



The Angels

Messengers from a loving God



**Fatima 1917:
the dancing sun**

**Why do we need
indulgences?**

The Spirit moved me and 'bang'

**God's special
confessor - Padre Pio**

**The Michaelites
in Australia and Papua New Guinea**



The devotion to the angels leads us to God. By adoring God we please the angels and we please the angels when we pray.

The angels are pure spirits and created by God. Devotion to the angels leads us to God. Angels who are pure spirits fight for us constantly. For a person who is dying, even if he is far away from God, the angels are fighting for him or her right up until the end.

Our guardian angel does not want us to commit sin and can lead us to the confessional. It's a very personal relationship with our guardian angel. They need to familiarise and acquire knowledge about us as a person. If a mother or father has a child, for example, it takes a while to get to know them and it is the same with the angels: they know our weakest points and our strongest points.

When we are weak the fallen angels have an opportunity to tempt us.

We should be aware that we have a guardian angel and each of them is different and individual. My guardian angel would be different from yours. It is true to say they are as close to us as a twin brother or sister would be. It is a very close personal relationship. As their name suggests guardian angels are our real guardians, messengers from a

loving God, fostering our desires, wanting to lead us to heaven, to the Father's home.

The angels minister to us all the time, inspiring us to pray and protecting us, but we may not always be aware of this.

We ask Jesus and St Michael the Archangel to help us and give us strength to be holy and good in all that we do. May our guardian angel help us to have a good conscience and always do the right thing. Jesus Christ is ready once again to be crucified and to die for you and me. You can always turn to Him. He will give you a wonderful welcome because you are His beloved. Your place is in His heart. Only this can make you fully and endlessly happy.

I assure you of the constant daily prayers 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
Marki, Nr Warsaw, Poland

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The mystery of Fatima

What do Fatima apparitions and the message of Mercy have in common?

Each year in a way is unique. This current year – there are several important dates and anniversaries which are quite exceptional. 500 years since the Protestant Reformation. 300 years of Freemasonry which the Church instructs Catholics not to join. 100 years since the Bolshevik Revolution and in Europe “the most godless political system”, as it was called by Pope Pius IX.

And finally – the 100th anniversary of the Fatima apparitions. It is interesting to note that the Fatima apparitions have much in common with what we read in the Diary of a simple Polish nun, Sister Faustina.

Firstly, both the apparitions to the shepherd children in Fatima and those of Sister Faustina are so called “private apparitions”.

They neither add anything nor “improve” the Truth that Jesus Christ gave us through His preaching, Passion, Death and Resurrection. They are, however, signs of God’s concern for mankind, they are to help people, they remind us of the forgotten truths of the Gospel and they urge people to return to our faith, especially when it becomes weak.

The comparison of the apparitions in Fatima and St Faustina’s testimony

show several similarities. The point of the messages in both cases is the same: it is the calling of Divine Mercy for themselves and the salvation of the whole world. Man, turning away from God, leads the world to disaster and directs himself towards condemnation.

God likes the humble

The three shepherd children from Fatima and Sister Faustina were almost of the same age when they first saw the apparitions. St Faustina was only two years older than Lucia. They all came from poor, rural families. Faustina was not a child anymore when she received her messages. She was a nun, but belonged to a group of poor, physically hard working nuns. She worked in the kitchen, in the garden, she cleaned. It is really characteristic that God chooses for His messengers people who are inconspicuous, ‘unimportant’, having no significance in this world, people who are of simple faith. And through them God speaks to the world which is proud, believing in knowledge and advancement, trusting in economical and political power and, at the same time, full of fear and despair.

Call for a return to God

Both messages are calling for mankind to return to God, they show the way of finding help in Jesus’ and Mary’s



Hearts. “Tell aching mankind to snugle close to My merciful Heart, and I will fill it with peace” (Diary, 1074), says Jesus to Sister Faustina. Jesus’ and Mary’s hearts want to show mankind mercy through you, says the Angel of Peace to the children in Fatima.

This urgent appeal is directed to the people of the 20th century – the age of reason and at the same time the age of unlimited ferocity – two World Wars, fascism, communism, Auschwitz and the Gulag, billions of children killed in their mother’s womb. The only hope and rescue for the world without a heart is to find a new heart. Fatima and the Diary of St Faustina are calling us to the hearts of Jesus and Mary. Here people can not only find the best models to follow but also, the power for necessary revision and conversion.

I offer You the Body and Blood...

The convergence between the words of the prayer which the angel ►

► taught the children in Fatima and the Chaplet to Divine Mercy is striking.

In September 1916 the children had a vision of an angel holding a chalice with a host, from which dripped blood. The angel told the children to repeat the words of the prayer three times: “Most Holy Trinity, Father, Son and Holy Ghost, I adore You profoundly and offer You the most precious Body, Blood, Soul and Divinity of Jesus Christ, present in all the tabernacles of the earth, in reparation for the insults, sacrileges and indifference with which He is offended. And through the infinite merits of his Most Sacred Heart and of the Immaculate Heart of Mary, I beg you for the conversion of poor sinners”.

The first sentence sounds almost the same as the Chaplet to Divine Mercy: “Eternal Father, I offer you the Body and the Blood, Soul and Divinity of your dearly beloved Son, Our Lord, Jesus Christ in atonement for our sins and those of the world.”

Essence of the Eucharist

The contents of both prayers show the essence of the Eucharist, the perfect prayer. We, the poor, sinful people, cannot give God anything, as we ourselves have nothing. That is why we “offer” Him, who offered himself on the Cross. During each Eucharist we “merge” our hearts in Jesus’ Love. We “offer” His “body and blood and divinity” – this is the most perfect atonement for sins – ours and the whole world’s. The gesture of offertory of the Son to the Father means that I myself want to be like Jesus, obedient to the Father and His Will. In one of the Eucharistic prayers we say: Through this offering make us an eternal gift for yourself.

Our Lady’s heart

The most perfect pattern of such offertory is the Virgin Mary – Her heart says always “yes” to God.

St Faustina writes: “I will enclose myself in the chalice of Jesus so that I may comfort Him continually. I will do everything within my power to save souls, and I will do it through prayer and suffering” (Diary, 725).

The blessed Francis as a little boy used to say: “Jesus Christ is sad because of so many sins”. When he lay down terminally ill, somebody asked him if he suffered a lot. Francis answered: “I suffer to comfort our Lord”.

In both cases we see the same movement of a human heart – they agree to accept suffering in the name of love. To enclose in the chalice and sacrifice themselves.

The Carmelite nuns live near our seminary in Krakow. A couple of years ago a young, talented musician and composer joined that community of sisters and one of our seminarians asked: “Sister you are a young beautiful woman, why have you joined this convent?” Her reply was always the same: “I want to comfort Jesus who is increasingly forgotten in the world.”

Warning of hell

Another similarity. The children of Fatima had a vision of hell on 13th July, 1917. Sister Faustina also had a vision of hell during her retreat in Krakow in 1936 – her vision was of eternal torment. In her Diary she wrote: “Today I was led by an angel to the chasms of hell”. Then she recalls what the torment of hell would be like. Finally, she writes: “I am writing this at the command of God, so that no soul may find an excuse by saying there is no hell, or that nobody has

ever been there, and so no one can say what it is like.

I, Sister Faustina, by the order of God, has visited the abysses of hell so that I might tell souls about it and testify to its existence” (Diary, 741). Her personal reaction to this vision was the increase of her zeal: “When I came to, I could hardly recover from the fright. How terribly souls suffer there! Consequently, I pray even more fervently for the conversion of sinners. I incessantly plead for God’s mercy upon them.”

The children from Fatima saw hell just for a short while on July 13th, 1917: “The rays of light appeared to penetrate the earth, and we saw, as it were, a vast sea of fire. Plunged in this fire, we saw the demons and the souls of the damned. The latter were like transparent burning embers, all blackened or burnished bronze, having human forms. They were floating about in that conflagration, now raised into the air by the flames which issued from within themselves, together with great clouds of smoke. Now they fell back on every side like sparks in huge fires, without weight or equilibrium... That vision only lasted for a moment, thanks to our good Heavenly Mother, who at the first apparition had promised to take us to heaven. Without that, I think that we would have died of terror and fear.”

The reaction of the children was fear, which immediately changed into the desire to save souls from damnation. The children, similarly to Sister Faustina, wanted to accept sufferings, make mortifications, in a sense accept the punishment for sins of others – to free as many people as possible from hell.

Prayer for God’s Mercy

Our Lady of Fatima after the vision of hell taught the children a prayer,



which we say at the end of each decade of Rosary:

“O my Jesus, forgive us our sins, save us from the fires of hell, lead all souls to heaven, especially those who have the most need of your mercy”.

In fact this is the prayer for God’s Mercy. God wants all souls to go to heaven. He does not create hell, He wants to save all souls from hell. Our prayer for God’s Mercy incorporates us in His great desire.

Sister Faustina continuously writes in her Diary, that her greatest desire is to save dying souls, those, who are over the abyss, because they are not reconciled to God. She writes: “Although a person is at the point of death, the merciful God gives the soul an enlightened or interior vivid moment, so that if the soul is willing, it has the possibility of returning to God. And she adds: But sometimes, the obduracy of souls is so great that

consciously they choose hell; they [thus] make useless all the prayers that other souls offer to God for them and even the efforts of God Himself” (Diary, 1698).

Human freedom

Below, we see the drama of human freedom – which can consequently say “no” to God until the end of our life. Unbelievable!

One of our priests was ill in hospital in Krakow on the hematology ward. He told us a story: “Next to my bed lay an old man sick with leukemia for a couple of years. He was in the final stage of cancer. His wife, in fact they were not married but cohabitating, asked me to take his confession. She said: “Father, we have lived for 20 years without the sacraments. Please, make him confess we were cohabitating as he will die soon.” Then I started

to talk to the man. He interrupted me and said: “Why am I to say all those things? When I die, you will absolve me and it will be fine”. I couldn’t get over his attitude of cynicism and indifference. Finally he died when I was on leave and no priest managed to give him absolution.”

The hardness of a human heart is inconceivable.

