



Messengers from a loving God

The Angels

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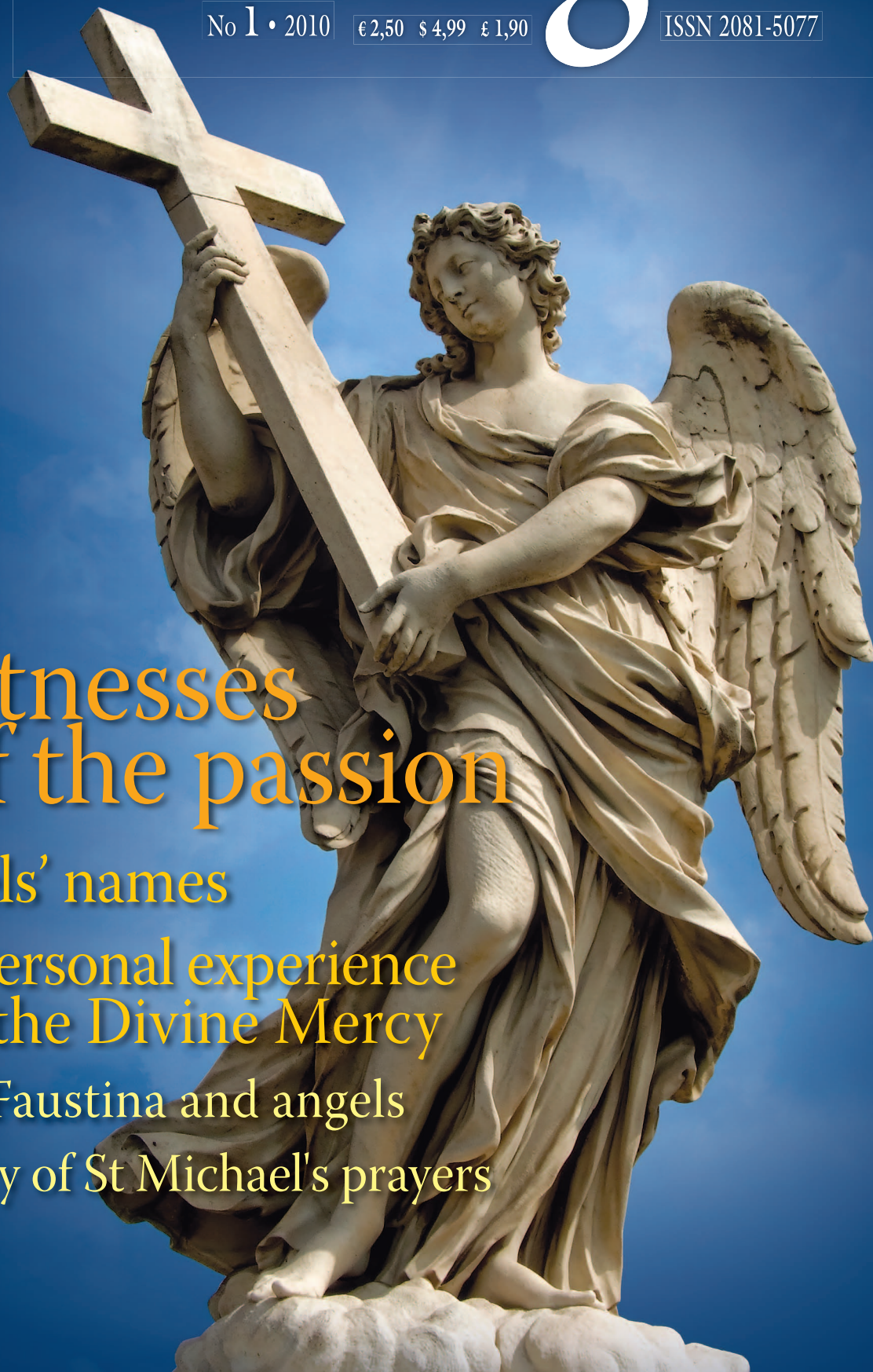
Witnesses of the passion

Angels' names

My personal experience
of the Divine Mercy

Saint Faustina and angels

History of St Michael's prayers





It is a pleasure to welcome you to read this first quarterly edition of "The Angels" Messengers from a Loving God magazine.

My name is Fr Piotr (Peter) Prusakiewicz from The Congregation of St. Michael The Archangel in Warsaw, Poland. Our main charism is on the Holy Angels. As a religious order we run a publishing house, orphanages, schools, and youth centres. We work with underprivileged, handicapped, abandoned and poor children including missionary work in 13 countries.

By God's providence from 1993 to 1996, I served as a chaplain to the Congregation of the Sisters of Our Lady of Mercy in Warsaw where Saint Faustina started her religious life. For nearly 10 years I have travelled to many countries proclaiming and explaining The Divine Mercy Devotion.

Since 2004 I have been the Chief editor of "Who is Like God", a Polish magazine on the topic of Holy Angels. The angels are servants and messengers of God. Christ is the center of the angelic world. They belong to Him because they were created through and for Him: "for all things were created in heaven and on earth."

There are many, many angels, more than there are human beings. They stand before the throne of God and praise Him. At the same time, they are among us, with us".

In the different English speaking countries I have visited over the years giving retreats, many people have shown a desire to know more about Holy Angels. Due to the interest shown we have decided to publish a quarterly magazine in English on The Angels covering many topics including, angelic prayers, good & bad angels, stories of how the saints have been helped by angels, testimonies, interviews and more. We hope to give some understanding and knowledge from a catholic point of view.

I look forward to any questions and feedback. I would be interested to hear by letter or email redakcja.kjb@gmail.com any testimonies on how the angels have helped you in your life. Alternatively please contact one of our co-coordinator's whose details can be found on www.divinemercuryangels.org

The Angels

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Extraterrestrial rational beings

Do extraterrestrial civilisations exist? What does the Church say about it? It is widely known that many countries spend a lot of money on scientific research and attempts to establish contact with aliens. There are as many interpretations of the research as research themselves.

However, taking hugeness of cosmos into consideration, it seems rather obvious that we are not alone in the universe. If rational beings really exist, we should not consider ourselves perfect masters of the globe. From the theoretical point of view, it is possible that extraterrestrial rational beings are far more intellectually and cuturally developed than we are.

The Roman-Catholic Church has not commented on the subject yet. Nevertheless, Christians may approach the issue in the context of dogma of angels. Unfortunately, in the arts angels are illustrated as chubby cupids or creatures, whose sex is rather nondescript, that watch over kids playing near a chasm. These two images of angels have nothing in common with biblical data about God's servants.

According to the Bible an angel is a wise and powerful 'man' who does not belong to the material world. He usually announces the important news from God. That is all as far as the Bible is concerned. Although there is not much information, the Church teaches that angels are spirits without human body.

However, they sometimes appear in a visible form (e.g. in the presence of shepards in Bethlehem); like Christ, who after the Resurrection, had a genuine body and could disappear like a ghost.

In spite of a mysterious subject, there is one thing we can be sure of. Following the Revelation, the universe is like a multi-storey building, in which people live in one of the lowest floor. On the one hand, there are many primitive beings below us; on the other hand, there are lots of rational beings over us who are much more perfect in God's creations than we are. Since the dawn of time people cannot resist the temptation of 'being like gods'. That is why a construction of the universal building has been destroyed; mankind craves for living on the highest floors.

The dogma of angels seems underestimated nowadays although it may help in shaping a proper view on people's place in the universe. If angels' existence is accepted, fauna and flora will be respected. Awareness of the fact that people have angelic friends (good angels) and enemies (fallen angels) makes them stop treating nature like their property.



In the New Testament Christ mentions the heavenly host when talking about the Final Judgement. It will be a crucial moment as mankind eventually knows the truth about themselves and divine grace thanks to which God loved and appreciated imperfect rational man.

Fr. Edward Staniek

Witnesses of the passion *death, resurrection and ascension of Jesus Christ*

Easter mystery is the most important event in Christianity. An angel, who sits down on the rock covering Christ's tomb, is the only witness of His resurrection. Soldiers fall asleep, Christ's disciples arrive too late; even nature seems drowsy and indifferent to God's resurrection whereas a few days earlier Mother Nature lamented over His death via earthquakes and complete darkness.

Let's focus on the role of divine servants in crucial events in salvation of mankind. The first angelic appearance takes place in the Garden of Gethsemane. According to the Bible, Christ experiences spiritual agony in the garden before crucifixion. As a doctor Luke appears the most precise in describing bloody sweat on Jesus' forehead which emphasises His deep spiritual pain and intense fear: "Father, if You are willing, take this cup from Me; yet not my will, but yours be done" (**Luke 22,42**). Then, "an Angel from heaven appeared to Him and strengthened Him. And being in anguish, he prayed more earnestly, and His sweat was like drops of blood falling to the ground". (**Luke 22, 43:44**) Lack of the last sentence in some manuscripts suggests that it was difficult for their authors to accept Christ's weakness. As well as the angel Satan is also present in the Gethsemane ready to make use of God's fear and loneliness.

The second angelic appearance is still in the garden of Gethsemane;

when Peter cuts off one of the soldiers' ear Jesus says: "Put your sword back in its place, for all who draw the sword will die by the sword. Do you think I cannot call on my Father, and He will at once put at my disposal more than twelve legions of angels? But how then would the Scriptures be fulfilled that say it must happen in this way?" (**Matthew 26, 52:54**) Christ is certain of angelic defence as well as He knows about Peter's forthcoming act of cowardice. Attempts to interpret the phrase "legions of angels" seems futile. Although there are many hypotheses concerning a number of angels (according to one of them, a legion equals seventy-two thousand divine servants), the one by Pseudo-Dionysius appears the most correct: the number of angels is beyond human imagination. Angels accompany Jesus in His passion, but are obedient to God and do not intervene. If they rescued God's Son from death, how would "the Scriptures be fulfilled"?

