportionate to the trifling sacrifices of this life, I longed to love Jesus, to love Him ardently, to give him a thousand proofs of tenderness while yet I could do so...

Story of A Soul, Chapter V

* * *

In times of aridity when I am incapable of praying, of practicing virtue, I seek little opportunities, mere trifles, to give pleasure to Jesus; for instance a smile, a pleasant word when inclined to be silent and to show weariness. If I find no opportunities, I at least tell Him again and again that I love Him; that is not difficult and it keeps alive the fire in my heart. Even though this fire of love might seem extinct I would still throw little straws upon the embers and I am certain it would rekindle.

XVI letter to her sister Celine

In our series devoted to symbolism we would like to make our readers familiar with some ancient symbols and awareness of their significance.

THE JERUSALEM CROSS is sometimes called **THE CRUSADER'S CROSS**. The name refers to the period of religious wars between 11th and 13th centuries in order to take back the Holy Land from Islamic rule. The larger cross in the middle symbolises Jesus Christ, the four smaller crosses in the corners relates to the four Gospels.



RAINBOW is a sign of God's special blessing and promise not to destroy world by flood any more: "This is the sign of the covenant I am making between me and you and every living creature with you, a covenant for all generations to come: I have set my rainbow in the clouds, and it will be the sign of the covenant between me and the earth. Whenever I bring clouds over the earth and the rainbow appears in the clouds, I will remember my covenant between me and you and all living creatures of every kind. Never again will the waters become a flood to destroy all

Christian symbols

life. Whenever the rainbow appears in the clouds, I will see it and remember the everlasting covenant between God and all living creatures of every kind on the earth.' So God said to Noah,



“This is the sign of the covenant I have established between me and all life on the earth.” (Genesis 9, 12:17).

Every time we see rainbow we can remind ourselves that God loves and cares about us and blesses us in a particular way.

THE ANCHOR was found on tombs of early Christians as well as in catacombs. It symbolises of hope for resurrection: “Because God wanted to make the unchanging nature of his purpose very clear to the heirs of what was promised, he confirmed it with an oath. God did this so that, by two unchangeable things in which it is impossible for God to lie, we who have fled to take hold of the hope set before us may be greatly encouraged. We have



this hope as an anchor for the soul, firm and secure” (Hebrews 6, 17:19).

THE KEYS are a symbol of papal authority and the Church’s power to act in the name of Jesus Christ to bind and loose: “I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven” (Matthew 16:19).



A SHIP is a symbol of Catholic Church tossed on the waters of disbelief, world values and persecution but eventually reaching heavenly harbour with a cargo of souls. St Peter, who initially was a fisherman, was the very first “captain” by the

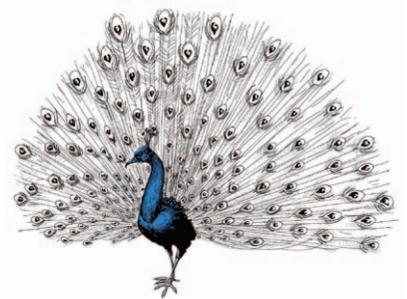


rudder. Through centuries popes took responsibility for the whole ship – the Church. The ship symbol probably originates from a story in Mark 4, 35-41: Jesus protects Peter’s boat and all Apostles from a storm on the Galilee Sea.

WHEAT AND GRAPES are symbols of the Eucharist. Bread is made of wheat and wine is made of grapes. Those symbols refer directly to the Body and Blood of Jesus Christ that we receive during each Holy Mass.



THE PEACOCK. Ancient Greeks wrongly assumed that the flesh of peafowl did not decay after death, and so it became a symbol of immortality. This symbolism was adopted by early Christianity, and many Christian paintings, mosaics and icons show the peacock which is often depicted next to the Tree of Life. The peacock is still used in the Easter season especially in



the east. The "eyes" in the peacock's tail feathers symbolise the all-seeing God and in some interpretations, the Church. A peacock drinking from a vase is used as a symbol of a Christian believer drinking from the waters of eternal life.

THE PELICAN. A traditional story of the pelican sometimes popularly regarded as historical but not authenticated.