In the Divine Mercy Novena, Jesus asked us to bring to Him lukewarm souls. Our Lord said: “Today bring to Me souls who have become lukewarm, and immerse them in the abyss of My mercy. These souls wound My Heart most painfully. My soul suffered the most dreadful loathing in the Garden of Olives because of lukewarm souls (...). For them, the last hope of salvation is to flee to My mercy” (Diary, 1228).

Conclusion

John Preiss, the president of Fatima Family Apostolate International said recently: “The message of Fatima, conveys to us a large piece of God’s divine plan for mercy for our times. The little shepherds of Fatima saw many ways to help save souls through God’s mercy”

Most of us are adult people. More days are behind us than before us. But let God see in us a child’s trusting heart. In front of us there is also many ways to help save souls through God’s mercy. Let us listen to the calling of the Angel of Fatima: “Pray, pray, pray more!”

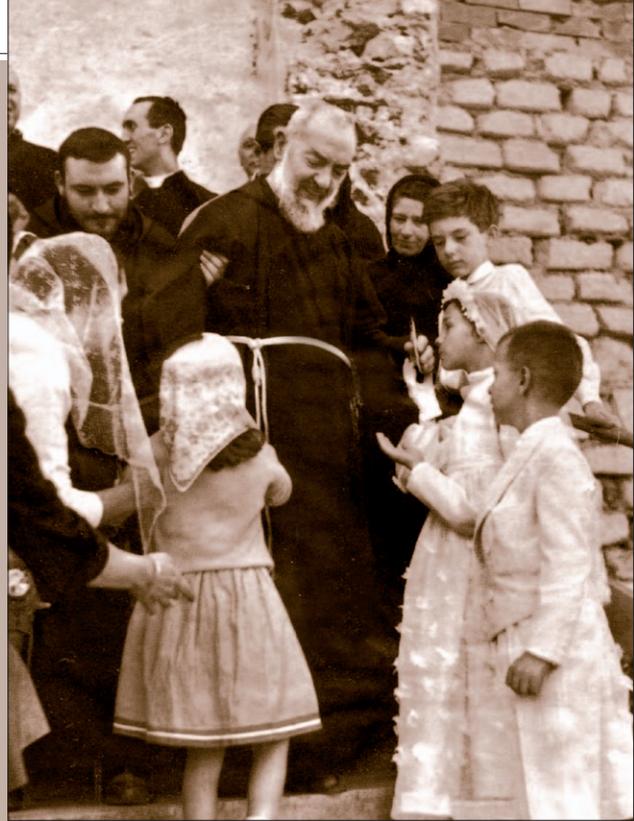
It is we whom Our Lady of Fatima asks today: “Are you willing to offer yourselves to God and bear all the sufferings He wills to send you, as an act of reparation for the conversion of sinners?”

What will be our answer?

Fr **Christopher Poswiata** CSMA
Belarus

God's special confessor

Padre Pio's name is known throughout the world as a holy Capuchin friar who received in his own body the marks of Christ's wounds. Much has been written about his love of prayer, his reverence for the Mass, his devotion to Our Lady, but today I would like to emphasise his ministry as a confessor.



The centre of Pio's life was the Mass because that was when he felt most closely united with Christ. He was very aware of the connection between Mass and the Sacrament of Penance. "It is in confession that the redeeming blood of Jesus pours out over the souls of sinners". In other words, the grace which Christ won for us on the Cross is available to us in the confessional.

Pio loved to hear confessions because of the peace and healing he could bring to troubled people. He regarded it as a privilege and a responsibility which he never took lightly. And he could be very impatient with anyone who approached confession with the wrong attitude. He had the gift of clairvoyance and such a keen awareness of sin that he could discern the true condition of souls. Those penitents who were careless, ill-prepared or insincere were sent away. He would tell them sharply to come back when they were ready to take the sacrament seriously.

To those who were anxious he would often give gentle reassurance and encouragement. Those whose lives needed reform would be admonished and helped to face up to the truth. He would even remind penitents of sins they had forgotten! He was a tough confessor but many people left his confessional with tears of joy and relief because with Pio's help they had experienced God's loving mercy.

His reputation quickly spread and crowds began to arrive in San Giovanni seeking Pio's help. They had to make an appointment for confession and it was not at all unusual for Padre Pio to spend 15 hours a day in the confessional. The pain he suffered from his wounds was often hard to bear, but he offered it as an extra penance on behalf of all sinners. It is estimated that in his lifetime he heard two million confessions. A person could make their confession in a language Padre Pio did not speak but he understood them and when he spoke the penitent understood him!

Pio once said that when he left this life he would go on working to save sinners. We all fall into sin, again and again. We know that many of us find confession difficult and need lots of encouragement. There is no one better qualified to help us than Padre Pio. During his 50 years hearing confessions he came to understand every spiritual problem, every human weakness. If you feel nervous about going to confession, or if you have not been for a long time, ask Padre Pio to guide you: it would make him very happy if you went as soon as possible.

Remember his motto, "Pray, hope and don't worry". May those words help us all to prepare for a good confession. I am sure that is how Padre Pio would like us to mark his feast day of 23rd September.

Saint Padre Pio, pray for us.

Fr Francis Maple

The Franciscan Friary, Pantasaph,
Holywell, Flintshire, Wales
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What is forgiveness, Lord?

Before you decide to reconcile with God in the Sacrament of Confession, you need to know the core of forgiving yourself and other people.

Forgiveness is not something you feel. It is something you do. Forgiveness is not an instant. It is a process. It is choosing to love anyway, in this instant...and the next... and the next...

Forgiveness is not a lack of tears. It is a lack of bitterness, self-pity, or malice.

Forgiveness is not love of the suffering someone has caused. It is love of the redemption that shines through it.

Forgiveness does not mean trusting someone not to hurt you again. It means trusting Me to protect and heal you.

Forgiveness is looking less at your wounds and more at another's.

Forgiveness is wanting someone else's healing even more than you want your own. Forgiveness is letting go of expectations of what another should do or be for you. It is hopeful expectation of what they can become through Me.

Forgiveness is seeing someone as they truly are - all lies exposed; all sin revealed. Forgiveness is seeing someone as they truly are - a child of God, made of light that waits to be revealed. Forgiveness does not mean concealing or ignoring an ugly exterior. It means searching beneath the exterior for the beauty within.

Forgiveness is not instant gratification. It is a willingness to wait. Forgiveness does not mean tolerating, permitting or consenting to sin. It does mean willingness to reach out again, in spite of the risk.

Forgiveness does not mean trusting that all will be well from now on. It means trusting that I can turn all things to good if you let Me.

Forgiveness does not mean a responsibility to fix another. It means giving their wounds to Me to heal.

Forgiveness is forgetting who someone was yesterday. It is acceptance of who they are today. It is hope for who they can become tomorrow.

Forgiveness is letting go of a need to change another. It is a willingness to be changed. Forgiveness involves forgiving yourself: the pain you feel is okay. Forgiveness does not mean denying you are hurt. It means acknowledging your hurt and giving it to Me.

Forgiveness is not forced. It is peaceful. Forgiveness is not of you. It flows from Me. Forgiveness does not mean that what happened is okay. But it is gratitude for the growth that occurred. Forgiveness is denying someone the power to deeply wound you. I am your strength, your Truth, your salvation. It is therefore safe to embrace everyone.

Forgiveness is giving up an expectation that someone will love you. It is embracing the knowledge that you are to love them.

Forgiveness is recognizing that another's sin does not define you. You are free to be the person God created. Forgiveness is recognizing that another's sin does not define them. They are free to become the person God intended for them to be.



■ The Return of the Prodigal Son
by Pompeo Girolamo Batoni, 1773

Forgiveness is recognizing darkness as an absence of light. Forgiveness fights back by shining a light. Forgiveness is a recognition that another is in their Father's arms. It is a belief in His loving care and healing power.

Forgiveness feels the Father's love for them. Forgiveness does not mean being a doormat for people to wipe their dirty feet upon. It does mean stooping to wash their feet, no matter how many times they dirty them again.

Forgiveness is not something I ask you to give to another. It is a gift I ask you to accept from Me.

Forgiveness is trust in Me. It is opening your heart to My love for you. It is feeling My love for another. It is faith in My ability to heal you. It is faith in My desire to heal them.

Trust in Me. It is enough.

J.S., USA

Ready to meet Jesus in confession?

Today, the Lord has been teaching me, once again, how I am to approach the Sacrament of Penance: “My daughter, just as you prepare in My presence, so also you make your confession before Me. The person of the priest is, for Me, only a screen. Never analyse what sort of a priest it is that I am making use of; open your soul in confession as you would to Me, and I will fill it with My light.” (Diary, 1725).

Today the Lord said to me, “Daughter, when you go to confession, to this fountain of My mercy, the blood and water which came forth from My heart always flows down upon your soul and ennoble it. Every time you go to confession, immerse yourself entirely in My mercy, with great trust, so that I may pour the bounty of My grace upon

your soul. When you approach the confessional, know this, that I Myself am waiting there for you. I am only hidden by the priest, but I Myself act in your soul. Here the misery of the soul meets the God of mercy. Tell souls that from this fount of mercy souls draw graces solely with the vessel of trust. If their trust is great, there is no limit to My generosity. The torrents of grace inundate humble souls. The proud remain always in poverty and misery, because My grace turns away from them to humble souls.” (Diary, 1602).

As regards Holy Confession, I shall choose what costs and humiliates me most. Sometimes a trifle costs more than something greater. I will call to mind the Passion of Jesus at each confession, to arouse my heart to contrition. Insofar as

possible, with the grace of God, I will always practice perfect contrition. I will devote more time to this contrition. Before I approach the confessional, I shall first enter the open and most merciful Heart of the Saviour. When I leave the confessional, I shall rouse in my soul great gratitude to the Holy Trinity for this wonderful and inconceivable miracle of mercy that is wrought in my soul. And the more miserable my soul is, the more I feel the ocean of God’s mercy engulfing me and giving me strength and great power (Diary, 225).

Today I heard these words: “Pray for souls that they be not afraid to approach the tribunal of My mercy. Do not grow weary of praying for sinners. You know what a burden their souls are to My Heart. Relieve My deathly sorrow; dispense My mercy” (Diary, 975).