The next angelic appearance occurs in front of an empty tomb

after Christ's resurrection: "After the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary went to look at the tomb. There was a violent earthquake, for an angel of the Lord came down from heaven and, going to the tomb, rolled back the stone and sat on it. His appearance was like lightning, and his clothes were white as snow. The guards were so afraid of him that they shook and became like dead men". (**Matthew 28, 1:4**) The angel is like God's seal of truth, his words are the Lord's notarial deed: "Do not be afraid, for I know that you are looking for Jesus, who was crucified. He is not here; he has risen just as He said. Come and see the place where he lay". (**Matthew 28, 1:7**) The rest of the evangelists describe the scene in a similar way which suggests the existence of the same source, probably the oral tradition. It does not matter how many angels talk to the women near the tomb. Despite that Saint Augustine investigates the issue like a detective in his "Conformity between Evangelists".

What matters most is what they say about Christ: "Don't be alarmed, you are looking for Jesus the Nazarene, who was crucified. He has risen! He is not here. See the place where they laid Him. But go, tell His disciples and Peter, *He is going ahead of you into Galilee. There you will see Him, just as he told you*" (**Mark 16, 6:7**); and Luke makes it more precise: "In their fright the women bowed down with their faces to the ground, but the men said to them, *Why do you look for the living among the dead? He is not here; He has risen!*" (**Luke 24, 5:6**)

But what do people do in that mystic morning? Some of them sleep, the others do not believe in the resurrection and Maria Magdalene takes Jesus for a gardener! The world does not realise the miracle of salvation whereas the heavenly world confirms the truth about Christ's resurrection by sending an angel to reveal it to the disciples.

For the last time angels appear in the Acts. They rebuke the apostles: "Men of Galilee, why are you standing here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen Him go into heaven" (**The Acts 1,11**). Those who want to hear, will hear an angelic voice. Those who do not want to hear, will say "It is thundering". There are lots of information about angels in apocryphal books. The latter were rejected by church authorities in the past; however, nowadays the texts are considered a rich source of historical and moral background of the ancient era. In the Gospel of Peter, which was written approximately in the year 120, two angels help the resurrected Jesus go to heaven. The personalized cross comes after them and announces: "Yes, I've born witness to those who sleep!"

In "The letter of Pontius Pilate to Tiberius" Pilate sees a procession of angels who sing "Crucified Christ has resurrected! Arrive the captives of Hades!" Pontius regrets of passing an unjust sentence and decides to take punishment voluntarily. According to the manuscript, he is beheaded whereas in "Martyrdom of Pilate", he dies on the same cross as Jesus did.

Another angelic reference occurs in a very popular apocryphal "The Gospel of Nicodemus": a soldier, who stands sentry next to Christ's tomb, testifies that he has seen an angel rolling the rock aside. In "Mary's Lament" Mother of God complains to Archangel Gabriel about Her sorrow. "Bartholomew's Questions", which is dated on the 2nd-4th century, describes how the Angel of Parclose cuts in two the parclose shielding the Sanctum in Temple of Jerusalem; he does it in order to show Jewish priests that their intrigues caused God's death.

Iconography has rejected almost all images of angels depicted in apocryphal books. The only exception is a picture of angels dancing around the cross, holding tools by means of which Jesus was crucified, picking drops of divine Blood to a cup and wiping His wounds.

Let's list the icons presented in the article:

Angel passing Christ a cup in the Garden of Gethsemane (pic.1);

Angels upholding Jesus (pic.2);

Angels around the cross (pic.3); there is no information about the image either in the Gospels or in apocryphal books because it appeared only in the 9th century;

Angelic pieta (pic.4): angels accompany the Virgin Mary when in grief;

Angel in front of the empty grave witnessing Christ's resurrection (pic.5). He stands or sits and always





4



5



6

wears a white robe. He holds a spear in one hand and indicates abandoned funeral wraps by the other hand. If there are two angels, one of them stands at the bolster of the grave, the other one is at the foot of it.

Angels in Christ's Ascension (pic.6).

And now let's take a look at the Angel of Parclose and a mystery of cutting the tapestry in a minute of death of God-Human. The parclose embroidered with marvellous images of cherubs separated the Sanctum from the Saint Place (Nave). It was hanging close by the Arc of Covenant and the Place of Appeasing; and it was unveiled once a year in the Day of Appeasing (Yom Kippur). The high priest was entering the Sanctum as a representative of the people of God. It was allowed to look at the tapestry but no one could touch it or look behind it. A symbolic guard of it was the Angel of Parclose who cut it with his fiery sword. The tear of the fabric has got two meanings: one of them is that the angel ripped apart his robe, which was a sign of lament and suffering in the Bible; and the other one connected with Jewish tradition. Jews believed that Divine Presence (Shekhinah) lived behind the parclose; the tear of the latter meant that Divine Presence filled up the world.

Gregory of Nazianzus calls it opening heavenly gates; in "Against Martius" Tertullian states that cherubs left the Sanctum and a new temple becomes Christ's body. The tapestry is mentioned four times in the Bible: **Matthew 27,51; Mark 15,38; Luke 23,45** and in the Epistle to the Hebrews. According to apocryphal books, priests attempted to repair the parclose but in vain. What attracts our attention is the fact that the fabric was so hardwearing that two teams of oxen pulling it in two opposite directions could not rip it apart. Yet, the angel

did with one movement of his sword but it still did not convince Jewish priests about their mistake and responsibility for killing God.

The mystery of salvation is hard to understand rationally; we have got a choice: we may either believe in angelic message of Christ's resurrection or we may doubt and try to hush up the truth like Roman soldiers who were bribed by Jewish authorities: When the chief priests had met with the elders and devised a plan, they gave the soldiers a large sum of money, telling them, "You are to say, His disciples came during the night and stole him away when we were asleep. If this report gets to the governor, we will satisfy him and keep you out of trouble". (**Matthew 28,12:14**) Christ's resurrection became widespread as an idle gossip and "this story has been widely circulated among Jews to this very day". (**Matthew 28,15**) For centuries it has been said that Christ had not died at all but He had just woken up in the tomb and the disciples and women had not seen angels but they had suffered from hallucinations. Nowadays similar gossips are being repeated, for instance those concerning an osuary (a small stony box with Christ and His family's remains). Although scientific research has proved it was fake, many people are still deceived by church enemies. The aim of the article is to draw the readers' attention to the fact that any tangible and archaeological proof of Easter events has disappeared with time. The witnesses of Angels' words are the only evidence of the resurrection of Jesus; they are directed to our faith, not intellect. If God wanted to persuade us in a rational way, He would definitely use adequate means to do it and destroy Satan in one moment.

Herbert Oleschko

Legends about (good and fallen) angels in saints' lives

St Patrick from Ireland (17th March)

St Patrick lived between 385-493. As a young man he was kidnapped by pagan Irishmen to their island. After several years of bondage St Patrick managed to escape from Ireland. A description of the breakout is the only preserved mention related by St Patrick himself. The event must have been quite significant for the saint said that he would never forget the day of his escape. After he and a few pagan seamen had reached the English shore, they hopelessly roamed around for 28 days. Food supplies ran out; therefore the companions faced death from starvation.

St Patrick prayed for help and suddenly a herd of pigs appeared. Thanks to the animals people not only survived but also believed in God which made fallen angels so furious that they attacked St Patrick in the night after the filling dinner. When he was asleep he felt as if somebody had put heavy objects on him so that neither he nor his friends could move him in any way. However, at sunrise St Patrick called Elijah the prophet for help and he

was liberated from a strange trap. This was a harbinger of St Patrick's spiritual fights with demons about pagan Irish souls.

There are many Irish legends about St Patrick and his spiritual battles against fallen angels. One of them tells the story of St Patrick's arrival in Ireland as a bishop. He saw a six-day-way-long circle of demons hanging over the island.

According to another legend, St Patrick's arrival had been foretold by Celtic druids several years earlier. Shamen, who were inspired by demons, persuaded local rulers to drive the saint out of the country. One of the dukes set a wild dog on St Patrick yet the saint's words 'Lord, don't give Your believers to beasts' and the sign of the cross made the dog motionless. Infuriated ruler tried to kill St Patrick with his sword; but the second sign of the cross held off the duke's hand. After that the ruler and his lieges were converted into Catholicism and baptized.

Jakub Szymański



My Personal Experience of the Divine Mercy

My name is Lisa. I'm 21 years old, and I come from Manchester in England. I was raised as a Roman Catholic, and I entered into my first sacraments with great joy and enthusiasm. However, by the time I reached the age of 12, most of what I'd been taught about my Faith had disappeared from my mind. There are a few reasons for this, such as a poor quality of religious education from both school and my family, but also the fact that I was in a diocese that rushes through catechesis to get the first sacraments over with in one year certainly didn't help. Due to

this weak foundation in my Faith, it was extremely easy for me to slip away from the practise of it, especially during the harder moments on my life. Although I attended a Catholic school, it was a very harsh environment to enter into, and bullying was rife. Unfortunately, as I was a good pupil and not the loudest, I was an easy target. I felt utterly powerless as the bullying just became more and more personal, ever more vicious. In this powerlessness, I craved some form of control in my life, but my faith in Jesus was virtually non-existent, so I began to look for consolations elsewhere.