It is said in the Middle Ages in Europe, the ever attentive pelican to her young to the point of providing her own blood, by wounding her own breast when no other food was available. Resulting in this ancient legend which preceded Christianity, the pelican became a symbol of the Passion of Christ on the cross, because He gave his blood for others and the Eucharist, because it represents Christ's blood and provides spiritual nourishment. Thus symbolising Jesus sacrificial love for the whole of mankind.



Biblical numbers

3

NUMBER THREE symbolises The Most Holy Trinity: God the Father, Jesus Christ the Son of God and Holy Spirit.

4

NUMBER FOUR refers to four Evangelists Matthew, Mark, Luke and John and their Gospels.

5

NUMBER FIVE emphasises the five wounds of Christ when nailed to the cross. It also refers to the five human senses.

7

Symbolic meaning of **NUMBER SEVEN** is extremely rich. Firstly, it symbolizes the perfection of God and the covenant between God and a man. Sunday, the seventh day of a week, is a holy day of God, in which He rested after the creation of the world (cf. Genesis 2:2). There are seven colours of the rainbow Noah saw as a sign between a new covenant between God and mankind (cf. Genesis 9, 12:13).

There are seven Sacraments: Baptism, Eucharist, Confirmation, Reconciliation, Anointing the Sick, Holy Orders, Marriage. Sacraments are visible signs of invisible graces God pours on the faithful who receive them.

There are also seven gifts of the Holy Spirit: wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord.

There are seven corporal and seven spiritual works of mercy. Corporal works of mercy are: to feed the hungry, to drink the thirsty, to clothe the naked, to shelter the homeless, to visit the sick, to visit the imprisoned

and to bury the dead. Spiritual works of mercy are: to instruct the ignorant, to counsel the doubtful, to admonish the sinners, to bear patiently those who wrong us, to forgive offenses, to console the afflicted, to pray for the living and the dead.

10

NUMBER TEN refers to the Ten Commandments.

12

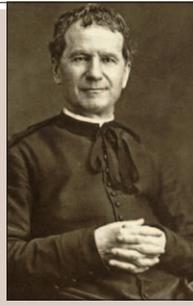
There were **TWELVE** tribes of Israel from which the whole nation originated. There were also twelve Apostles Jesus chose to start establish the Church. Christianity began and spread around the world thanks to twelve men who experienced God's love and shared the Good News with other people.

40

NUMBER FORTY symbolises testing, trial and purification as well as preparation for a mission. The Deluge lasted for forty days. The Israelites went through the desert for forty years until they reached the Promised Land. Moses spent so much time on the Sinai Mount talking to God: "Then Moses entered the cloud as he went on up the mountain. And he stayed on the mountain forty days and forty nights." (Exodus 24:18). Jesus Christ spent forty days in the wilderness to be tempted and preparing Himself for His public mission (cf. Matthew 4,1:11).

Editorial office, Marki, Poland

Meaningful purpose of life by St John Bosco



“The measure of His love was that He loved without measure.”

When God sees a good, kind and sensitive heart, you can be sure that He will draw this heart close to His Own, to follow and seek His Own Desires of loving others. Blessed Markiewicz had this kind of heart. From the very beginning of his priestly life he was particularly sensitive towards the religious, moral and material negligence of poor children and youth. So the Lord in all His love and kindness inspired him to go to Italy where he would meet a holy man who would teach and guide him in the ways of the youth, and whom he would later refer to as “his great master”. That man was St John Bosco.

Save souls

The extraordinary success of St John Bosco can be summed up by the words of his patron, St Francis de Sales, who once wrote, “The measure of His love was that He loved without measure.” St John Bosco had a very simple formula: “Souls! To save souls, work for the glory of God.” When Fr Markiewicz met St John Bosco, the saint welcomed him with open arms, kept him close to him and shared

with him some of his mystical experiences. In his boyhood, the then Don Bosco had a dream that disclosed his life’s work. In the dream he heard a voice say to him “Not with blows, but with charity and gentleness must you draw these friends to the path of virtue.” It was in this spirit that he started his first oratory for poor boys. He would say Mass for them, instruct them on the Gospel, recite the Rosary, chant vespers and prepared the boys for Confession. In his Rules he wrote, “frequent Confession, frequent Communion and frequent Mass” and for the rest he adopted the words of St Philip Neri “Do as you wish, I do not care, so long as you do not sin.”