Today the Lord said to me, “My daughter, My pleasure and delight, nothing will stop me from granting you graces. Your misery does not hinder my mercy. My daughter, write that the greater the misery of a soul, the greater its right to My mercy; [urge] all souls to trust in the unfathomable abyss of My mercy, because I want to save them all. On the cross, the fountain of My mercy was opened wide by the lance for all souls – no one have I excluded!” (Diary, 1182).



■ A confessional of Padre Pio, San Giovanni Rotondo, Italy

From the Diary of St Faustina

Angelic pilgrimage

5-12 May 2018

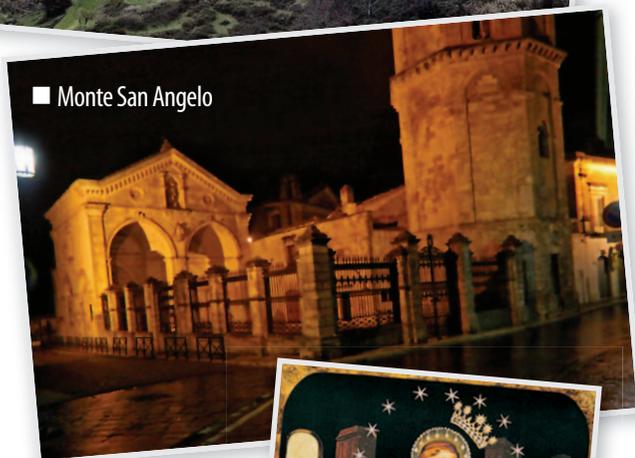
Anniversary pilgrimage of the first apparition of St Michael on 8th May 492

Spiritual Director
Fr Peter Prusakiewicz CSMA

Price £585 / €663 / \$756
plus flights to and from Rome
Single room supplement £140 / €164 / \$183

- **Rome:** The Angelus with Pope Francis
- **Shrine of St Michael the Archangel in Monte San Angelo:** 8th May 2018 our group will take part in the ceremony of the statue of St Michael.
- **Shrine of Padre Pio in San Giovanni Rotondo**
- **San Marco in Lamis and shrine of St Matthew**
- **Monastery of the famous Icons in Pulsano**
- **Monte Cassino:** about 80 miles south of Rome, is the home of the sacred relics and monastery of St Benedict (480-543), the patron saint of Europe and founder of western monasticism.
- **The Pontifical Shrine of Our Lady of the Rosary of Pompeii**

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■ The miraculous image of Our Lady of the Rosary of Pompeii



Litany to St Michael

Lord, have mercy on us.
(Christ have mercy on us.)
Lord, have mercy on us.
Christ, hear us.
(Christ graciously hear us.)

God, the Father of heaven,
(have mercy on us.)
God the Son, Redeemer of the world,
(have mercy on us.)
God the Holy Ghost,
(have mercy on us.)
Holy Trinity, one God,
(have mercy on us.)

Holy Mary, Queen of Angels, (pray
for us – repeat after each invocation)

St Michael, pray for us
St Michael, filled with
the wisdom of God,
St Michael, perfect adorer
of the Incarnate Word,
St Michael, crowned with honour
and glory,
St Michael, most powerful Prince
of the armies of the Lord,
St Michael, standard-bearer
of the Most Holy Trinity,
St Michael, victor over Satan,
St Michael, guardian of Paradise,
St Michael, guide and comforter
of the people of Israel,
St Michael, splendour and fortress
of the Church Militant,
St Michael, honour and joy
of the Church Triumphant,
St Michael, light of angels,
St Michael, bulwark
of orthodox believers,
St Michael, strength of those who
fight under the standard of the Cross,
St Michael, light and confidence
of souls at the hour of death,

St Michael, our most sure aid,
St Michael, our help in all adversities,
St Michael, Herald of the Everlasting
Sentence,
St Michael, Consoler of souls de-
tained in the flames of Purgatory,
Thou whom the Lord has charged
to receive souls after death,
St Michael, our Prince,
St Michael, our Advocate,
Lamb of God, who takes away
the sins of the world,
(spare us, O Lord.)
Lamb of God, who takes away
the sins of the world,
(graciously hear us O Lord.)
Lamb of God, who takes away the
sins of the world, (have mercy on us.)
Christ hear us.
(Christ, graciously hear us.)

Pray for us, O glorious St Michael,
Prince of the Church of Jesus Christ.
(That we may be made worthy of His
promises.)

Sanctify us, we beseech Thee, O
Lord, with Thy holy blessing, and
grant us, by the intercession of St.
Michael, that wisdom which teaches
us to lay up treasures in Heaven by
exchanging the goods of this world
for those of eternity, Thou Who
lives' and reigns, world without end.
Amen.

St Michael Novena

The feast of St Michael the
Archangel is on 29th September.

May we prepare for that event
with nine-day novena to the Prince
of Heavenly Hosts. Do not hesitate:
ask him for blessings for you and your
family.

First day

Most glorious Archangel, St
Michael, who full of faith, humility,
gratitude and love, far from adher-
ing to the suggestions of the rebellious
Lucifer or of being intimidated by the
sight of his numerous followers, rose
at once against him, and animating
the remainder of the heavenly court
to defend the cause of God, gained a
complete victory over him. Obtain for
me, I beg of you, the grace to discover
all the snares, and resist all the attacks
of these angels of darkness, so that
triumphing after your example over
them, I may merit to shine one day
on that seat of glory from which they
were precipitated never to rise again.

Saint Michael the Archangel, de-
fend us in battle, etc.

Litany to St Michael.

Second day

Most glorious archangel, St
Michael, who, appointed by God the
guardian of all the Hebrew people
as his instrument, consoled them in
their afflictions, enlightened them in
their doubts, provided for all their
wants, even so far as to divide the
seas, to rain down manna from the
clouds, and to draw water from the
rocks, I implore of you to enlighten,
console, defend, and assist my soul
in all its necessities, that overcom-
ing all the obstacles which are met
at every step in the perilous desert
of this world, I may arrive safely in
that kingdom of peace and delight, of
which the land promised to Abraham
was but a shadow.

Saint Michael the Archangel, de-
fend us in battle, etc.

Litany to St Michael.

Third day

Most glorious archangel, St
Michael, who, constituted the head



■ St Michael the Archangel by T. Smith, England

and defender of the Catholic Church, rendered her always triumphant over the blindness of the Gentiles by the preaching of the Apostles; the cruelty of tyrants, by the firmness of her martyrs; the malice of heretics, by the wisdom of her doctors; the evil customs of the world, by the purity of her virgins, the sanctity of her Pontificate and the penitence of her confessors; defend her continually from the assaults of her enemies, deliver her from the scandal of her unworthy sons, so that showing herself always peaceful and glorious, we shall continue to hold most firmly our belief in her dogmas, and persevere until death in the observance of her precepts.

Saint Michael the Archangel, defend us in battle, etc.

Litany to St Michael.

Fourth day

Most glorious archangel, St Michael, who stands beside our altars to bear to the throne of the Eternal Majesty our prayers and our sacrifices, assist me, I implore of you, in all the exercises of Christian piety, that I may perform them with constancy, recollection, and faith, so that they may merit to be presented by your hands to the Most High, and to be accepted by him as incense of grateful sweetness.

Saint Michael the Archangel, defend us in battle, etc.

Litany to St Michael.

Fifth day

Most glorious archangel, St Michael, at whose feet the most sublime dignity of this earth bows down in humiliation, look with an eye of mercy on my miserable soul overruled by so many

passions, stained by so many sins, and obtain for me grace to overcome the former and detest the latter, that having once risen to a new life I may never again fall into so unhappy a state.

Saint Michael the Archangel, defend us in battle, etc.

Litany to St Michael.

Sixth day

Most glorious archangel, St Michael, who, being the terror of the devils, is destined by the Divine goodness to defend us from their assaults in the last combat, console me, I implore of you, in that dreadful moment with your sweet presence, help me with your invincible power to overcome all my enemies, that saved through your means from sin and hell, I may praise your power and mercy for all eternity.

Saint Michael the Archangel, defend us in battle, etc.

Litany to St Michael.

Seventh day

Most glorious archangel, St Michael, who with more than paternal eagerness descends compassionately into the suffering Kingdom of Purgatory to free the souls of the elect, and transport them with you into eternal happiness, obtain for me that by leading a holy and fervent life I may merit to be exempt from those fearful pains; but if for unknown faults or not having made sufficient atonement in this life I shall be condemned to suffer there for some time, plead then my cause before our Lord, and inspire all my friends to offer suffrages for me, that as soon as possible I may fly to heaven to shine with that most holy light which was promised to Abraham and all his descendants.

Saint Michael the Archangel, defend us in battle, etc.

Litany to St Michael.

Eighth day

Most glorious archangel, St Michael, who art destined to sound the trumpet announcing the General Judgment, and to precede the Son of Man with His Cross in the great valley, obtain that the Lord may anticipate it for me by a judgment of goodness and mercy in this life, chastising me beforehand for my sins, that my body may rise with the just to a blessed and glorious immortality, and my spirit be consoled at the sight of the Lord Jesus, who shall form the joy and consolation of all the elect.

Saint Michael the Archangel, defend us in battle, etc.

Litany to St Michael.

Ninth day

Most glorious archangel, St Michael, who, constituted the governor of all mankind, are in a special manner the guardian of the Catholic Church and of her visible head, bring back into the bosom of this elect Spouse of Jesus Christ all the wandering sheep, non-believers, Jews, schismatics and sinners, that all, united in one common sheepfold, may together sing for all eternity the sovereign mercy. Preserve the Church in the way of sanctity, and defend from all enemies the infallible interpreter of her will, her vicar on earth, the Roman Pontiff, that always, obedient to the voice of that universal pastor, none may stray from the path of salvation, but all, increasing every day in justice, both subjects and superiors, peoples and leaders, may form on earth that society of peaceful and indissoluble concord which is the image, the prelude, and the pledge of that perfect and eternal society which all the blessed in heaven compose with Jesus Christ.

Saint Michael the Archangel, defend us in battle, etc.

Litany to St Michael.

St Faustina a wonderful “all round” saint

Having recently had a few days at Lagiewniki, Poland, I am writing this article in celebration of St Faustina for her feast day which falls on Oct 5th. During my recent visit, I was given the immense joy and privilege of receiving permission to enter into the room of St Faustina.