Aimless drifting

I recall that as I sat in RE class one day (which is so ironic to me now), I looked over at the girl sitting next to me. I saw that she was reading a spell-book, and what's more, the page that she was reading instantly caught my eye as it read: "A Spell to Beat the Bullies and Make Yourself More Popular". I remember thinking "wow, that's just what I need!" I made a mental note to myself to look for spells. Some of the teen magazines in the UK, which are aimed at 12-15 year old girls, actually include whole sections devoted to the supernatural and a spell each week. This is where I began my journey into the occult. A seemingly innocent teen magazine led me into very dangerous territory. After trying these spells out, I started to buy spellbooks. In hindsight, it is frightening how mainstream the occult has become today. I walked into one of the main UK bookstores, and I found a whole, massive section of the store devoted to New Age and the Occult. I was very attracted to the mystery of Wicca (Witchcraft), as I was seeking some form of control over my life. This seemed at the time to be the answer to some of my natural questions about the meaning of life and the existence of divinity. In fact, as I was not mature



■ Lisa Burns is 2nd on the left



■ Funeral of Pope John Paul II

in my spiritual life, the philosophies and terminology that the books used impressed my naive mind. These books were tailored to attract teenagers who were feeling powerless and were seeking answers - which means that these books would be attractive to a huge percentage of the youth in the UK (not to mention the whole of the West). This literature is dangerous - it taught me a multitude of falsehoods and prejudices about the Catholic Faith (such as, the Church is so misogynistic that it demoted Our Lady from the status of Goddess to lowly virgin!) The most dangerous thing that it "taught" me is that satan does not exist. That's the first thing that Wiccans "teach" in their books - that satan is a myth created by the scaremongering

Catholics, and that he is actually still an angel of light - Lucifer! To teach anyone, let alone a 13-year-old, that satan is fiction, is the most dangerous thing that can be done, because once you don't acknowledge him to be real then he can whisper all kinds of lies into your ear and you will believe them because you no longer have a clear distinction between light and darkness, right and wrong. As I "progressed" along this path, the material I was reading became more and more sinister, closer and closer to outright satanism!

Thanks be to God, none of the spells or rituals that I cast ever worked. Because of this, the fun of the novelty eventually wore off and I got bored. I stopped practising witchcraft, but

from then onwards there was an aimless drifting. My faith in Catholicism was so weak and had been so damaged by the false doctrine that Wicca taught me that I did not turn to Christ immediately, as I should have. Instead, I slipped into agnosticism, living the life that so many young people live today - "if it feels right and it's not harming anyone, then go ahead and do it". A life of pure relativism, drifting along but constantly questioning "why are we here, who is God, does He exist?" Eventually, this spiralled downwards into atheism.

Hidden Presence of God

The last few months before my conversion seemed to be enveloped in darkness. The last Christmas was the most depressed I have ever experienced! I recall lying awake on my bed at night, my heart crying out to God without me realising it, asking "do You exist? Jesus, are you real? Will I just die and then that's the end of me?" I no longer believed that love existed, I saw only the badness in people, I trusted no-one and hated everyone. I was so bitter and emotionless. The only emotion I felt was anger. I wanted to die and wondered what suicide would be like. I was in "self-destruct mode" and I even began to be physically ill, losing weight as I became more and more hopeless. I felt so far from God, yet I know He was with me every step of the way.

Orphaned children

In the midst of all this darkness, something absolutely wonderful began to happen. Pope John Paul 2nd was dying. As I was already cynical and embittered at this point in time, I was very

▶ heartless towards him. I didn't understand why so many people, especially young people, were so upset by the possibility of his death. I knew nothing about him, other than he was the leader of a Church I despised, which I believed to be sexist and outdated, with no relevance to modern society. I thought he had wasted his life. Yet, here were all these young people living their faith, praying for him and expressing such love for him! I just did not understand them. I laughed at them and treated the whole situation flippantly.

I can vividly recall the moment that I first heard that John Paul had died. It was announced on television. He had died on the vigil of the Feast of the Divine Mercy, after praying the chaplet and after the vigil Mass. When I heard the news I stopped in my tracks. I felt numb. I don't understand why, even to this day, but I was shocked. Surprisingly, I felt that something really important for me had taken place. I felt that my heart was touched. Why did I feel so shocked at this elderly man's death, someone who had been on the verge of death for days?

The more I saw of John Paul on the news coverage over the next few days, I became more and more intrigued by this charismatic man. He possessed all of the qualities that I had thought didn't exist in human beings. In him I saw someone who was gentle, strong yet compassionate, kind, faithful and most of all – full of LOVE. He had a light shining through his eyes, a joy...all of the things that I had been looking for but believed to be impossible. I didn't realise at the time, but what I saw in him was a reflection of Christ – he was another Christ to me. I hungered for all of these qualities that he possessed, and I wondered deep within me – "what has he got that I haven't?" Nothing he could have said about Jesus could have converted me. It was not his words that

changed me – it was the love that he allowed to work through him...he was an instrument of God's mercy.

Follow me!

I grew more and more intrigued by John Paul, up until the day of his funeral. Something was changing within me, I could feel hope re-entering into my heart, yet I still didn't believe in Jesus. I watched the Pope's funeral in awe, trying desperately to hold back tears which were welling up within me. The moment came for Cardinal Ratzinger's homily. I listened to his every word, as though transfixed. Something was happening to me. He began his homily with the words "Follow Me!" and kept repeating them throughout the homily... it was as though the words were addressed personally to me! Then came the one sentence that I will never forget. The Cardinal said these words: "we can be sure that our beloved Pope is standing today at the window of the Father's House, that he sees us and blesses us. Yes, bless us, Holy Father". He then entrusted the Pope's soul to Our Blessed Lady, and my heart simply could not take any more – it broke. My heart broke, I felt as though God had shot an arrow right into my heart, he had waited for just the right moment and now He had me. I broke into floods of tears. It were as though God had shone a great light into my heart, and I saw the truth so clearly! I grabbed hold of some rosary beads and clutched the crucifix in my hand, sobbing and kissing the image of Christ, as it dawned on me that I loved Jesus and that I missed Him, and it was He that I had been looking for all of this time – and He had been right there all of the time! I could not believe what was happening! Here I was, a 17 year old girl who had grown to be anti-Christ, a hater of religion,

a cynical atheist... now kissing a crucifix with such devotion and love for Christ, sobbing over the death of a pope I had never given a thought to a week ago, and sobbing over my own blindness! How is this even explainable??? Only in the light of the Divine Mercy.

The next morning I went to Confession for the first time in years. I cried and cried as I confessed how stupid I had been to reject the Truth – Christ Himself. The priest told me that I had received a special grace from Heaven. I went into that confessional box, feeling full of sorrow. I emerged from it feeling as though a great burden had been lifted off my shoulders – a burden I hadn't even realised was there! I stood in the church, in a daze. I looked at the tabernacle and felt as though a voice said "you've come home, Lisa".

The next day, I attended Mass for the first time in months, perhaps years. The Gospel reading that day was about the Good Shepherd who goes in search of His sheep. I was full of joy! The darkness that had enveloped me before John Paul died had now vanished. On the contrary, I felt as though I were living in a land of great light!

In the Womb of God's Mercy

For the next few months, I felt like a child being taught by its father how to walk. So many consolations were given to me. I felt on fire with the Holy Spirit, I thirsted to know more about Jesus, I built up a relationship with Our Blessed Mother. Jesus became more and more of a reality for me. I just recall thinking, "why didn't anyone ever tell me about all of this? It's wonderful, and it is so plain to see that it's the truth!" I wanted everyone to know about the

treasure that I had discovered. And I felt very close to John Paul.

What Jesus has done for me in His mercy is so wonderful, I am so grateful to Him. He is my treasure. I am eternally grateful to John Paul 2nd for allowing God to work through him so powerfully, for being open to his grace. I look upon him as my spiritual father. And of course I was overjoyed when Cardinal Ratzinger was chosen as his successor! I feel that it is now my duty to tell others about the mercy of God, who desires so much to draw us to His compassionate heart burning with love for us.

Finally, I would like to leave you with these words which were spoken by John Paul in his last message to the world, which spoke to me so strongly at the time, which I felt were personally addressed to me in some way. I believe these are words from the Merciful Heart of Christ Himself, reaching out to His children through his servant:-

To humanity, which at times appears lost and dominated by the power of evil, of selfishness, and fear, the Lord resurrected offers as a gift his forgiving love, reconciles and reopens the spirit to hope. It is a love that converts hearts and gives peace. How much need the world has to understand and receive Divine Mercy!

Oh Lord, who with your death and resurrection reveal the love of the Father, we believe in you and with confidence we repeat today, "Jesus, I trust in you, have mercy on us and the entire world".

(Pope John Paul II wrote Sunday's General Audience message on the vigil of the feast of the Divine Mercy, Saturday, April 2, the day he died.)

Lisa Burns

Conversion in the Grotto of St Michael

My Journey started when I decided to go with my friend on a pilgrimage to the Gargano Mountains in Italy, and had the amazing result of my returning with God as my best friend. This was all the more surprising because I had been an atheist for forty years.

From the age of twelve years I had rejected all belief in God and actively searched for proof that God had never existed. I looked for the support of my conviction in literature and philosophy. I thought that people believed in God because they were afraid of death; their fear made them seek immortality and eternal life. I felt more daring than they were; and was even proud of the atheist way of thinking, for I was not afraid of biological death.

In my opinion, a soul was cosmic energy. Although natural phenomena stopped astonishing me long ago, I still wondered what conscience was. Was it inner memory or amoral code? Where people bound for perfection? What was nothingness? I could not find answers to these questions which may have brought me to God. But, I was not courageous enough to change my philosophy of life. Instead, I was so obdurate in my beliefs that my spiritual transformation would be a miracle.