Clear vision

Fr Markiewicz was greatly inspired by these experiences especially those that related to “Temperance and Work”. In 1887, he was introduced to the Salesian Rule: the mission of educating the poor and abandoned youth, and on becoming a Salesian, he took the additional vow of remaining faithful to the Rule. According to Fr Markiewicz, “this

youthful saint had a clear vision, a precise direction in life, focused on service to the youth and to care for them. He lived in great harmony of nature and grace, he would never take any step, utter any word, put a hand to any work, which did not have as its goal the salvation of youth.” Today, St John Bosco inspires a vast movement of people who in different ways work for the salvation of the young. In the spirit of the Salesians, there are many groups who carry on with his work and keep the Salesian Rule alive.

The Salesian Family

These groups have been admitted to the Salesian family. One of those groups is the Congregation of St Michael the Archangel. As we have seen in our own local Michaelite parishes, the youth have a strong presence, keen and hungry for the Word of God and to do charitable works. They sing at our Masses and lead in praise and worship. They travelled to Papua New Guinea and to Poland for WYD 2016. As in the Salesian spirit and with the example of these two holy men, we shall never build for the future if we are not motivated by the charity of the Holy Spirit, that charity by which love of our neighbour is the fruit of the love of God.

Feast Days:

St John Bosco 31st Jan

Bl Markiewicz 30th Jan

St John Bosco (1815-1888)

– Founder of the Salesians

Bl Markiewicz (1842-1912)

– Founder of the Michaelites

Caterina Raccosta

NSW Australia

Bronislaw Markiewicz, father of the abandoned



Giving the witness of faith bound up with good deeds.

Blessed Bronislaw Markiewicz is one of the most outstanding and eminent of God's votaries in Poland. Not only was he a man of great faith, but also he was very active in fulfilling his duty of love towards one's neighbour.

Thanks to him over 1500 orphaned children gained a roof over their heads, food and clothing, as well as a general and professional education, so that these 'foster' children could then begin independent lives and sometimes achieve high social standing. But first of all, he kindled in these young hearts a feeling of love and trust in the Good Lord.

Witness of faith

His spiritual heritage in both catechetical and social thought can be expressed in two formulae: 'Who is like God' and 'Temperance and Work'. Two Congregations of St Michael the Archangel and a number of lay people were charged with the task of continuing his work. These communities and their activities consolidated the work of their Founder in the Church, thus giving the witness of faith bound up with deeds.

Bronislaw Markiewicz was born on 13th July 1842 in a small town called Pruchnik, near Jaroslaw, Poland. His parents, Jan and Marianna Gryziecka (which was her maiden name), gave birth to eleven children - five sons and

six daughters. After graduation from grammar school Markiewicz was drawn by a special vocation and entered the Major Diocesan Seminary in Przemysl. He took Holy Orders on 15th December 1867. He was zealous as an assistant priest and later too, as a parish priest. Promoted by Bishop Lukasz Solecki, Fr Markiewicz was assigned the position of Professor of Pastoral Theology and Homiletics. His lectures were very clear and practical and showed concern with the problems of the salvation of souls. These were edited into a book called "On the Significance of Preaching".

Great impact

Feeling the vocation to become a religious, he went to Italy on 10th November 1885, where he entered the Congregation of St John Bosco. This saint had a great impact on him and they both developed a deep spiritual friendship. He entered the Salesian Novitiate after which he professed his final vows.

On leaving Italy, he returned to the Przemysl diocese on 28th March 1892, carrying with him the great ideal of a total dedication to the service of the neglected and poor youth in order to bring them up in the spirit of Christianity and return them to society as skilful and useful members. Soon he founded a large educational institution for orphans and abandoned children in Miejsce Piastowe. Inspired by God's will, he created for both men and women, the religious order the Congregation of St

Michael the Archangel, the so called Michaelites, whose main aim was adoring God, contributing to the good of the Church and the sanctification of community members by means of spreading the formula "Temperance and Work" regarded as an efficient way to solve the conflicts and anxieties of contemporary society. A typical form of his ministry is especially the care of young people.

His views and ideas upon spiritual guidance as well as on social and educational problems were presented in numerous formats including print and handwritten notes, but first of all in the monthly newsletter which was initiated and edited by him for 14 years. Fr Markiewicz died on 29th January 1912 and is generally acknowledged as a saint. On 19th June 2005 he was announced a Blessed.