In the place where her bed used to be located there is a wall mounted plaque in Polish stating that on 5th October 1938 at 22:45p.m. St Faustina died. On the wall overlooking the approach to the main Convent of the Sisters of Mercy, the general pilgrim and visitor is able to see only the exterior window of the room. The room is located in the main enclosure of the convent and permission was given for me to enter inside. To approach the room I had to ascend the main convent staircase and as I went up the sister said, “These were the stairs that St Faustina used.” I was already beginning to feel excited and moved at the prospect of entering the actual room where she died.

The simple room, now a prayer oratory was surprisingly narrow. On entering there was a display case on

the left with a large collection of relics, under the shelf were many old bricks and wooden boards. Sister told me these were parts of the original coffin of St Faustina when she was buried on 7th October 1938 and the bricks were part of the support wall for the grave. The former window is now replaced with stained glass of the Holy Spirit. On one wall there is an oil painting of St Faustina and on the other wall the Divine Mercy image. In the centre was an altar with a relic of St Faustina for veneration and under the altar a large casket with further relics.

Moved to tears

I knelt down on the wooden floorboards and prayed and soaked up the tremendous atmosphere. I was very moved and yes even to



■ The Shrine of Divine Mercy, Krakow, Poland

tears. I had so wanted to visit this special room. The sisters have a habit of asking people to randomly open up the Diary for an inspired message and mine was about the vision of Our Lady giving the Christ Child to St Faustina at Midnight Mass.

We prayed the prayer for the intercession of St Faustina, I venerated the relics and after ten minutes I left filled with great peace and joy.

The previous day I had been able to undertake the 'Pilgrimage in the footsteps of St Faustina in Krakow' and one of the places I was able to visit was the hospital chapel where St Faustine had spent a total of eight months being treated for T.B. Many pages of the Diary were written in the chapel, also during her time there when there was no priest a Seraph gave her Holy Communion and on one occasion when she wanted to go to confession in that particular chapel, her confessor at that time Father Joseph Andrasz SJ appeared and as soon as the confession finished the priest changed into Our Lord. Each year on 17th September, there is a special 'St Faustina Day' to mark her departure from the hospital back to

Kracow having spent a total of eight months treatment there.

My days in Poland were truly blessed and helped me greatly to deepen my knowledge and understanding and devotion to St Faustina. I had just finished an excellent full biography "Faustina the Mystic and her message" by the Polish journalist Ewa Czaczkowska, a book which I highly recommend to readers. It is filled with historical information on St Faustina with detailed descriptions of places and events of her time.

Nicknamed 'The Dump'

I was particularly pleased to discover that St Faustina was affectionally nicknamed 'The Dump' because the sisters could dump all of their problems on to St Faustina. I too 'dumped' many problems in her intercessory hands and I know that through the intercession of the Apostle and Secretary of Divine Mercy in this Year of Mercy my prayer will be heard.

St Faustina reminds us in her Diary "My mission will not come to an end upon my death,...[for] I will draw aside for you the veils of heaven to convince you of God's goodness" (Diary, 281). Later Our Lord reminds us that I am making you the administrator of my mercy (Diary, 570)

Bring concerns to the Lord

These quotes and our own experiences and those of countless others in the efficacy of St Faustina should spur us on to bring many problems and concerns to the Lord relying on the intercession of St Faustina.

We can pray for the sick for St Faustina knows from her own experiences the burden of sickness. We can pray for those who are searching

for meaning in life for St Faustina herself initially procrastinated in her response to the Lord.

We can ask for an increase of faith in the real presence for St Faustina's full name in religion was St Faustina of the Most Blessed Sacrament.

We can ask St Faustina to help us to be merciful in word, deed and prayer. We can ask St Faustina to help us in moments of doubt and lack of faith to increase our trust in the Lord.

We can ask St Faustina to help us in our devotion to Our Lady whom she loved so much, we can also ask her to help us in devotion to the Holy Souls and for the dying whom she helped so often by praying the Chaplet.

St Faustina is a wonderful "all round" saint and advocate and example in so many areas of our lives both spiritually and practically.

St Faustina pray for us

Let us perhaps at the end of our daily chaplet simply say "St Faustina pray for us". Be assured of my prayers for you all, from my parish with its Mercy Chapel and First Class relic "ex ossibus" of St Faustina.

We are happy to remember you in our prayers and devotions and offer Mass for your intentions and if you are ever in Swansea, Wales, you will be welcome to join us at the Church of the Sacred Heart Morriston, SA6 6HZ. Each third Friday we have a Holy Hour at 6:30 p.m. and devotions including the Divine Mercy Chaplet, this concludes with Benediction of the Blessed Sacrament and then veneration of the relic. Mass follows and then at 20:00 p.m. a one hour study on the Diary and message of Divine Mercy.

Father **Jason Jones**,
Swansea, Wales

Prince of the Heavenly Hosts in Ireland



Fr Peter Prusakiewicz CSMA accepted the formal invitation from Fr Kevin Cullen to bring the first class relic of St Faustina from Krakow to St Patrick's Chapel, Cullyhanna, Co. Armagh along with the pilgrim statue of St Michael the Archangel. Other parishes soon extended the invitation north and south of the Irish border. The faithful made the consecration to St Michael and many came forward to become Knights of St Michael the Archangel.

Great reverence was shown by young and old alike. People were in the present moment, intently listening and absorbing every word with the new found knowledge of St Michael the Archangel.

Fr Peter also spoke about the importance of reciting the Angelic



Chaplet, the value of the Scapular of St Michael, the nine Choirs of Angels and gave an advanced talk on the spiritual life of St Faustina.

Through the grace of God we thank our Heavenly Father for the very fruitful mission in July. Fr Peter

will be returning to Ireland from 6th until 15th of September 2018. For further information of the venues please go on to our website: www.stmichaelthearchangel.info.

Noreen Bavister



Scapular of St Michael

While we are all informed about the apparitions of Our Lady of Fatima there is also an angelic presence in this story.

Preceding Our Lady's appearance, the Angel of Peace appeared to the children three times to prepare them spiritually and to help them to pray. It reminds us that angels are there to teach us to pray and to pray with them. One way of reminding us of this is the Scapular of St Michael the Archangel. When we wear it faithfully on a daily basis it helps to unite our minds, hearts and souls with God.

another face with the image of Our Lady Help of Christians. There is also a medal version of the scapular.

Assurance of St Michael

Wearing the scapular should remind us of our Christian duties and of the assurance of St Michael's intercession on our behalf. Acceptance of the scapular includes us in the

Michaelite family and grants access to all the spiritual goods of the Congregation. All Knights of St Michael the Archangel wear the scapular and those who choose not to be a Knight become members of the Confraternity of the Scapular.

The reception into the Confraternity is valid if the priest or deacon uses the rite prescribed by the Superior General of the CSMA as noted on our website www.stmichaelthearchangel.info

Fr Janusz Bieniek CSMA
Australia

Sign of entrustment

Emeritus Pope Benedict XVI wrote: "That acceptance of the outward sign of the scapular is to remind the wearer that they experience the effective assistance of a powerful defender, thereby discovering the majesty, goodness and love of God as well as the fact that there is no greater value, nor any greater good, above God Himself, the Creator and Lord of all that lives. Mi -ha- el. Who is like unto God."

The Scapular of St Michael the Archangel was first introduced in the 19th century in Rome and in recent years re-established and propagated by the Congregation of St Michael the Archangel (CSMA).

The scapular consists of two layers of woollen cloth in the shape of a shield. It has a face with the image of St Michael the Archangel and



Walking in the Spirit of Mercy

During the 40 days of Lent we try to make resolutions, which usually involves doing the deeds that Jesus asked us to do: reparation, prayer and fasting, performed secretly with the pure intention of love for God and for people, not for recognition.

To walk is to take a step forward, to make an effort. It is not enough to start our devotion to the Divine Mercy; we should walk forward by taking one step at a time, little by little, always moving forward. There is no end to our walk because it is a walk into the mystery of the Divine Mercy.

Walking is a spiritual journey: it is an interesting and a fascinating adventure when you really try to walk in the spirit of Mercy. It is something much more and you are not satisfied, you always desire and long to know more. The Holy Spirit is leading us and He wants us to live in the spirit of mercy.

The Year of Mercy finished in November 2016 but for us until the end of time it is another year, another decade of mercy until the moment we see Jesus face to face, Jesus the King of Mercy.

Lent is the preparation for Easter which takes 46 days. We have six Sundays which are not included in Lent; Sunday is the day of the resurrection and the descent of the Holy Spirit. Therefore 46 days minus six

Sundays gives us the 40 days of Lent. Lent is a special blessed time of grace and we can often think this is a difficult time because we should offer more, fast and do more almsgiving, penance and reparation. We should look at Lent from a different point of view: it helps us to remember how much God loves us. The centre of Lent is Holy Thursday and Good Friday: that is the Friday Jesus died for us.

Jesus took our place on the cross

Usually when we hear someone has died we do not say the date of his or her burial will be a good day, usually it is a very sad day. Why do we say Good Friday? It is because Jesus died that day on the cross. He wanted to die, He died because it was His decision, the decision of the Holy Trinity. The Father gave us His son and His son offered his life for mankind; He laid down His life and died for us. Jesus died instead of you and me. He died for our sins so we would be set free.



We are sinners and someone took our place on the cross and His name is Jesus. This is the reason it is Good Friday. He came on the earth to die on the cross on Good Friday.

When Our Blessed Mother presented the baby Jesus in the temple, the prophet Simeon had been visited by the Holy Spirit and told that he would not die until he had seen the Lord's Christ, he gave a prophecy about his suffering and death alluding to the crucifixion which was to happen 33 years later. Jesus instructed St Faustina to go deeper into the mystery of His mercy. He said 'meditate on my passion'. The passion of Jesus is for all of mankind and is the proof of God's love.

World is loved by God

He said, "If you do not believe my words, believe my wounds." Jesus allowed himself to suffer wounds and these wounds always speak to us about His love and mercy. That is why they are visible in the image. Another quotation in the Diary, "If my death has not convinced you of my love, what will?" God wanted to say to the world in the strongest way that the world is loved by Him: God so much loved the world that He gave us His only Son. So the death of Jesus is the strongest proof

of His love and mercy. There is nothing more that God can do by respecting our free will and this is proof of His love. This is the mystery of Lent.