I loved travelling and just wanted to see the frescoes of Assisi and other



■ Monte Sant Angelo

beautiful places and monuments. Although, I was just supposed to be my friend's companion during the pilgrimage, this journey was to be the most important one of my life.

At first I was enthusiastic about the trip, but when my friend withdrew from it, this made me feel that I should resign too. Even on the day of departure I struggled especially in ▶

► the Cracovian chapel of St Michael's Congregation. But eventually I succumbed to the lure of the frescoes. Besides I did not feel like going home in the rain with so much luggage.

It was really difficult for me to cope with the prayers and religious songs on the coach. I did not want to talk to these strangers, I just wanted to become invisible and to escape anywhere; even in Rome I decided to go to Florence, but a guide had taken our passports for safety. However, I got accustomed to the pilgrims and surrendered to the course of events.

and the religious conversions which took place in the Grotto.

I felt physically disorientated when talking to people and a priest as I discovered many unresolved issues that had poisoned my life. I couldn't sleep and cried all night. In the morning I needed to be spiritually purified via confession, so I went to "the reconciliation grotto" where there was a priest from the Congregation of St Michael who lived in Cracow. Having expected rejection and damnation, I was surprised by his acceptance and good will. He told me to come at three pm. (at

I experienced bliss of harmony with myself and the world. I had the impression that it was only a beautiful dream that would end as soon as I came back to Poland. The state of delight lasted for three months; I stopped being afraid of the world, snakes and death. The 29th September 2001 is not only the day of my spiritual rebirth, but also the miraculous healing of my many phobias. In that day there is also a festival of the Three Archangels and I'm sure that they helped me to discover the Divine Mercy.

It has been a year since my conversion; seemingly nothing has changed in my life, yet I changed spiritually. At first, I thought God would fill me up with great joy all the time, it turned out that faith included crisis, difficult periods, falls and willingness to return to the old familiar life that I led before. I didn't know how to pray so God sent me another priest who taught me a particular prayer called "lectio divina". I tried to be consistent and patient and just prayed; thanks to it I got to know Jesus and the Gospels better. I also got familiar with myself. I had to deal with the truth about my despair, painful moments, emotional inhibitions, limitations and complexes. But I wasn't afraid anymore as I felt that God was with me. It was easy to the Lord when my heart was full of positive feelings, yet it was far more difficult when I realized that was a ruin. I was helpless and couldn't control my life and relationships with people. I went to church and entrusted God with all my problems. Then, I understood the core of faith. It was easy to believe in God but it was far more difficult to believe Him. I experienced the Lord's mighty power and intimacy with God-Father who loved me boundlessly.

Mary



■ The Grotto of the Apparitions of St. Michael (Monte Sant Angelo)

I experienced strange feelings in St Benedict's Monastery at Monte Cassino; It was very touched during the Mass in the Polish cemetery. After Mass and the Way of the Cross in San Giovanni Rotondo at Padre Pio's tomb, I felt moved and fidgety. We had time to do some shopping but instead of buying souvenirs I frantically looked for a priest to talk to. But, I could not find one. Perhaps it just wasn't my time. Also I was not ready to accept what was going on. In the evening we went to Mont Sant Angelo but I still did not believe in the miraculous revelations of St Michael

that moment I did not know that it was the Hour of Divine Mercy.)

I sat on a kerb near a church crying and waiting for confession for five hours. I did not care about passing people and colorful stalls. I tried to remind myself of all my sins which led to two basic ones: I had deprived myself of God and I had deprived God of me.

I have never thought that confession might have such a healing power! Joy filled me up so much that my Soul could not contain all these feelings and emotions. For the first time in my life I felt that I belonged to someone;

Do you know...?

Do you know the origins of the name of Saint Michael Archistrategos and where the first temple devoted to him was built?

On the basis of the Apocalypse, in 'Epistola Apostolarum' Christian authorities called the archangel 'Archistrategos', which means 'the leader of heavenly strategists'. A cult of St. Michael originated from the East; the first temple devoted to the archangel was built in Phrygia in Asia Minor in the early times of Christian era. Probably in the 7th century the temple was transferred to the hill of Khonai (Chonae) where it was known as St. Michael of Khonai church. St. Paul's letter to Colossians may be taken as proof of historic existence of the church. St. Paul warned the young Christian congregation against excessive interest in angels that was popular in nearby Phrygia. Nevertheless, church authorities rejected the gnostic cult of angels in Phrygia during the council in Laodicea in 860.



Do you know why the pilgrims to mont saint Michel (France) were easily recognised by the local people?

In Normandy, France, a sanctuary devoted to St. Michael was established between 706 and 708. In Middle Ages, there was a rocky hill Mont Tombe (Tomb Mountain) in the centre of Scissy forest stretching in the marches of Normandy and Breton.

According to a legend, on 3rd October in 706 or 708 bishop Aubert of Avranches had a dream on Rocher de la Tombe, in which St. Michael ordered him to build a basilica on the pattern of the church of Monte Gargano in Italy. Authorities of Italian sanctuary handed over two relics (a piece of a red veil that St. Michael left and a piece of marble, which the archangel sat on when revealed) to the French temple. Consecration of Mont Saint Michel church was held probably on 16th October in 709. At the same time the sea flooded the Scissy forest, which was

mentioned in 'Officium of St. Michael': 'The sea moved and the earth shook when Michael the Archangel descended from Heaven, Hallelujah!'

The extraordinary event was called 'the miracle of shore's cross'. Germanic tribes went on pilgrimages to the sanctuary that became a well-known place in Europe. Benedictine abbey was established there in 966; the monks had stayed in Mont Saint Michel for 823 years.

The full bloom of St. Michael cult was said to have lasted till 1523. Pilgrims heading to Mont Saint Michel had shells on them, thanks to which they were easily recognized by local people. That was why, all the pilgrims were called 'mickeys' as everybody knew that they went to or returned from the sanctuary devoted to St. Michael. The feast dated on 16th October was celebrated in France and several dioceses in Spain and Switzerland.

Fr. Roman Chyliński CSMA

Angels – servants of Merciful God

Russian writer Anatol Kuzniecov (1929-1979) reflects on the life of a modern man in a short story entitled "A Legend to Be Continued". One of the protagonists talks to the youth when intoxicated; he says: "Today's world is a jungle full of predators. The winner is the one who gnaws someone's throat. Beautiful but ostensible ideas are made up in books only. When young we looked for the truth; later in life we get used to being on our own. Look around: when you're young, you have fun, read various books and experience

violent emotions. The older worry about money, clothes, homes. The most cunning and the smartest elbow their way towards the front".

Kuzniecov writes about the tyranny of success - proved via a good job, a spacious house and a possession of numerous things, which has infected human mentality. It seems that people without "tangible" success are ostracized from a society. However, Jewish philosopher and a teacher Martin Buber retorts that "Success is not any of God's names". God rules according to different principles: "Man looks at the

outward appearance, but the Lord looks at the heart" (1 Sm 16,7). God says that a genuine man is the one who loves people and who emanates with hope, peace and optimism even if there were bad experiences that could undermine his humanity.

The beginning of human degradation is deeply rooted in the Fall of the First Parents. The fall has destroyed harmony between God and His creature, between people and people's inner harmony. However, God couldn't stand that situation and rescued a man with angels' help. In the Book of Genesis one can read: "So the Lord God banished him from the Garden of Eden to work the ground from which he had been taken. After He drove the man out, He placed at the east side of the Garden of Eden cherubim and a flaming sword flashing back and forth to guard the way to the tree of life." (Genesis 3, 23:24) It is the third act of the drama of the First People's Fall. The first act consists of temptation and the fall; the second one constitutes an interrogation and a pronouncement of a sentence. As far as the third act is concerned, three Hebrew verbs used in the text explain what exactly had happen in the Garden of Eden. The verb "salah" means that the executor of the sentence is God, who takes people away from Eden.





The verb "garas" specifies that God expels them from the Garden. The third verb "sakan" means "to plant, to settle" and refers both to the cherubs and to the flaming sword. The latter are to protect the tree of life from people. Why did God make such a decision? How could it be explained?

The secret may be partly guessed if we try to understand what "tree of life" means. The tree of life (Hebr. 'ēš hahayyîm) is well-known symbol of immortality in the East. It is mentioned six times in Old Testament and five times in New Testament. It's not much; but the symbol is covered in a traditional Jewish candlestick with seven branches. According to a Babylonian myth once there was a man Adapa who was supposed to

meet with god Anu. A protective deity Ea advised him not to accept any gifts from Anu. When Adapa refused to take the bread of life and water of life, he is sent back to earth. He became a sage; yet, he rejected eternal life.

The myth appears to be an exception in East mythology for in all the stories the gift of immortality is closely guarded and cannot be transferred to anyone else.

Man can make futile attempts of stealing "immortality". However, in the Bible the tree of life was accessible to man; First Parents ate the fruits from the tree. Man was free from old age and death which resulted from his creation in God's own image. God forbade them to eat the fruits

from the tree of knowing good and evil. Violation of the ban by the First Parents caused that they were expelled from the Garden and from the tree of life (immortality). Each of us still longs for immortality deeply in our hearts.

Jewish apocryphal writings mention about God opening the gate of the Garden of Eden. He will take the flaming sword away and let the chosen eat the fruits from the tree of life. The very fact it took place when Christ was born and died to redeem us. According to the Apocalypse the tree of life will be accessible for those who have washed their robes in the Lamb's blood. Christ's blood washes away men's sins and makes the souls pure enough to approach the tree of life. If man being in the state of original sin ate the fruit from the tree of life, the sin would last forever and man would become like satan. We shouldn't be surprised that God took proper steps: He expelled man from the Garden and from the tree of life to protect His creatures from another tragic event. Driving man out turned out to be God's greatest grace.