Spiritual and pastoral zeal

Today, members of the Michaelite family (priests, religious brothers and sisters) are to be found in many countries continuing the work started by Fr Markiewicz. They are assisted by a vast number of lay co-workers and benefactors who have all been inspired by the Spiritual and pastoral zeal of Fr Markiewicz to work for the advancement of the Gospel in the lives of ordinary people all over the world.

Wladyslaw Kluz OCD

Servant of God Anna Kaworek



Co-founder of the Sisters of St Michael the Archangel. Anna was born on 17th June 1872 in Silesia in Poland. When she was still at school she heard in her heart the call to religious life.

The Congregation of the Sisters of Saint Michael the Archangels was established in Miejsce Piastowe near Krosno in 1897.

At the age of 22 Anna arrived at Miejsce Piastowe, where Blessed Fr Bronislaw Markiewicz was in the process of founding his Educational Institutes for orphans and neglected youth, under the Patronage of St Michael the Archangel. At that time there was growing social, economic, and political unrest which created a need for the new community to look after the abandoned and neglected youth. The working conditions were difficult but through sacrifices and hard work, patiently with love she undertook the most basic duties of servant and mother of the orphan children.

In 1897, together with five other sisters, she made her private religious profession in the presence of the Blessed Founder.

In the history of the Michaelite Sisters a prominent role was played by Servant of God, Sister Anna Kaworek (1872-1936) who after the death of Blessed Bronislaw Markiewicz took charge in organizing lives of the Sisters and their pupils. On 21st August 1928, the day of the official recognition of the Congregation, Sr

Anna was elected as the first Superior, the office she carried until her death. For 38 years she faithfully served her new community. Due to her dedication, commitment and heroic hope the Sisters built their religious house and welcomed recognition by the Holy See in 1928.

Sr Anna died on 30th December 1936 and was buried in the cemetery at Miejsce Piastowe. The process for her beatification is currently underway in Rome.

At the present time there are approximately 200 Sisters working in 29 locations throughout Poland, in the dioceses of: Czestochowa, Cracow, Przemysl, Radom, Rzeszow, Tarnow, Torun, Warsaw and Warsaw-Bemowo. The sisters are involved in apostolic ministry, educational and charitable efforts and domestic work, including running after school youth activities, daycares, centers, and a house for mothers with children.

The Congregation also has another eight religious houses abroad. The Sisters of the Congregation work in six European countries with some sisters working as missionaries in Cameroon.

We encourage you to pray to Sr Anna Kaworek for her intercession.

CSMA Office, Poland

Don't Stop a Beating Heart

Let me be clear,
right from the start
Please I beg you!
Don't stop this heart!

Doctor to save life,
it is your oath
Please don't be a hypocrite!
Administer to both!

Mother's decision goes
round in her head
Please don't be a Mum
To a baby's who's dead!

A ludicrous choice
from which you must depart
Please I beg you!
Don't stop this heart!

Apparent freedom from pregnancy
Will only be fleeting!
Inside your womb,
this heart is still beating!

A life for you both, you can restart
I'm begging you please,
down on my knees
Don't ever stop a beating heart!

Allison Black, Scotland



God conquers evil with infinity mercy. It is in the face of this merciful love that a desire for conversion and a yearning for new life must be reawakened in us.

St Pope John Paul II

To Jesus, Good Shepherd

Jesus, you are the Good Shepherd who gathers and cares for the scattered sheep. The shepherd leads and the sheep follow because they recognize the shepherd's voice. You have given your commandments, your counsels, your examples. Whoever heeds them is nourished with bread that does not perish; "My food is to do the will of the heavenly Father."

Have mercy on us when we try to nourish ourselves on falsehood or empty pleasures. Recall us to your way. Sustain us when we waver, strengthen us when we are weak. May everyone follow you, Shepherd and Guardian of our souls. You alone are the Way; you alone have words of eternal life. We will follow you wherever you go. Amen.

Adapted from
Blessed James Alberione

Drawing Near to You

Almighty and eternal God, I approach the sacrament of your only-begotten Son, our Lord Jesus Christ. I am sick and draw near to the Physician of life; unclean to the Fountain of mercy; blind to the Light of eternal brightness; poor and needy to the Lord of heaven and earth.