When we recite the Divine Mercy chaplet we refer to what happened on Good Friday, we say, "For the sake of his sorrowful passion, have mercy on us and the whole world." Without His sorrowful passion there is no mercy for us and for the world. Thanks to Jesus' sorrowful passion that is why we say Good Friday. We feel uplifted and come to the cross, Jesus' blood purifies our souls and hearts and we are forgiven and kiss the cross.

When we recite the Stations of the Cross we are reminded of His suffering and His last day on earth. This is the greatest proof of God's love and mercy for us and that is why for us worshipers of the Divine Mercy it is an opportunity to go deeper into this mystery. To allow the Holy Spirit to lead us deeper into the mystery of Divine Mercy by trying to mediate more and more on the passion of Christ.

Lent was a special time of the year for St Faustina. She received graces, light and understanding. She wrote, "I have received most light during Adoration for half an hour for everyday throughout Lent. During that time I came to know myself and God more profoundly" (Diary 147).

Power of joined fasting and suffering

I imagine St Faustina went to Adoration all year round but that grace of more light and wisdom came when she was praying, fasting and did more mortifications. The Lord said to her, "You will join prayers, fasting and all suffering to my prayers, fasting, labours and suffering then they will have more

power before my Father." This quotation speaks to us about our power of fasting and suffering. They have the power provided they are joined with the suffering of Jesus. Because we can suffer and fast, but if it has no connection with the Lord it has no value, is not beneficial and is in vain. That is why everything is with Jesus, through Jesus. So when we suffer we can maybe curse and complain but when we bring our suffering to the Lord we look at him on the cross, we say, "Thy will be done as it is on earth as it is in heaven." Our suffering then has a special value.

It is interesting that St Faustina prayed and offered her fasting for the Holy Souls. She wrote, "This evening one of the deceased sisters from my convent came and asked me for one day of fasting." We can help the holy souls by having Masses, prayers and also by fasting.

When we hear the word fasting we can think about not eating meat or making extra sacrifices but there is far more we can fast from, for example, watching TV, gossiping, spending time on something unimportant, etc., etc., so by fasting we mean to make sacrifices or to offer something from ourselves, to be the sacrificial people for this reason.

The Lord was master

For St Faustina the Lord was the master (Diary 1626). The Lord said to me, "I am taking you into my school for the whole of Lent. I want to teach you how to suffer." I answered "With You, Lord, I am ready for everything." And I heard a voice, 'You are to drink from the cup from which I drink I give you that exclusive privilege.' It is not easy to hear these words *exclusive privilege*, it means to drink from the cup from which Jesus drank.

Suffering is a condition that we try to avoid which is the reason we go to the doctor or take painkillers; very normal and very human. Faith is the key element that unlocks the mysteries of suffering, because it is only through faith that God is known. Faith is a gift and through it God reveals Himself to an individual, and only through faith can a person come to know and understand the suffering of Jesus. It is not easy to suffer but we can be taught if we become a student in the school of Jesus.

During Lent Jesus wants to teach and touch the hearts and minds of men and women offering daily reflections and meditations that focus on the Lenten themes of repentance and redemption, suffering and sacrifice, humility and salvation, and help us grow daily into a deeper more satisfying union and prayer life with God. This is His plan for our life.

Pray for priests

Lent is a special time for the work of priests, St Faustina wrote, "We should assist them in rescuing souls." As a priest I know Lent is a very busy time for priests who preach during parish missions and we hear lots of confession. Fortunately, Polish people go to confession regularly, there are long queues, this can be tiring but this is our work in rescuing souls. St Faustina is suggesting to pray for priests especially those involved in the missions because it is like being a knight fighting under God's control and protection.

We thank the Lord for this time of Lent and we ask the Holy Spirit to fill our hearts with the spirit of sacrifice, the spirit of prayer and the spirit of mercy.

Fr Peter Prusakiewicz CSMA
Poland

October 1917: the dancing sun (part 2)

As 13th October 1917 drew nearer, the expectation of a public miracle at Fatima, as promised by the beautiful Lady, caused intense speculation throughout Portugal.

For those opposed to the Church this seemed like the ideal opportunity to finally be finished with religion in Portugal, once nothing miraculous happened at the Cova da Iria. One secular journalist, Avelino de Almeida, wrote a satirical article on the events at Fatima, which was published in the anti-religious newspaper *O Seculo*, with the result that even more people came to know about the apparitions.

Barefoot pilgrims

On the eve of 13th, people from all parts of the country came in their thousands to the Cova, by all types of transport, braving the ferocious storm that afflicted the countryside around Fatima. On the day itself, many pilgrims came barefoot, praying the Rosary as they went, crowding into the Cova, as the rain fell heavily. Once again, the three shepherds, Lucia, Francisco and Jacinta, were faced with crowds of people anxious to speak to them, and it was only with great difficulty that they were able to reach the holm oak tree where Our Lady had previously appeared on five occasions between May and September. Despite the continuing bad weather and muddy ground,

people knelt before the children to present their petitions. But as noon approached the crowd became calmer under a still threatening sky.

Lady of the Rosary

Then, moved by an interior impulse, Lucia told the crowd to close their umbrellas and pray the Rosary. Then she and her two cousins saw the customary flash of light which had preceded previous apparitions, as the Blessed Virgin appeared before them for the last of her scheduled six visitations. Again, Lucia asked what she wanted, to be told: "I want to tell you that a chapel is to be built here in my honour. I am the Lady of the Rosary. Continue always to pray the Rosary every day. The war is going to end, and the soldiers will soon return to their homes."

Lucia made some further requests, but was told that people must amend their lives and ask forgiveness for their sins if they wanted spiritual favours such as healings or conversions. Our Lady then grew very sad and said: "Do not offend the Lord our God anymore, because He is already so much offended." After this, she rose into the air, and growing more brilliant, opened her hands towards the Sun.

The children then saw her disappear, to be replaced by a series of apparitions of Jesus, Mary and St Joseph, which were only seen by them.

Lucia then cried out: "Look at the Sun!" and the huge crowd saw something quite amazing, a true miracle. As they turned to look at the sky, they could see the dark clouds parting and the Sun appearing, looking very like a dull grey disc but with its light diminished so that the people could look at it directly.

Writing in *O Seculo*, Avelino de Almeida, took a very different line compared to his earlier article on Fatima: "One could see the immense multitude turn towards the Sun, which appeared free from clouds and at its zenith. It looked like a plaque of dull silver and it was possible to look at it without the least discomfort. It might have been an eclipse which was taking place. But at that moment a great shout went up and one could hear the spectators nearest at hand shouting: 'A miracle! A miracle!' Before the astonished eyes of the crowd, whose aspect was Biblical as they stood bare-headed, eagerly searching the sky, the Sun trembled, made sudden incredible movements outside all cosmic laws - the Sun 'danced' according to the typical expression of the people".



Solar miracle

Dr José Almeida Garrett, a young lawyer, was another important witness. He later wrote to Dr Formigão, the priest who had previously interviewed the children, telling him what he had seen: “The Sun’s disc did not remain immobile. This was not the sparkling of a heavenly body for it spun round on itself in a mad whirl. Then, suddenly, one heard a clamour, a cry of anguish breaking from all the people. The Sun, whirling wildly, seemed to loosen itself from the firmament and advance threateningly upon the earth as if to crush us with its huge and fiery weight. The sensation during those moments was terrible. During the solar phenomenon, there were changes of colour in the atmosphere. I saw everything an amethyst colour. Objects around me, the sky and the atmosphere, were of the same colour. I turned away and shut my eyes, keeping my hands before them to intercept the light. With my

back still turned, I opened my eyes and saw that the landscape was the same purple colour as before. All the phenomena which I have described were observed by me in a calm and serene state of mind and without any emotional disturbance.”

Miracle seen from 12 miles away

It is not possible to claim that this was some sort of collective hallucination, since the solar miracle was seen by other people at a distance. While a young school child aged 9, Inácio Lourenço, who would later become a priest, saw the miracle at a village about 12 miles from Fatima: “I looked fixedly at the Sun, which seemed pale and did not hurt the eyes. Looking like a ball of snow revolving on itself, it suddenly seemed to come down in a zigzag, menacing the earth. Terrified, I ran and hid myself among

the people, who were weeping and expecting the end of the world at any moment. During those long moments of the solar prodigy objects around us turned all the colours of the rainbow. We saw ourselves blue, yellow, red, etc. All these strange phenomena increased the fear of the people. After about ten minutes the Sun, now dull and pallid, returned to its place. When the people realized that the danger was now over there was an explosion of joy and everyone joined in thanksgiving and praise of Our Lady.”

Descent of the Sun

Finally, it is very significant that following the descent of the Sun, and the heat they could feel at its approach, the people’s clothes, which had been soaking wet, quickly became dry, as did the ground.

The Miracle of the Sun presents a huge challenge to modern agnosticism and atheism - it was the greatest miracle in two thousand years of Church history, after the Resurrection, and we have to go back to Old Testament times to find anything similar, such as Elijah calling down fire from heaven on the sacrifices on Mount Carmel. And to make it more extraordinary still, it was predicted three months in advance by Our Lady, and this message given to the world through three young peasant children. The next article in this series will examine some of the objections that have been made against the miracle, and show that they cannot be sustained.

Donal Anthony Foley

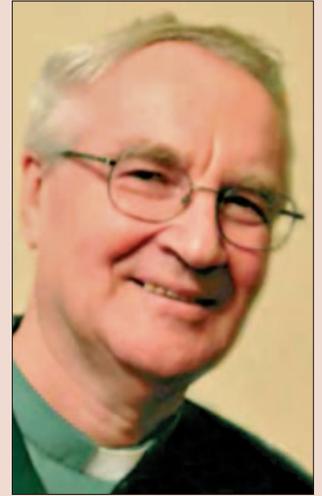
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Why do we need indulgences?



Professor Fr. Edward Staniek examines the spiritual significance of indulgences.

What is an indulgence?