In the context of the Book of Genesis cherubs seem to be servants of the Merciful God. They appear 90 times in Old Testament whereas in the New Testament just once. They are described as people or animals with wings. After the Redemption cherubs are to help us be disciples of Christ who is the source of our life. They are said in Hebrews: "Are not all angels ministering spirits sent to serve those who will inherit salvation?" (**Heb 1, 14**)

Saint angels, fervent executors of God's will, teach us to realize and execute God's will so that we could live well and deserve seeing God in heaven.

Fr. Henryk Skoczylas CSMA

124 years of St. Michael Exorcism by His Holiness 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.

During the pontificate of Leo XIII (1878-1903) members of the Masonry attacked the Catholic Church by telling lies and spreading slanders about the Church. In 1884 Leo XIII published an encyclical "Humanum Genus" on Masonry, its structure, principles of working and methods of excluding people from the organisation.

Two years later the Pope wrote "St. Michael Exorcism" after he had had a vision of demons surrounding the city of Rome. On 29th July 1886 Leo XIII ordered that the prayer had to be said in all churches in the world. Priests and the faithful were to say the exorcism on their knees after so called silent Mass (celebrated without religious songs). The prayer used to be said together with prayers to our Holy Mother.

**On 29th July 2010
the exorcism will
have had 124 years.**

In 1984 an article about the pope's vision was published in Italian monthly "Madre di Dio". Father Domenico Pachenino wrote: "I don't remember the exact year... After Pope Leo XIII had celebrated the first Mass, he used to attend to the second one as thanksgiving. One day during the second Mass he suddenly raised his head and looked unwaveringly at something above a celebrant. He stood motionless with fear and astonishment on his face. He experienced something. Then, he left the chapel. He was completely absent-minded; he went to his private library. "I'm fine, thank you" he answered his worried co-workers' questions whether he felt well. Later on, the Pope called the secretary of Congregation of Celebrations and handed him a sheet of paper with a short prayer to St. Michael. Leo XIII told him to print it and send to all the ordinaries in the world in order to say it on their knees together with the faithful".



In 1946 cardinal Nasalli Rocca wrote about the prayer: "A personal secretary of Leo XIII told me that the Pope really had a vision of demons gathering over the city of Rome; that's why there were words 'the evil spirits who wander throughout the world' in the exorcism. The pope himself said the prayer in a trembling but strong voice; I heard it many times in Vatican basilica. Leo XIII also wrote another special exorcism".

The Second Vatican Council reformed the liturgy and did away with St. Michael exorcism. However, several years ago church authorities agreed to say the prayer after all Masses in the St. Michael Congregations and in parishes dedicated to the archangel.

Satan still acts deceitfully in the world. Archbishop Angelo Comastri, who was the author of the texts read by Pope Benedict XVI during the Way of The Cross in 2006, wrote: "We lost the meaning of a sin. Nowadays, insidious apology for evil is spreading in the world. An absurd cult of Satan, mad desires for breaking all the rules, mendacious propaganda of empty freedom that appreciates whims and egoism seem to be benefits of civilisation... It appears that we deal with demonic pride which wants to get rid of the family".

Let's say the St. Michael Exorcism everyday for His Holiness Pope Benedict XVI and the Catholic Church, for families, children and the youth.

Father **Edward Data** CSMA

Prayer to St. Michael the Archangel against Satan and the rebellious angels

(Published by Order of Pope Leo XIII)

The Holy Father exhorts priests to say this prayer as often as possible, as a simple exorcism to curb the power of the devil and prevent him from doing harm. The faithful may also say it in their own name, for the same purpose, as any approved prayer. Its use is recommended whenever action of the devil is suspected, causing malice in men, violent temptations and even storms and various calamities. It could be used as a solemn exorcism (an official and public ceremony in Latin), to expel the devil. It would then be said by a priest, in the name of the Church and only with the Bishop's permission.

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

Glorious Prince of the Celestial Host, St Michael the Archangel, defend us in the conflict which we have to sustain against the principalities and powers, against the rulers of this world of darkness, against the spirits of wickedness in high places. (*Ephesians 6:12*). Come to the rescue of men whom God has created in His image and likeness and whom He has redeemed at a great price from the tyranny of the devil. It is you whom Holy the Church venerates as her Guardian and Protector; you whom the Lord has charged to

conduct redeemed souls to Heaven. Pray therefore to the God of Peace to subdue Satan beneath our feet, that he may no longer retain men captive and do injury to the Church. Offer our prayers to the Most High, that without delay they may draw down His Mercy upon us; seize "the dragon, the old serpent, which is the devil and Satan", bind him and cast him into the bottomless pit "so that he may no longer seduce the nations". (*Apoc.20:2*)

EXORCISM

In the name of Jesus Christ, our Lord and Saviour, strengthened by the intercession of the Immaculate Virgin Mary, Mother of God, of Blessed Michael Archangel, of the

► Blessed Apostles Peter and Paul and all the Saints, [*and powerful in the holy authority of our ministry*]* we confidently undertake to repulse the attacks and deceits of the devil.

Let God arise; let his enemies be scattered. Let those who hate Him flee before Him. As smoke is blown away so will they be blown away; Like wax that melts before the fire, So the wicked shall perish at the presence of God. (*Psalms 67*)

V. Behold the Cross of the Lord! Flee bands of enemies. †

R. He has conquered, the Lion of the tribe of Judah, the offspring of David.

V. May Thy mercy, Lord, descend upon us.

R. As great is our hope in You.

The crosses indicate a blessing to be given if a priest recites the exorcism. If a lay-person recites it, they indicate the Sign of the Cross silently by themselves as they say it.

We drive you from us, whoever you may be: unclean spirits, all satanic powers, all infernal invaders, all wicked legions, assemblies and sects: in the Name of and by the power of our Lord, Jesus Christ, † may you be snatched away and driven from the Church of God and from the souls made to the image and likeness of God and redeemed by the Precious Blood of the Divine Lamb. † Most cunning serpent, you shall no more dare to deceive the human race, persecute the Church, torment God's elect and sift them as wheat. † The Most High God commands you. † He with whom, in your great insolence, you still claim to be equal: "He who wants all men to be saved and to come to the knowledge of the truth" (*1 Tim. 2:4*) God the Father commands you. † God the

Son commands you. † God the Holy Spirit commands you. † He who to save our race, outdone through your envy, "humbled Himself, becoming obedient even unto death" (*Phil. 2:8*); He who has built his Church on the firm rock and declared that the gates of hell shall not prevail against Her, because He will dwell with Her "all days even to the end of the world" (*Matt. 28:20*). The sacred Sign of the Cross commands you, † as does also the power of the mysteries of the Christian Faith. † The glorious Mother of God, the Virgin Mary, commands you; † She who by her humility and from the first moment of her Immaculate conception crushed your proud head. † The faith of the Holy Apostles Peter and Paul and of the other Apostles commands you. † The blood of the martyrs and the pious intercession of all the saints commands you. †

Thus, cursed dragon, and you, diabolical legions, we abjure you by the Living God, † by the True God, † by the Holy God, † by the God "who so loved the world that He gave up his only Son that every soul believing in Him might not perish but have life everlasting" (*John 3:16*): cease deceiving the human race and pouring out to them the poison of eternal perdition; cease harming the Church and hindering her liberty. Begone, Satan, inventor and master of all deceit, enemy of man's salvation. Cede the place to Christ, in whom you have found none of your works; cede the place to the One, Holy, Catholic and Apostolic Church acquired by Christ at the price of his Blood. Stoop beneath the all-powerful hand of God; tremble and flee when we invoke the Holy and terrible Name of Jesus, this Name which causes hell to tremble, this Name to which the Virtues,

Powers and Dominations of Heaven are humbly submissive, this Name which the Cherubim and Seraphim praise unceasingly, repeating: Holy, Holy, Holy is the Lord, the God of Hosts.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. May the Lord be with you

R. And also with you.

Let us pray

God of Heaven, God of earth, God of Angels, God of Archangels, God of Patriarchs, God of Prophets, God of Apostles, God of Martyrs, God of Confessors, God of Virgins, God who has power to give life after death and rest after work, because there is no other God than Thee and there can be no other — for Thou art Creator of all things, visible and invisible, of whose reign there shall be no end, we humbly prostrate ourselves before thy glorious Majesty and we beseech Thee to deliver us by thy power from all the tyranny of the infernal spirits, from their snares, their lies and their furious wickedness; deign, O Lord, to grant us thy powerful protection and to keep us safe and sound. We beseech Thee through Jesus Christ, our Lord. Amen.

V. From the snares of the enemy,

R. Deliver us, O Lord.

V. That the Church may serve Thee in peace and liberty,

R. We beseech Thee to hear us.

V. That Thou may crush down all enemies of the Church,

R. We beseech Thee to hear us.

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Vicar Apostolic of James Bay
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Towards spiritual

Neurosis or demonic possession? Therapy or exorcism?

An interview with **Anna Ostaszewski**, a psychotherapist, an exorcists' consultant and a president of Association of Christian Psychologists



In this interview, Anna shares with us her professional insight on patients suffering from neurosis or demonic possession. Whether, on the one hand they require therapy for neurosis or on the other need exorcism for demonic possession. She balances this with her own spiritual experience in her professional life.

Do you think that a curse on family a few centuries ago may affect a member of that family today?