I ask you, in your abundant goodness, to heal my sickness, cleanse my sinfulness, enlighten my blindness, enrich my poverty, and clothe my nakedness. Make me ready to receive the Bread of angels, the King of kings and Lord of lords, with reverence and humility, contrition and love, purity and faith with the purpose and intention necessary for the good of my soul...Grant that I may be worthy to be incorporated into his Mystical Body and counted among his members.

By **Saint Thomas Aquinas**

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



■ St Michael the Archangel triumphing over the Dragon by Cristóbal Vela, c. 1630-1635

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 for friends and loved ones

Lord, I see clearly that any affection which I have ever had is scarcely as one drop in the vast ocean of all seas, when compared with the tenderness of thy divine heart toward those whom I love...Therefore I cannot even by one thought wish anything other than that which thy almighty wisdom has appointed for each of them....Lord, bless thy special friends and mine, according to the good pleasure of thy divine goodness.

By **St Gertrude the Great**
and **St Mechtilde**

Keeping Divine Mercy alive



Now that the Jubilee Holy Year of Mercy has concluded, it is a time to look back and give thanks and to allow the continuation of praising the Divine Mercy through this coming year until we can join with St Faustina to sing of the Mercy Lord through eternity.

In my parish of the Sacred Heart in Morriston, Swansea, Wales, UK, we celebrated the Year of Mercy with great enthusiasm and interest. Various initiatives have begun which we hope will continue in this and subsequent years. As a focus for the parish we initiated a special chapel in honour of the Divine Mercy. This chapel with a beautiful copy of the Miraculous Image of the Divine Mercy from Lagiewniki is centrally located and is surrounded by red and white curtains. Above the image we had a sign writer paint the words “Misericordias Domini in aeternum cantabo”. *Either side of the image there are images of St Faustina and St John Paul.* The chapel is used for Eucharistic Adoration, (all day on a First Friday), for individual prayer and in the chapel there are various items promoting the understanding of the message and forms of devotion to the Divine Mercy as revealed to St Faustina. The chapel is also used for additional confessions and for spiritual direction; there is also a votive candle stand and a petition book.

Throughout the year various liturgical events took place with various commemorations such as in February and on the anniversary of

the Image of the Divine Mercy when people were invited to bring their images to be blessed for the Holy Year. The birth and baptism of St Faustina in August were also observed. There were also celebrations for the anniversary of the giving of the Chaplet – 13/14th September as well as a novena for the feast day celebration of St Faustina on October 5th which included a Holy Hour and Holy Mass.

Public celebration

This year for the first time we had a public celebration of the novena to the Divine Mercy in preparation for Divine Mercy Sunday from Good Friday. Each day, as well as the Chaplet and the intentions of the various groups to bring to the Divine Mercy as requested by St Faustina, individuals were also able to present their own petitions.

The bishop of our diocese, Rt. Rev. Thomas Burns S.M., came to celebrate Divine Mercy Sunday with the parish and for devotees from the diocese. This celebration incorporated a Holy Hour, three priests hearing confessions, readings from the Diary of St Faustina about the

importance of the Sunday and also a well-stocked shop for diaries, images, prayer cards and various other items connected with the promotion and understanding of the message of the Divine Mercy.

In June, I led a five-day parish pilgrimage to Lagiewniki and thanks to the bishop of my diocese and the kindness of the sisters, we were able to arrange and collect a first class relic of St Faustina (‘ex ossibus’). Receiving this relic was a great honour for the parish and the relic is venerated in a special reliquary in the Mercy Chapel along-side a first class relic of the blood of St John Paul II. During the various special celebrations in the course of the Year, there is the litany and public veneration of the relic of St Faustina.

Fuller understanding of the message

Due to the high interest and the desire to help people come to a fuller understanding of the message of the Divine Mercy, we established on the third Friday of each month, an evening in honour of the Divine

Mercy. There is a Holy Hour followed by a special Mass in honour of the Divine Mercy, or of St Faustina when the liturgy allows for this. After the Mass we have a one hour study group to look at various parts of the Diary, living a life of Mercy, various Mercy themes and we conclude with praying for the various intentions which have been written in the petition book in the Mercy Chapel.