“An indulgence” in the words of the Catechism of the Catholic Church (1471) “is a remission before God of the temporal punishment due to sins whose guilt has already been forgiven”.

What are the conditions of obtaining an indulgence?

The Church lists the following: freedom from attachment to any sin, the particular date assigned to a particular indulgence, confession, Holy Communion, prayer for the Holy Father’s intentions as well as particular conditions associated with the indulgence, such as visiting a cemetery or particular church.

What is the difference between the concept of guilt and punishment?

The healthy sense of guilt relates to the process of admission and taking responsibility for one’s sin and asking God for forgiveness. After we admit our sin to God, God, in His mercy, grants us forgiveness and our fault is remitted. Punishment falls into the remit of justice. To sin is to make inappropriate use of the gifts given us by God or the neglect

or abuse of such gifts. This fault is charged to the sinner’s account as an unpaid debt. An indulgence relates to this debt and is aimed at redressing the balance.

We normally view justice as a form of strict accounting. Are indulgences only concerned with such a measure of justice?

Sins are an infringement of justice. Justice affects other people in the temporal sphere. We must make amends for the harm done to others. Punishment is giving back that which has been stolen or making good any harm done. Indulgences affect just such sins as these. There is a spiritual dimension to the harm done to the person committing sin. This requires healing and indulgences serve to hasten the healing process.

What is the capital, within the ‘economy of salvation’, on which we can draw in order to pay back the debts run up by sinners?

This ‘capital’ has been built up from the merits of the saints and they desire that it be used to help pay such debts. The Church administers this capital. This is the basis of

indulgences. The saints belong to, and live for, the Church.

How is it that indulgences influence temporal rather than eternal punishment?

It is impossible to pay eternal debts, as a person is spiritually dead following mortal sin.

Where do we undergo temporal punishment for sin?

We do this on earth as well as in purgatory. Many of our sufferings are the consequences of sin. For example, the misfortunes of the alcoholic or heavy drinker are punishments for his/her sin, causing additional pain to those closest to them. The sinner is also liable for this pain caused to others. This is the case for all kinds of sin which is the cause of suffering.

Why does God not mete out immediate punishment when we commit sin?

This would only result in people living in fear, and it is fear which kills love. God often delays punishment in order to allow the opportunity for a person to repent and willingly do penance, that is to actually punish himself for his own sins or those of others.

What is purgatory?

It is the time and place for temporal punishment. When the person has died before being able to do penance on earth, justice must be accomplished. If justice is not done, a person will be unable to attain happiness.

Can we therefore compare purgatory to a penal institution such as a prison?

It has been compared to a penal institution (the American term 'penitentiary' seems particularly appropriate in this context), given that people there await entry to heaven, but God does not run a prison. The person themselves wishes to be in purgatory in order to do penance for his/her sins. Recognising the fact that heaven is a place only for the righteous, they do not have the courage to enter. It would be better to compare purgatory to a clinic in which a person undergoes treatment for injuries caused by sin. Medical treatment requires time to work, which is why the clock also ticks in purgatory.

Can you give us a different vision of purgatory, given that it is usually represented as a place of torture?

Mothers of premature babies would probably best understand a comparison to an incubator, in which their children must remain until they are capable of breathing independently. While it was not the child's fault that it was born prematurely, an adult is born to new life in an underdeveloped state for which he/she bears responsibility. Such a person requires an incubator in order to attain a stage of development at which he/she is capable of freely

breathing the air of God's love, an essential skill which they have not yet acquired (learning this particular skill being the main purpose of our earthly life). A person who perceives purgatory in this way and recognises how far he/she is from attaining this state may even long to reach it.

What causes people in purgatory the greatest suffering?

The longing for the true freedom which will come to them when they breathe the air of Divine love. This only becomes possible once we see God face to face.

which results in life-long paralysis. This is the case for every sin we commit. Then the person remains alive, but damaged. In the case of mortal sin, however, it results in spiritual death.

What is spiritual death?

A spiritual death is the absence of spiritual life and can occur to the righteous. Lost people without Christ are spiritually dead. Death is separation. A physical death is the separation of the soul from the body. Spiritual death, which is of greater significance, is the separation of the soul from God. In Genesis 2:17, God



■ Indulgence edicted by Pope John XXIII, Basilica di Santa Maria Maggiore, Italy

How should we understand punishment for sin?

Punishment is not a guilty verdict handed down by a judge, but the inevitable consequence of sin. It forms part of what constitutes sin in the same way as breaking the speed limit causes a road accident

tells Adam that in the day he eats of the forbidden fruit he will "surely die." Adam does fall, but his physical death does not occur immediately; God must have had another type of death in mind—spiritual death. This separation from God is exactly what we see in Genesis ▶

3:8. When Adam and Eve heard the voice of the Lord, they “hid themselves from the presence of the LORD God.” The fellowship had been broken. Paul describes it as “being alienated from the life of God” in Ephesians 4:18. (To be separated from life is the same as being dead.) The natural man, like Adam hiding in the garden, is isolated from God. When we are born again, the spiritual death is reversed. Before salvation, we are dead (spiritually), but Jesus gives us life. By truly repenting of mortal sin during Confession we will be healed and forgiven.

So, temporal punishments are the consequences suffered by the sinner while on earth?

Yes, in the very same way that a careless driver suffers the consequences of a road accident.

When did the Church first introduce the concept of indulgences?

In the early Church, martyrs could offer their lives for penitents. On the basis of a martyr’s stated wish, a penitent could be admitted to once again receive Holy Communion, a martyr having taken his/her penance on his/her self. This gives us a correct understanding of indulgences. While the word ‘indulgence’ was not yet used, penitents already experienced the pardon contained in an indulgence.

Why do indulgences assign a time period, such as days, weeks, months or years?

This is because penances for particular sins were traditionally assigned a time period, which could be minimised by indulgences.

Why is it that we can offer up an indulgence for the same person many times?

This is because we cannot be certain whether we have truly fulfilled the conditions of an indulgence. This is particularly true of our ‘attachment to sin’. A person who often takes the Lord’s name in vain, for instance, or who frequently swears or tells lies, does not fulfil this condition and cannot obtain a plenary indulgence for another person, although he/she can obtain a partial indulgence.

If the deceased person is already in heaven and does not need an indulgence, what happens to the indulgence offered on their behalf? Is it then wasted?

God then re-assigns the indulgence to another person. Offering an indulgence is never wasted.

So only people who are aware of its true value can obtain an indulgence?

If people were only aware of the true value of the gifts which the Church puts at their disposal, they would set much greater store by crossing the threshold of a church. Indulgences are a means of obtaining pardon and clemency for themselves and others. The holy souls in purgatory particularly desire such gifts. They are particularly valuable in bringing healing to troubled consciences.

Fr Edward Staniek was interviewed by Fr Peter Prusakiewicz CSMA and Karol Wojteczek.

Being best known as the parents of St Thérèse of Lisieux (the Little Flower), this couple are models of holiness in their own right and only the second married couple to be canonised.

Zelie Guerin was born on 23rd December 1831 at Gandelain, near Saint-Denis-sur-Sarthon and Louis Martin was born on 22nd August 1823 in Bordeaux, France. Both had hopes of entering the religious life but understood it was not God’s will. Louis became a watchmaker and Zelie Guerin became a successful lacemaker.

Short courtship

The couple met in Alencon and were married in 1858 after a short courtship of three months. For almost a year the couple lived a celibate life, however on the advice of a confessor changed their minds and eventually went on to have nine children. Four died in infancy, while the remaining five daughters entered the religious life, four of them in the Carmelite monastery.

For 19 years the family lived a comfortable lifestyle but lived modestly, reaching out to the poor and the needy, and led daily prayers in the household.

Zelie Martin died of breast cancer at the age of 45 in 1877. Shortly after, Louis and his daughters moved to Lisieux. Little by little his daughters left home; though lonely he said: “It is a great, great honour for me that the Good Lord desires to take all of my children. If I had anything better, I would not hesitate to offer it to him.”

I want to suffer for God

Shortly after the entry of Thérèse into the Carmel of Lisieux, on one

Holy parents

“God gave me a father and a mother who were more worthy of heaven than of earth.” – St Thérèse

of his visits, Louis tells his daughters that at the Church of Notre-Dame of Alençon he was reconsidering his life, saying “My God, I am too happy. It’s not possible to go to heaven like that. I want to suffer something for you. And”, said he, “I offered myself.” His daughters understood this to be as a “victim” even though he did not use this word. This confidence really touches Thérèse, who several years later offered herself as a victim to the Merciful Love of God (9th June 1895). The final years of Louis Martin are marked by several health problems. He suffered greatly, including a three-year stay at the Bon Sauveur in Caen from 1889, a psychiatric hospital. He was aware of the humiliation that his illness cerebral arteriosclerosis would bring (a hardening of the walls of the arteries in the brain). He had an overwhelming impact on those around him who had admiration and respect for Louis Martin. Returning to Lisieux in May 1892, by then paralysed and almost unable to speak, he died peacefully on Sunday 29th July 1894.

Replace thirst for power

Pope Francis called on people to replace their thirst for power with the joy of quiet and humble service, as he proclaimed four new saints, including the parents of St Thérèse of Lisieux. During his homily, the Pope said: “The holy spouses Louis Martin and Marie-Zélie Guérin practised

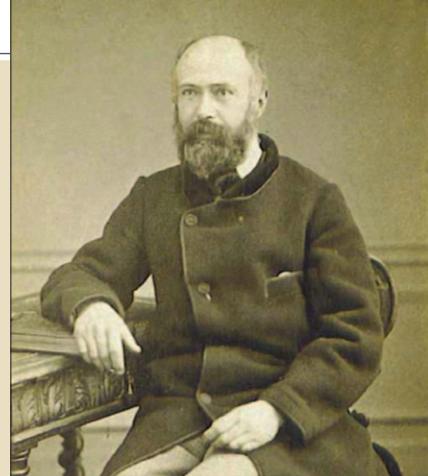
Christian service in the family, creating day by day an environment of faith and love which nurtured the vocations of their daughters, among whom was St Thérèse of the Child Jesus.”