Anna: Well I have read many books about ancestors sins or curses affecting next generations but in my opinion the information seemed unreliable. However, patients talk about their grandmothers who were believed to be witches, who could foretell the future.

What does a girl, who returns to faith nowadays have in common with a grandma who told fortunes 80 years ago?

Anna: It seems that they have nothing in common as everybody has free will. However, if a grandma invited demons to her family by dealing with

magic, as long as the family live in accordance with the grandma's beliefs, everything is ok. But, if a member of the family converts and starts a new life with God, it means that he or she has broken free from the widely-held style of living. And, that means that means that demons no longer feel comfortable in that family.

But, some psychologists don't believe in satan and his servants. they try to explain their patients' problems in a natural way...

Anna: Yes, it's because in psychology mental or spiritual problems are based on psychological mechanisms. Psychology is an academic science does not deal with the supernatural world. Psychology helps answer the

questions "what do I feel?" and "what do I think?" and defines conscious and subconscious feelings and emotions. The mechanisms work if one is able to answer those questions. If they don't work, a person needs therapy. However, in spiritual reality there are different rules: a person's will is the most important, he/she has to answer the question "do I want it or not?"

But, deviation towards demonizing of all the problems is also possible.

Anna: Yes it is. All the adversities and problems are ascribed to demons by a patient although it is not always true. We often do not use our natural talents that were given to us by God. The Lord "equipped" us with intellect, free will and two hands to work. Thanks to ►

▶ them we can improve the surroundings. We should develop these talents. A fallen angel may be a source of the supernatural, but a human being has to make a decision whether they accept it or not. Demons may tempt us, frighten or deceive us; yet it is our free will that decides if we keep in contact with them. However, we should not forget that demonic activity is under God's control so we don't have to worry so much.

At one time my patient wanted to prove that some fallen angel occupied his leg. Evidently, he suffered from neurosis, not from demonic possession. "You have neurosis" I said to him. "It's much worse than possession because now I have to do something to change my life; when going to an exorcist, it's he who has to worry about me" he said. That was quite funny.

How does the meeting with a person who is probably suffering from demonic possession go?

Anna: Well, first of all, we ask why one thinks they need exorcisms. We study one's history of life and try to find psychological reasons for a problem. We also ask about esoteric experience, whether they or anybody in their family took it up. If we define the problem as psychological we suggest a patient starting therapy. Please, do not think that we assume or guess what kind of problem a patient has got. We've got precise criteria for an appraisal.

That if a patient doesn't agree with your diagnosis and still demands exorcisms?

Anna: Most of them agree with it as we always substantiate the diagnosis by emphasizing tragic or sad events from ones past that could be a source for present problems. Sometimes a patient still wants to

see an exorcist and we can't refuse it. Then we write a note that in our opinion a psychological mechanism, not a spiritual possession underlies all illness or a problem. It happened that an exorcist sent a patient back to me. It also happens that ones family refer them to an exorcist because they want a quick and easy solution of a difficult situation. They think that if they charge demons with responsibility, they won't have to do anything by themselves. According to my opinion, demonic activity in our lives is strictly connected with one or one's family's free opening decision of finding supernatural power everywhere apart from God.

How can a psychologist find out that a patient suffers from demonic possession and not a psychological disorder?

Anna: We ask detailed questions about spiritual practices by which a patient could invite demons into his/her life. Approximately 80% of our patients or someone from their family used magic. We discovered that some syndromes correspond to both psychological and spiritual disorders. However, we also realized that there are syndromes untypical of psychological problems. We met patients who described their problems using the same words and sentences as others although they didn't know one another. It was very astonishing. Spiritual disorder may be a disease entity if researched.

What are the symptoms of demonic possession?

Anna: These are strange reactions to blessed objects or sacraments. For instance, if a healthy man is to faint, it would happen in a stressful situation. But, if it happens in a church that's weird. A good diagnostic test is contact with holy water. If one put

their finger into water (they don't even know whether it's holy or not,) nothing usually happens. However, in a case of demonic possession the contact with holy water causes panic attacks. Once I met a priest and his patient. When she saw me in just 20seconds she became stiff and covered her face with her hands. After that I asked her what had happened with her. She answered she didn't know. "Suddenly I felt hatred to this place and to the cross on the wall" she said.

Other symptoms are blasphemous thoughts. On the one hand, in spite of such thoughts one still goes to church and takes sacraments, we can say that the thoughts are neurotic, on the other hand if one omits church and doesn't take the sacraments due to blasphemous thoughts, we are pretty sure of demonic activity in that person. The Sacraments are our basic protection.

Protection from what?

Anna: From demons. Satan cannot be where God is. The next symptom is fear or anxiety; patients feel frightened and deceived especially when it comes to the matter of faith, God and their opinion about themselves.

How can blasphemous thoughts be distinguished from other thoughts?

Anna: Blasphemous thoughts are usually the result of excessive demands that a person cannot satisfy. A family or people themselves require a lot and burdens become unbearable. Patients suffer from neurosis; stress causes rage that is directed towards God as they think that God orders them to do things they cannot understand. Such people are afraid to express their fury and frustration directly so they have blasphemous thoughts about god. It often happens, when the surroundings puts blame



on them for not fulfilling their expectations of them. Patients think that God blames them too. They get mad at themselves because they are not able to meet others' requirements and at God because in their opinion it is he who pushes them to be perfect. Patients with blasphemous thoughts were usually brought up in families that used emotional blackmail or rigorous discipline in their upbringing. Such people have to learn how it is to be emotionally and spiritually free. Freedom is deeply rooted in our nature, we were created as free people.

Do they complain about something else?

Anna: Yes, they cannot wake up normally. It means that people usually say "I was woken in the morning by something or someone" also "I felt terribly frightened and only prayer helped me." They also grumble about mounted problems over their conversion although they have expected their life would become better.

Do you believe in angels?

Anna: We know from the Bible about the existence of good and fallen angels. I sometimes pray to my guardian angel. During consultation meetings with priests-exorcists I often realised the the existence of something beyond my psychological experience and knowledge. That something could be demons

As a psychologist can you say that exorcisms are effective?

Anna: Of course. If one has got spiritual problems I cannot do much.

So God's power is the greatest in the world!

Anna: Yes, and I can feel it when I pray. At first, I was frightened when I saw people losing consciousness during consultations. I couldn't do anything as a psychologist, but I could pray as a human being. I realized that it is god who is able to expel demons from a patient. When I prayed, the attacks stopped although sometimes

it happened with such noise and force that my secretary working in the next room said the rosary.

Once I had a patient who wanted to throw herself out of the window. I tried to persuade her not to As it was on the ground floor and nothing harmful could happen to her; besides I didn't want my Patients to leave my office in such a way. But she didn't listen to me, she stood stiff and suddenly In an altered voice "She shouldn't live, we'll kill her, she needs to be killed." I stated to pray in thoughts I asked the Holy Mother for help. And then the patient screamed 'Oh no, we can't stand the white lady!' I was amazed because demons don't know our thoughts. Later on a priest explained it to me that The Holy Mother must have been there; the demons saw her as they are spirits. I couldn't see her. The Virgin Mary is always near us. I always ask Her to put me in Her Immaculate Heart. After the patient left my office, I smelled the scent of white roses. My secretary went in and asked whether she had sweet smelling perfumes. I denied this as I knew that my patient didn't use any perfumes. The scent belonged to our Holy Mother.

There can be no subject more complex or mysterious than that of the human mind. Anna has given us an opportunity, to view the evaluation techniques used to differentiate between neurosis and demonic possession. While psychology is undoubtably an academic profession, she has observed first hand the supernatural influence while treating her patients. There is no doubt that Our Lord, His Holy Mother and the Angels are ever present in our lives.

interviewed by Fr. **Piotr Prusakiewicz**

Angels' names

I've got two questions, answers to which are crucial for me. I've had the same dream about my guardian angel for several weeks. I'd like to know his name to strengthen our relationship.

1. Is it possible to know guardian angel's name?

2. Is it possible that my angel guardian used to be a fallen angel who was back in God's grace?

Unfortunately, an interest in angels appears boundless. In various esoteric magazines one can read detailed information about angels, their private lives, connections with the Tarot, amulets and talismans, and horoscope. Authors of articles even write about the colour of angelic hair. However, we should treat this information as a fairytale and do not succumb to harmful imaginations. It would be wiser to check what the Bible says about angels.

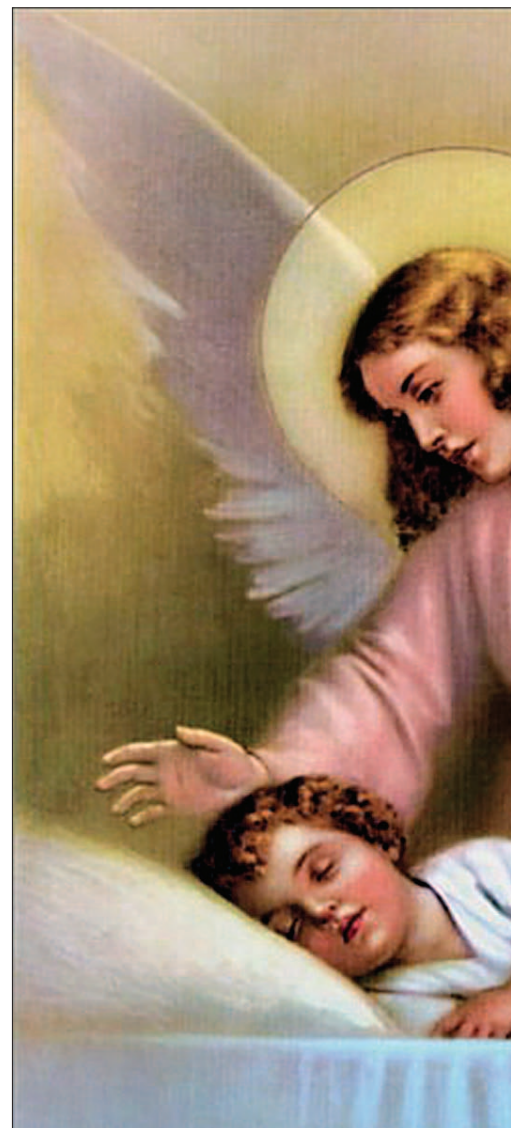
According to the Bible angels revealed their names rather reluctantly. When Jacob struggled with the angel on the Jabbok stream and asked about his name, the angel did not answer. Among a mass of angels merely three angelic names were disclosed: Raphael (**the Book of Tobit 12, 15**), Michael (**the Book of Daniel 10, 13**) and Gabriel (**Luke 1, 19**). Angels do not reveal their names because they do not want to focus people's attention on them. Angels wish that everybody worships God's Name. The meanings of the three angelic names are compliments paid to God. "Michael" equals "Nobody but God!"; "Raphael" means "God heals!" and "Gabriel" – "God Almighty".