SOS of mercy

In the parish we have a large hospital (750 beds), a cancer hospice and the major 24 Hour Accident and Emergency unit; as a result I often give the last rites each week: a total of 99 times in 2016. Being mindful of the power of the Chaplet for the dying, we also started a small association of parishioners to pray the Chaplet each day for all those who will die at the hospital: this has now developed into an SOS mercy where names are sent to participants to pray for those who are in their last agony.

Within the church as well as the special chapel, we hung two swags 15m long from the central arch - one red, one white, these swags helped us to remember the blood and water flowing from the side of Christ and under those rays we find shelter and indeed it was under those rays that the daily Mass was celebrated and Holy Communion received.

Works of mercy

Our focus on Divine Mercy has also rightly incorporated the Works of Mercy as demanded by the Lord to St Faustina. In the parish our St Vincent DePaul Society (SVP), in

conjunction with our local fish and chip shop, are providing meal vouchers for the homeless and people who are in need who call to the presbytery. There is a collection of baby items - nappies/diapers, clothes, etc. for one of the pro-life groups to distribute to women who have chosen to keep their babies and not undergo an abortion.

As the Year of Mercy closes on the Feast of Christ the King, there is a danger that all of this good work will be forgotten and come to an abrupt stop. We have decided with the help of our parish Legion of Mary to "Keep Mercy Alive" and we have obtained a travelling Divine Mercy Image to go from home to home, family to family.

Pilgrimage around the parish

On the Solemnity of Christ the King and the official close of the Holy Year, the Image was blessed at the end of Mass and began its pilgrimage around the parish. Families have been invited to host the image and to consecrate and enthrone Christ in their homes as King of Mercy. This image will serve to be, as promised by the Lord to St Faustina, a source of

blessings, graces and peace. The Image is accompanied with a leather bound edition of the Diary of St Faustina and a special leaflet with an enthronement prayer and other prayers, including the Chaplet, and key passages and references about the importance of the Image and the demand of the Lord for Works of Mercy. During the course of the week, I, or my Polish assistant priest, visit the family and pray with them and lead the prayers and Chaplet. It is my hope and prayer that through this initiative more and more parishioners will not only grow in trust in the Lord, but also in understanding better the Message of Mercy and living this message by acts and works of Mercy.

The Holy Year of Mercy closed on the Feast of Christ the King. This Feast instituted by the Church under the Pontificate of Pius XII is a reminder of the Kingship of Christ and in remembrance of the inclusion in the creed of the statement "and his Kingdom will have no end". Throughout the Holy Year, the Sunday gospel has been taken from St Luke's gospel - the Gospel of Mercy. We have been continually presented with the Mercy of the Lord - the woman taken in adultery, the parable of the prodigal son, the parable of the Good Samaritan and



finally on the Feast of Christ the King the offer of paradise to the repentant thief, “today you will be with Me in Paradise.”

Christ the King of mercy

As the Year of Mercy came to a close it was good to remember two events from the Diary of St Faustina. The Gospel for Christ the King for the last day of the year presented us with the repentant thief speaking to the Lord upon the cross, hanging by his side. Let us recall that when we are mindful of our sins we too can call upon the Lord with the image of the Divine Mercy before us and know that “My gaze from this Image is like My gaze from the Cross,” [Diary, 326]. That same gaze of Mercy is offered to the repentant soul. Finally, we read in the diary on 27th October 1935, during the celebrations of the Feast of Christ the King, St Faustina saw Our Lord in the same way as He is represented in the Divine Mercy Image. It happened during Holy Mass while she was praying that He might be beloved by all the world and that His Divine Mercy would reach every soul (Diary, 500).

Let us pray for all those who have celebrated the Year of Mercy that together with St Faustina we may sing of the mercies of the Lord not just for a Holy Year or for this year of 2017 but throughout eternity.

Fr **Jason Jones**, Swansea, Wales
Email: corjesutreforys@yahoo.com



Our Lady and St Michael defenders of the unborn

Rejection can be hard but I am with Jesus now, carried to Him on angels wings.

I never did harm to a living soul. I am a person, a precious child and had so much to offer.

Please give a name and pray for me and I will do the same for you.