The Catholic Church had recognised the miracle of Pietro Schiliro, an Italian child cured of lung trouble at their intercession. For Louis and Zélie to be canonised, the Church needed to find that God worked a second miracle at their intercession. On 7th January 2013, Carlos Osoro Sierra, Archbishop of Valencia, presided at the opening of the canonical process looking into the healing in 2008 of a child. Carmen, a baby girl, was born in Valencia four days before Louis and Zélie were beatified on 19th October 2008 by Pope Benedict XVI. Eight doctors testified that there was no scientific explanation for her cure.

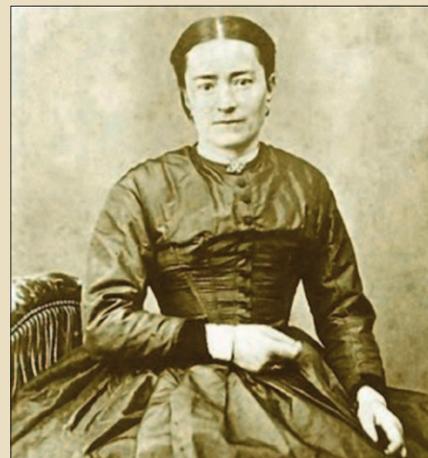
Louis and Zélie were declared “venerable” on 26th March 1994 by Pope John Paul II. They were beatified on 19th October 2008 by José Saraiva Cardinal Martins, the legate to Pope Benedict XVI in the Basilica of Saint Thérèse, Lisieux.

Extraordinary witness

On 3rd March 2015 Angelo Cardinal Amato announced informally that the couple would be declared saints during the Synod of Bishops stating this couple gave an “extraordinary witness of conjugal and familial spirituality”, that their



■ St Louis Martin (1823-1894)



■ St Marie-Azélie Guérin (1831-1877)

lives “positively impacted their historical context through witness to the Gospel for the renewal of the face of the earth.” The Congregation accepted and promulgated the miracle on 18th March 2015.

On 27th June 2015, at a consistory of cardinals in Rome, Pope Francis approved the decree for the canonization of Louis and Zélie Martin. The ceremony took place on World Mission Sunday in St Peter’s Square, during the Synod of Bishops. The two blessed were the first couple ever to be canonised at the same ceremony, held on 18th October 2015 at the Vatican. The event took place less than three weeks after 1st October, the feast of their daughter St Thérèse of the Child Jesus, a Doctor of the Church.

NPB CSMA editorial office

The Spirit moved me and ‘bang’!

An incredible story of building the Shrine of Divine Mercy in Papua New Guinea.

About 20 years ago, a woman from Manly, NSW, Australia, one Crescentia Anderson, had the spark of an idea to start an apostolate to the Divine Mercy. The inspiration came from a little leaflet on the devotion she picked up in St Monica’s Cathedral in Cairns, north of Queensland in Australia.

Today, the awesome Shrine of Divine Mercy in Papua New Guinea’s (PNG) Mt Hagen district, can be traced back to that initial response. Meeting Crescentia is an experience in itself and an inspirational one. “Brother Paul, God is great!” she says, before taking me back to that day in January 1994 when she invited three other women to start devotions in honour of the Divine Mercy at St Mary’s Cathedral, Port Moresby.

“The Spirit moved me and ‘bang’ that was it – I realised if I didn’t do it, who would? I handpicked three women. I didn’t really know them but I was somehow led to them. They all immediately said, “Yes.” It wasn’t until later that Crescentia realised how fortuitous her choice had been.

One day in 1998, a young man in the Divine Mercy prayer group said to Crescentia “Aunty, did you realise that

your four women represent the four regions of PNG (the Highlands, the New Guinea islands, the PNG mainland and the southern region)?” Crescentia exclaimed with joy, “Son, you’re right; this is truly the work of God.”

Crescentia then approached her parish priest about forming a Divine Mercy prayer group at St Mary’s Cathedral. “My parish priest was not very enthusiastic and wasn’t keen on another prayer group,” she said. He said he’d seen others who had tried to start similar prayer groups and had failed. I said to him, “Don’t compare me with other people, pray for me and if it is God’s will it will happen; if it is not, I will have done my best.” The prayer group started and we met every Sunday at 2pm. We would say prayers and sing hymns for an hour and then we would conclude with the Divine Mercy chaplet at 3pm.

It was the miraculous healing of Rose Ume at this first prayer meeting that would ultimately lead to the start of the Divine Mercy Shrine in the region of Mt Hagen, PNG. Rose lived in Rukus, a small village and outstation of the parish of Kuli in the Mt Hagen diocese that is now under the care of the Michaelite

Fathers. Rose suffered from a chronic back problem, and at one of these first Divine Mercy prayer meetings she was healed of her back pain.

Each week, Crescentia challenged those present to bring someone along with them next time. “Each Sunday numbers would increase, first to seven, then to nine, 12 and then to 17,” she said enthusiastically. “We lost count after that and by June 1995 we had two other Divine Mercy prayer groups formed in other parishes and soon these had up to a hundred attending.”

In December 1995, another significant event occurred when two members of the Congregation of Sisters of Our Lady of Mercy visited Australia to promote the Feast of Divine Mercy.



■ People who collected stones for building the Shrine of Divine Mercy



■ Rose Ume from Rukus parish, Papua New Guinea, miraculously healed

This was the same Congregation that St Maria Faustina Kowalska belonged to. St Faustina laid the foundations for what was later proclaimed by Pope John Paul II as Divine Mercy Sunday on April 30, 2000. The Pope made the proclamation in his homily at the canonisation of St Faustina. The sisters were scheduled to speak in some southern states of Australia and were later heading north as far as Cairns. For the ever-enthusiastic Crescentia, the chance to divert these spokeswomen for the Divine Mercy cause was too good to miss. “Through fundraising around Port Moresby we managed to find enough money to pay their fares to PNG,” she said. St Mary’s Cathedral Port Moresby was packed to overflowing to hear the sisters’ message as were other churches they visited.

Another significant link in the chain of events to start the Mt Hagen Chapel came in 2005 when Crescentia and two other members of the St Mary’s Cathedral group went to Krakow in Poland to attend the Second International Congress on the Divine Mercy message and devotion. The group lit a candle from one originally lit by Pope John Paul II in 2003. The candle was re-lit and placed in a lamp that was welcomed at a Mass in the Cathedral at Port Moresby PNG in 2006. The lamp was then taken by eight women on the invitation of the village of Rukus, home to Rose Ume. “It was there that we celebrated the Feast of the Divine Mercy and many wonderful things happened,” Crescentia said. “After we left, I heard people had been touched by the message of the Divine Mercy. They were particularly impressed by the healing of a young man with epilepsy and saw the power of Divine Mercy. Soon after, it was the people from the village of Rukus who initiated and decided to build a chapel in honour of the Divine

Mercy. I had no hand in this, only God had. However, funding was a challenge. Many business houses in Mt Hagen were approached but there was no response,” Crescentia said.

What started as a small chapel, over time became a great architectural marvel. With much effort from the local people who used only the local expertise and materials, the new church dedicated to the Divine Mercy has reached its completion. The story of the church in the bush was so incredible that even Apostolic Nuncio from the Holy See visited PNG.

The Shrine of Divine Mercy is people’s thanksgiving to God for the gift of evangelisation and as proof of their strong faith.

Based on stories by **Paul Dobbyn** and edited by Fr **Janusz Bieniek** CSMA and **Caterina Raccosta**

Visit from Apostolic Nuncio in Papua New Guinea

The Archdiocese of Mount Hagen in the Highlands region of Papua New Guinea was the scene of great celebration recently when the Apostolic Nuncio Most Rev. Archbishop Michael Banach visited Kuli. The parish is under the pastoral care of the Michaelite Fathers with Fr Bogdan Swierczewski as Parish Priest and the Vicar General of the Archdiocese.

Hundreds of parishioners eagerly awaited the arrival of the nuncio, who

was joined by the Superior General of the Michaelite Fathers and our provincial superiors from around the world who were making a canonical visitation of the region. Many parishioners – from Kuli Parish and beyond – worked hard to prepare for the special celebration. In the weeks before the nuncio’s visit, the only road that links the parish to the main highway was evened out and beautiful floral arrangements were placed on both sides of the road.

The celebration began early on Sunday morning 16 February, with Kuli parishioners arriving in traditional dress. Traditional dancing groups welcomed visitors from surrounding parishes who were excited to share in the joy and celebration of the nuncio’s visit. By the time the Mass started, the area was packed with people from all parts of the Western Highlands and Jiwaka provinces. Also present at the Mass was Archbishop of Mt Hagen, Douglas Young and Bishop of Wabag Diocese, Arnold Orowae as well as government representatives and members of other religious congregations.

There were several memorable moments in the Mass: the beautiful homily delivered by the nuncio explained the roles of the nuncio and the bishop that have their beginnings in the work of the Apostles; and the concluding remarks of Archbishop Young. The Archbishop thanked the nuncio and the Michaelites for their presence in the diocese and extended an invitation to the nuncio to visit Mt Hagen at any time. The nuncio reciprocated by remarking that he already considers Mt Hagen his “second home”. The Superior General said he was committed to doing everything possible to maintain the presence of the Michaelite missionaries in the region.

Br **Thomas Lasen** CSMA

Michaelites in the Pacific Region

St Michael the Archangel sends his priests to Australia and Papua New Guinea.

In 1970, the first Michaelite missionary arrived in Papua New Guinea followed by two others in 1976 and began work in the highlands in the Diocese of Mt Hagen. With the arrival of more Michaelites, they undertook the work in the neighbouring Diocese of Wabag in 1987. In 1996 the religious house was established in Mount Hagen as its headquarters for the Michaelite missionaries. It is also a place of formation for candidates, novices and the education of seminarians. In 2011 the first Michaelite Papua New Guinean was ordained to the priesthood. Presently there are three parishes under the Michaelite pastoral care: Kuli – Fr Bogdan Swierczewski, Holy Family, Kindeng – Fr Jozef Pekala and the Divine Mercy Shrine, Rukus.

Michaelites in Australia

The first steps to establishing the Congregation in Australia were taken in 1996 by Fr Jan Bieniek, who during his time of studies investigated the possibility and need for

the Michaelite presence in Sydney. After a series of meetings between the Superiors and the Cardinal, at the end of 2000 an agreement between the Diocese of Sydney and the Congregation was exchanged that established the parish of Holy Spirit, North Ryde as the mother house for Michaelites in Australia.