Other angelic names were invented by people. They originate

from apocryphal literature, texts of cabbala, books of magic and spells and from Jewish mysticism of Merkava. In 745 the Pope Zacharias rejected angelic names that did not appear in the Bible. The same was done during the synod in Aix-la-Chapelle in 789; a prayer written by a charlatan called Adelbert ("I pray to you, angel Uriah, angel Raguel, angel Tubuel, angel Michael, angel Inias, angel Tubuas, angel Sabaoock, angel Simiel") was publicly condemned. The reason was that all the names but Michael defined demons rather than good angels. Moreover, the Bible didn't mention a word about them.

Your Guardian's name

It is not essential for you to know your guardian's name. Raphael, Michael and Gabriel are exceptions because they had extraordinary missions to carry out. Of course, there are hagiographical works about saints who probably knew angelic names but the stories should be 'taken with a pinch of salt'. For instance, Saint Humilitas claimed that she had



two angels to protect her; her angel guardian called Sapiel and another one named Emanuel.

It is not necessary to know our guardian angels names so we can strengthen our friendship with them. A knowledge of angelic names is a crucial element of occultism. English spiritualist John Dee looked for a medium to know the angelic language. Later he said

that spiritual beings revealed a long list of names that belonged to both to fallen angels and the good ones. Dee claimed that he was able to raise ghosts and persuade them to cooperate with him.



A good Christian should avoid making contact with spiritual creatures via occult practices. Fortune-telling is forbidden in the Bible. So called 'channeling' contradicts the faith in God; people dealing with channeling may be in danger of demonic possession. It is God who sends His angelic emissaries to us. However, if one looks for a contact with spritual beings on their own,

they may open their hearts and minds to demons. At first the latter seem as supportive and attentive as good angels; however, later on it turns out that they desire our souls.

A Guardian Angel cannot be a fallen angel. According to the Roman-Catholic Catechism, the fall of angels is irreversible. St. Thomas Aquinas said that a penance and return to God appeared impossible for angels as they were not able to reject what they had chosen and loved before. God has given us guardian angels and we cannot lose them in any way although in modern literature a motif of losing an angel guardian seems popular.

The most important issue is that angels should not obscure God; they are just "angels ministering spirits sent to serve those who will inherit salvation" (**Hebrews 1,14.**) In the 3rd century Saint Augustine wrote: 'It is unreasonable to pray to angels. Our prayers should be directed to God, who is sufficient for everybody, via Jesus Christ, His Son.' In the 4th century St. Eusebius of Caesarea argued that spiritual beings were sent to help us but the homage and admiration should be paid to God. St. Paul warned against exaggerated angelic cult: "Do not let anyone who delights in false humility and the worship of angels disqualify you for the prize. Such a person goes into great detail about what he has seen, and his unspiritual mind puffs him up with idle notions. He has lost connection with the Head, from whom the whole body, supported and held together by its ligaments and sinews, grows as God causes it to grow". (**Col 2,18:19**)

The last thing I'd like to explain concerns the prayers. We pray to God and Jesus Christ only; prayers to angels are requests for their praying for us.

Roman Zajac

The patron of hope

During a retreat for nuns in the Cogregation of Christ's Heart St Michael the Archangel was called "the patron of hope". An anecdote about a bishop's visit in one of the congregations in Italy was told.

"Why don't you have any novices here?" the bishop asked the girls whom the nuns took care of.

"When I see sad and worried nuns' faces I don't feel like living in such a community" answered one of the girl.

Rapture. Brighter side of life. Belief in victory. Light visible from faraway. It is not a delusion but... a deliberate choice that requires a conscious decision. People need those who do not give up hope.

After the seromon I wrote down "St. Michael, the patron of hope, raise hope in my heart everyday. Don't let me live my life with resignation and anxiety".

Fr. Krzysztof Poświęta CSMA



The Mystery of Divine Sight



■ Blessed Father Bronisław Markiewicz CSMA

Neither of the Books of the Bible inform us about the colour of God's eyes. Are they green or black? Similarly, neither of the evangelists write about the colour of God's eyes; yet, they stress the fact that Jesus looks at people with love. For instance when meeting a rich man – "Jesus looked at him and loved him." (**Mar 10, 21**)

Unfortunately, the man does not answer for Jesus' sight and rejects a lesson of love. "One thing you lack. Go, sell everything you have and give to the poor, and you will have treasure in heaven." (**Mar 10,21**) In that case, love loses with wealth.

And yet, God's sight proved to have a profound affect on the young Basil Hume (later to become Cardinal Hume.) His book, "In my own words" mentions an event from his childhood which changed his personality completely. Having visited a sedate lady, he noticed a rug on a wall with the inscription "God is looking at you." The old lady explained to the frightened boy that God looked at him all the time not because He wanted to catch him in bad deeds but because the Lord loved him so much that he could not take His eyes from him. From that moment, a would-be primate of England was always happy no matter what situation was happening to him. He realized that God was Love and could not treat people without love.

God takes delight in the eager for lowliness and humility. Jesus loved the Virgin Mary not only because she was his Mother but also because she was meek and humble. During the Annunciation she said: "My Soul glorifies the Lord and my spirit rejoices in God my Saviour, for he has been mindful

of the humble State of his servant." (**Luke 1, 46-48**)

Children appear as humble as Mary for they possess nothing and rely on adults. Both children and Mary are looked on with likeness by God via angelic eyes. Angels seem to be divine eyes; they continuously gaze at people and as Jesus says: "See that you do not look down on one of these little ones. For I tell you that their angels in heaven always see the face of my Father in heaven." (**Mt,18,10**)

Blessed Father Bronisław Markiewicz, who established Congregations of St Michael, discovered the Mystery of Divine Sight, that was caught by humility, simplicity, moderation and work. That is why he attempted to shape those virtues in his wards.

Let's quote fragments of two of his many letters written to his many friends, which confirm Father Markiewicz's genuine engagement in Divine Service: A letter to Father Orlembay - "My beloved brothers! I pray for you blessings. Let our congregation be widespread all over the world. Now we are well known in Poland."

A letter to Crispianus - "Our humiliation is in accordance with God's will. The more unrewarding activities, the greater humility and similarity to Jesus Christ and the greater Divine Love and sanctity.



Blessed Bronisław

Born on 13th July 1842 in Pruchnik near Jarosław (south-eastern Poland), he was a priest of the Przemyśl Diocese, and was a revered churchman recognised for his spirit of sacrifice. He was also professor of the local Major Seminary. From the very beginning of his priestly life, he was particularly sensitive towards the religious, moral, and material negligence of children and youth and to the misery of simple people. He spoke strongly against the national vices of the Polish nation. In his opinion the solution of social problems depended upon the proper education of young people and on changing the moral climate of the whole society.

Following the divine voice, he went to Italy and became a follower of Saint John Bosco. After seven years, in 1892, he returned to Poland and was put in charge of the parish in Miejsce Piastowe (south-eastern Poland). In addition to his pastoral work, he provided a widespread educational system, which not only included academics but also dealt with the spiritual and physical growth of the children, in the houses established by him. He soon thought of founding a new religious congregation.

On 23rd September 1923, he petitioned the Bishop of Przemyśl and the Pope to allow him to found the Congregation of St. Michael the Archangel. In spite of intensive efforts on his part, Father Markiewicz did not live to witness its approval and died on 29th January 1912. On 29th September 1921, Adam Stefan Sapieha, Bishop of Krakow, issued the Erecting Decree of the Congregation. On 15th June 1966, the Congregation was affirmed under papal law. The beatification took place in Warsaw on June 19, 2005.

The virtue of humility prepares people for important tasks. So let's live and work with humility; we'll be a pleasant spectacle for angels and our neighbours. Apart from Masses, humility provides us with Divine Mercy. We should thank God for the virtue of humility and beg Him for a grace of perseverance in our pilgrimage."

The Blessed from Miejsce Piastowe, Poland, also wrote: "I'm glad, God that You have humiliated

me; I'm not going to be blue, no. I'm going to enjoy all humiliations I experience. I'll pray for those who humiliate me in any way." How can we complain about our problems when faced with Markiewicz's way of thinking? God is looking at us with love. Turning our life, the Divine Spectacle, into a drama seems pointless and shameful.