But know that even though we may not meet in this life, you are my mother and my father and I love you with all my heart.

From the moment of my conception, God assigned me my guardian angel and St Michael was at my side until I arrived in heaven.

God is not blind to our pain and sufferings. He loves you and me very much and I will pray every day for your healing and peace.

We pray to Our Blessed Mother and St Michael for the protection of the unborn and we pray for all doctors and midwives to have the hope and courage to go the extra mile in fighting in defence of the unborn child.

We pray that all expectant mothers and fathers be given the love and support of good hospitals, doctors and family.

We pray for mothers today who are considering abortion, that their conscience be awakened and they will decide to choose to life... and choose to have their baby.

Lord in your mercy – hear our prayer. Amen.

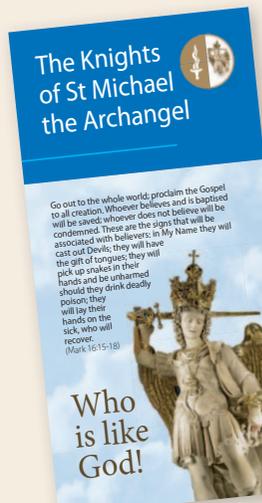
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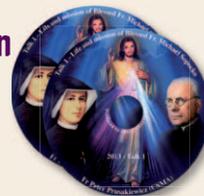
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Phone: +44 (0)183-8200-216
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www.craiglodge.org

21st October 2017
Divine Mercy Conference
St Mirin's Cathedral, Paisley.
Contact: Helen Boarder
Phone: +44 (0)778-6097-147
Email: helen.border@glasgow.ac.uk

10th – 12th November 2017
The Angels retreat
Craig Lodge, Dalmally
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IRELAND

25th July 2017
7:30 pm Holy Mass
**Talks: Our Lady of Fatima
and Divine Mercy**
Our Lady of Mount Carmel
Prayer Group
Finney, Clonbur, Galway.
Contact: Breda Laffey
Phone: +353-(0)86-337-8429

26th July 2017
12:30 pm Holy Mass
Adoration Chapel
Knock Shrine
Knock, Co. Mayo

27th July 2017
7:30 pm Holy Mass
**Talks: St Michael the Archangel
and Advanced Divine Mercy**
Church of Immaculate Conception
Convent Hill, Mitchelstown, Cork
Contact: Fr Michael Fitzgerald
Phone: +353(0) 258-4062

28th July 2017
8:00 pm Holy Mass
**Talks: Divine Mercy
and St Michael the Archangel**

St Patrick Chapel
6, Tullinavall Road
Cullyhanna Co. Armagh
Northern Ireland
BT35 0PZ
Contact: Fr Kevin Cullen
Phone: +44 (028)-3086-1235

30th July 2017
10:00 am Holy Mass
Church of St Michael,
Newtownhamilton,
Co. Armagh,
Northern Ireland
BT35 0PE
Contact: Fr Kevin Cullen
Phone: +44 (028)-3086-1235

31st July 2017
7:00 pm Holy Mass
Talk: St Michael the Archangel
St Mary's RC Church
1 Fanad Drive, Creggan,
Derry. BT48 9QE
Contact: Fr Joseph Gormley
Phone: +44 (0)28-7126-3152

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5th – 7th October 2017
Divine Mercy Mission
Church of the Sacred Heart
School Road
Morryston Swansea SA6 6HZ
Contact: Fr Jason Jones
Email: corjesutreforys@yahoo.com
Phone: +44 (1) 792-771-053

8th October 2017
9:00 am and 11:00 am Masses
Our Lady of Lourdes Church
136 Penygraig Road,
Townhill,
Swansea SA1 6LA
Contact: Fr Artur Strzepka
Phone +44 (0) 179-265-5336

13th – 15th October 2017
The Angels retreat
Franciscan Friary
Monastery Road,
Pantasaph Holywell,
Flintshire CH8 8PE
Contact: Anne Davies
Email: pantasaph@gmail.com

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Chaplet of St Michael

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

A. *Amen*

Say the following prayer on the medal:

O God, come to my assistance.

O Lord, make haste to help me.

Glory be to the Father, etc.

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

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

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

(1 Our Father, 3 Hail Marys)

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.

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



■ St Michael the Archangel
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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.