A formation programme started with two novices arriving from Papua New Guinea and two seminarians from Poland. Eventually Australian candidates joined the Congregation.

Over the decade four priests have been ordained to the Order. From 2002, the Michaelites commenced work in the Broken Bay Diocese taking on the parish of Wyoming for seven years and then Chatswood for one year.

As for today, they care for the following parishes: Holy Spirit, North Ryde – Fr Stan Kluk; St Michael's Hurstville – Fr Janusz Bieniek, Star of the Sea, Terrigal – Fr Jacek Kokosa and Fr George Gorzkowski; St Anthony's of Padua, Clovelly - Fr Pawel Kopczynski,



Our Lady of Victories, Horsley Park – Fr Dominik Karnas and Fr Mark Okarma. Michaelites have their presence in the field directly connected to their charism that is education, through the ministry of Fr Anthony Casamento who is Director of Christian Identity at the Catholic University of Australia as mentioned in the last issue of The Angels magazine.

Fr Pawel Kopczynski is also Chaplain at the Prince of Wales Hospital in Sydney, he is helping to fulfil the need within the diocese, taking care of the sick and dying

Vocations and Formation

The best way to learn about the Michaelites is to ask a Michaelite! All the priests working in our province

are happy to share the story of our mission, history and charism. Any young man interested in knowing more about becoming a Michaelite can also contact the Vocations Director or Provincial Superior of the Congregation in our region.

Postulancy

The journey in discerning God's call to a life in the Congregation is an important one. After a period of enquiry, a man formally enters 'accompaniment'. The interested person meets regularly with a Michaelite priest and shares with that person their faith journey. The accompaniment period is a supportive and positive experience. It is concluded with a few weeks of a postulancy programme, in one of our Michaelite parishes.

Novitiate

If the person wishes to pursue seriously the idea of becoming a Michaelite, he seeks permission to enter into the Novitiate. The one year Novitiate at our North Ryde religious house is a period of time given over to deep and personal reflection and spirituality. There is much instruction on prayer and on the Michaelite way of life, under the guidance of the Novice Master. At all times the novice is encouraged to consider his growth as a person in self-acceptance, in contributing to community life, in his personal relationship with God and the Church, in relating to others with an ease and readiness, which is vital to his own happiness and effectiveness as an apostle in the years to come. His personal and spiritual growth is tested and promoted.

Religious Profession

At the conclusion of the Novitiate and following permission of the Superior General and his council, the novice becomes a Michaelite by professing the three temporary vows of poverty, chastity and obedience, for a period of one year, in accordance with the Constitutions of the Congregation and Canon (Church) Law.

Seminary Studies

Men who wish to pursue a course leading to priestly ordination, while continuing their formation programme in the Congregation, undertake their theological studies in the Archdiocesan Seminary at Homebush. Those wishing to be brothers are placed in a local community to continue their formation and/or study in their area of interest.

Final Profession

After a minimum period of three years, the temporarily professed Michaelite, after seeking permission from the Superior General makes a final profession, giving of himself in the Congregation to the service of the Church.

Ordination

Candidates for the priesthood are called to ordination on completion of their studies and a year of pastoral experience. The candidate is firstly ordained as a deacon, and then after a period of time, and in accordance with Canon Law, is ordained to the priesthood.

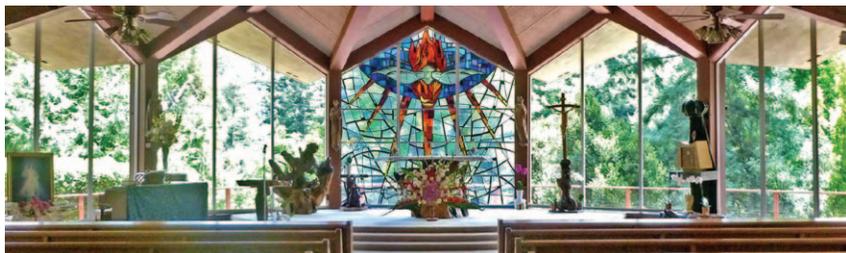
Fr **Janusz Bieniek** CSMA

St Michael, the Archangel!

Glorious Prince,
chief and champion
of the heavenly hosts;
guardian of the souls of men;
conqueror of the rebel angels!
How beautiful art thou,
in thy heaven-made armour.
We love thee,
dear Prince of Heaven!
We, thy happy clients,
yearn to enjoy
thy special protection.

Obtain for us from God
a share of thy sturdy courage;
pray that we may
have a strong and
tender love for our Redeemer and,
in every danger or temptation,
be invincible against
the enemy of our souls.
O standard-bearer
of our salvation!

Be with us in our last moments
and when our souls quit
this earthly exile,
carry them safely
to the judgment seat of Christ,
and may Our Lord
and Master bid thee
bear us speedily
to the kingdom of eternal bliss.
Teach us ever to repeat
the sublime cry:
"Who is like unto God?"
Amen.



Walking in the Spirit of Mercy and the Holy Angels

USA Mission 2018

One of the American states Fr Peter Prusakiewicz, CSMA will be visiting during his 2018 mission next year is the beautiful, picturesque and affordable St Clare's retreat center nestled in the majestic Santa Cruz mountains, California. Situated in 50 acres of redwood forest, it was in 1950 that the founding Franciscan Missionary Sisters of Our Lady of Sorrows had the joy of discovering this magnificent property, so ideal for retreats and meditation and lifting one's heart to God.

With every retreatant room adorned with an image of the Divine Mercy, it is most fitting that this premier retreat house will be the setting for a retreat weekend to be given by Fr. Peter Prusakiewicz, CSMA **scheduled for 1st to 3rd June 2018.**

St Clare's offers the necessary solitude and silence to be "alone with God", away from the noise and busyness of the world.

Here is a place for genuine spiritual refreshment where one falls in love with God anew! Retreatants have the spiritual joy of immersing themselves in Holy

Mass, Confession, Eucharistic Adoration, listening to Fr Peter's profound talks on the Divine Mercy designed to enrich one's spiritual life, taking nature walks and stopping to pray at Our Lady's 'cathedral of redwoods' in Madonna Grove, praying at the Stations of the Cross along the way and much more.

As St. Clare's welcomes Fr. Peter in June 2018, may this be the first of many such northern Californian retreats as Father teaches an Advanced Divine Mercy Retreat exploring the poignant theme: **"Walking in the Spirit of Mercy and the Holy Angels"** - delving deeper and deeper into the awesome mystery of Divine Mercy as we learn to "live" mercy and always "moving forward step-by-step"!

To book a place for the weekend retreat call the Sisters on +001- 831-423-8093 or visit www.stclaresretreatcenter.com

Fr. Peter Prusakiewicz, CSMA will covering many other U.S. states at the end of May and early June 2018.

For further details please visit the website www.stmichaelthearchangel.info and www.stmichaelthearchangel.us

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Archangels are generally taken to mean 'chief or leading angel' (Isaiah 51: 17; 1 Thes 4: 16), they are the most frequently mentioned throughout the Bible.

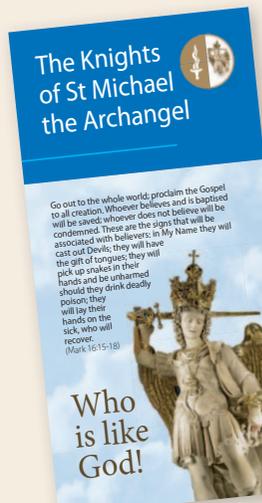
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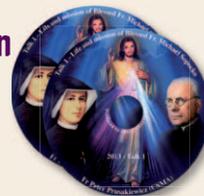


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SCOTLAND

21st October 2017
9.00 am – 5.00 pm
Divine Mercy Conference
St Augustine's Church,
12, Dundyvan Road,
Langloan, Coatbridge ML5 1DQ

10th – 12th November 2017
The Angels retreat
Craig Lodge, Dalmally
Argyll. PA33 1AR
Phone: +44 (0)183-8200-216
Email: mail@craiglodge.org
www.craiglodge.org

ENGLAND

3rd – 5th November 2017
Talks: Advanced Divine Mercy and
St Michael the Archangel
Sandymount House of Prayer
16 Burbo Bank Road
Liverpool Merseyside, L23 6TH
Contact: Stuart
Email: sandymount@mountford.org.uk
Phone: +44 (0)756-488-2006

5th November 2017
Holy Mass 6:00 pm
Talk: Divine Mercy & St Michael
St Austin & English Martyrs Church
Wentworth Terrace, Wakefield
West Yorkshire WF1 3QN
Contact: Mgr David Cannon Smith
Phone: +44 1924-372-080

WALES

5th – 7th October 2017
Divine Mercy Mission
Church of the Sacred Heart
School Road
Morrison Swansea SA6 6HZ
Contact: Fr Jason Jones
Email: corjesutreforys@yahoo.com
Phone: +44 (0) 1792-771-053

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

2018

USA

26th - 27th May 2018
The Holy Cross Parish
2300 Main Street, Batavia, Illinois
60510-7625 USA
Contact: Fr James Parker
Email: frparker@holycross-batavia.org
Phone: +1-639-879-4750

1st – 3rd June 2018
Walking in the Spirit of Mercy
and the Holy Angels
St Clare Retreat Center
2381 Laurel Glen Rd,
Soquel, California
Phone: +001- 831-423-8093
www.stclaresretreatcenter.com



■ St Michael the Archangel

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Chaplet of St Michael

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

A. *Amen*

Say the following prayer on the medal:

O God, come to my assistance.

O Lord, make haste to help me.

Glory be to the Father, etc.

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

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

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

(1 Our Father, 3 Hail Marys)

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

(1 Our Father, 3 Hail Marys)

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

(1 Our Father, 3 Hail Marys)

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

(1 Our Father, 3 Hail Marys)

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

(1 Our Father, 3 Hail Marys)

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

(1 Our Father, 3 Hail Marys)

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

(1 Our Father, 3 Hail Marys)

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



■ St Michael the Archangel
by Francisco de Zurbarán and Studio

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.