Fr. Ryszard Andrzejewski CSMA

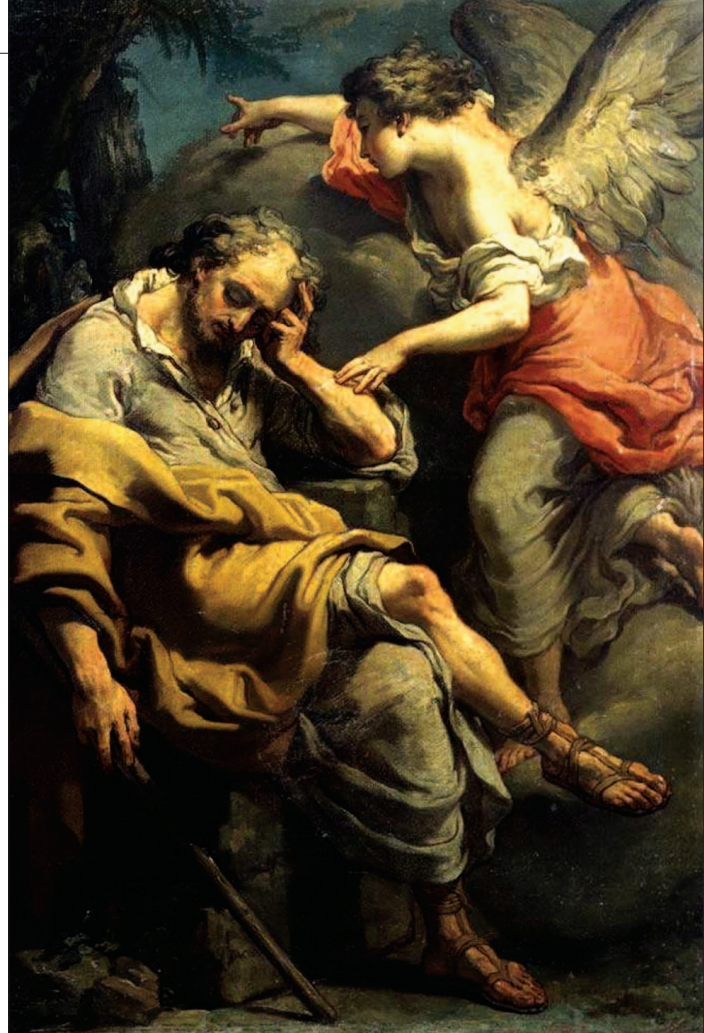
Angels in St Joseph's dreams

But after he had considered this, an angel of the Lord appeared to him in a dream and said, "Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit. She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins." (Matthew 1, 20:21)

God appeals to Joseph in a dream. We know that God sometimes may use dreams to talk to us. Dreams belong to subconsciousness which is accessible both to good angels and fallen demons. Man is responsible for their subconsciousness partly only. If God intervenes via dream, a man gains such certainty of God's activity that it permeates their whole existence. Joseph was sure that the angel he had seen in the dream was God's genuine emissary. Joseph was called the son of David, which reminded him of his royal origin. The angel persuaded Joseph to change his decision concerning his wife and Son and to continue the marital relationship with Mary. From the legal point of view, if a man married a pregnant woman, he automatically adopted her child. That was why their

relatives and neighbours were convinced that Jesus is Joseph's son. The angel explained to Joseph that Mary's Son was conceived from the Holy Spirit; Mary's husband was ensured that she did not betray him at any way. Joseph realized that his wife would deliver a son, not a daughter. The angel emphasised that Son's name meant "Saviour"; He would redeem people from their sins, and not from Roman occupation.

In the context of God's intervention in Joseph's life we should consider Lord's activity in our lives. He cares about our spiritual development which takes place through our making good decisions according to God's Law. Joseph also made up his mind and decided to break off the engagement with Mary. God could have protected him from pain and suffering when he discovered that his fiancée was pregnant. Lord could have sent His angel just after the meeting with Mary; but He didn't. God waited for Joseph's decision; after that He came with explanations.



When they had gone, an angel of the Lord appeared to Joseph in a dream. "Get up," he said, "take the child and his mother and escape to Egypt. Stay there until I tell you, for Herod is going to search for the child to kill him." (Matthew 2,13)

Once again God talked to Joseph in a dream. This time Joseph treated the angel's words as an order to be carried out immediately. The angel gave a detailed instruction what to do and how to do it; he also explained that Herod wished to kill the Child. Joseph was to protect Jesus and then wait for another commands. The Holy Family lived according to their faith; they did not plan anything and expected angelic calling. It must have been a difficult situation for Joseph but he believed God's words without reservations. It is a mystery of perfect trust to God.

After Herod died, an angel of the Lord appeared in a dream to Joseph in Egypt and said, "Get up, take the child and his mother and go to the land of Israel, for those who were trying to take the child's life are dead." So he got up, took the child and his mother and went to the land of Israel. (Matthew 2, 19-21)

Joseph was given another order that he carried out. His obedience to God reminds us that we should also fulfil God's will perfectly and immediately.

But when he heard that Archelaus was reigning in Judea in the place of his father Herod, he was afraid to go there. Having been warned in a dream, he withdrew to the district of Galilee. (Matthew 2, 22)

Joseph trusted God; however, he still thought rationally. Joseph felt fear when he realised that Archelaus might also want to murder Jesus. Again he was asked to execute God's will without worries. Joseph was obedient to God; even though he had other responsibilities, he had trust and this helped him to realise the Lord's will. He critically assessed Mary's pregnancy and jeopardy resulting from Herod's intentions. He did not doubt in God's plan for his family but he needed certainty. Critical thinking made his life easier.

Certainly whether we execute God's will is rooted in the Gospels, the Ten Commandments, our everyday's duties and good inspirations that God sends to our hearts. Life according to God's will is like driving a train on the rail instead of a bumpy terrain.

Fr. Edward Staniek

Questions about angels

Do angels have free will?

Yes, they do. What distinguishes angels from people is lack of body; what connects us is free will and intellect. Yet, because angels are not limited to the matter, their free will and intellect is far more perfect than human's. If they didn't have free will, some of them would never rebel against God. Their sin was based on their free choice of declaring their ego as more important than God. Angels became disobedient and do not repent of their sin.

Does the guardian angel take care of a human being from the moment of their conception or from their birth? Does the guardian angel take care of baby's parents, too?

According to Church teaching angels accompany us from childhood till death; however, we can assume that they take care of us from the moment of conception. It would be hard to believe that God leaves us alone from the very moment of our life. Of course, such view was not accepted in Middle Ages; in 13th century St. Thomas and St. Bonaventure taught that human soul was created just several dozen days after conception but their way of thinking equalled contemporary medical knowledge about pregnancy and foetus.

'Are not all angels ministering spirits sent to serve those who will inherit salvation?' (Hebrews 1:14). Following the above-mentioned sentence from

the Bible we become ensured that our guardian angel is sent to help us in our earthly pilgrimage. However, we can ask other angels for help if needed. The Saints do not compete with one another in taking care of us; they act on the basis of Law of Love and help anyone who asks them for.

Is demonic possession possible by saying 'Satan, come to my soul' or by signing a pac with the devil?

If one says such words recklessly, it isn't possible that demons seize one's soul. We should remember that an invitation of Satan must be a conscious and free decision. One has to be aware of the consequences of their choice. Calling demons due to fear or revenge does not work although it may also be dangerous. However, thanks to baptism we are 'equipped' with inner knowledge of what is good and what is evil. Also thanks to baptism we are able to recognize evil and reject it as well as to choose good. Because we were created in God's own image, calling Satan contradicts our nature as he 'was a murderer from the beginning.' (John 8:44) We are protected by Christ ('the result of one act of righteousness was justification that brings life for all men.' Romans 5:18) and the saints and angels; yet, if we voluntarily choose Evil, Jesus can not make us do anything and insist on His care. It's always our free will that decides what to choose.

by Fr. Zdzisław Kijas

Saint Faustina and angels

"See, I am sending an angel ahead of you to guard you along the way and to bring you to the place I have prepared. Pay attention to him and listen to what he says. Do not rebel against him; he will not forgive your rebellion, since my Name is in him."

Exodus 23, 20:21.

Angels usually help a person develop spiritually in an invisible way; yet, sometimes God lets a chosen soul see and hear His heavenly servants. Such a gift of familiarity with angels was given to Saint Faustina Kowalska, a religious mystic and a votarist of Divine Mercy. For 13 years spent in an order she was consoled and defended by angels who became her best friends. Faustina's confessor blessed father Michał Sopoćko wrote in his diary that she had devotion to the holy angels; she experienced the presence of her guardian angel visibly.

When reading her diary we can have an impression that Saint Faustina lead an easy life because she met Jesus, The Virgin Mary and angels mystically. However, Saint Faustina claimed that such conviction was deceitful as she always realised her human misery. The saint fought with her weaknesses everyday; she hardly triumphed over a defect of character when it turned out that it was replaced with ten more flaws. Saint Faustina did not become discouraged as she knew that her life was not a time of peace but war.

Angels did not make decisions for her; they appeared as her

companions in her mystic trips to hell, purgatory and heaven. After visions she begged for Divine Mercy twice as hard. When God appointed duties to angels and people, He presents them with indispensable graces needed to perform tasks. Saint Faustina had a mission of conveying a message about Divine Mercy; the Lord said to her: "I descended from heaven to earth for you (...), I spilt my blood for you, so people don't be afraid to know Me" (**Diary, 1275**). Angels taught her how to pray well and contemplate God; they never relieved her duties but they encouraged her to make efforts and fight for clear intentions of action.

Angels – friends on the way to heaven

Saint Faustina had contact with St Michael The Archangel, a seraph and a cherub, a spirit called 'one of the seven', her guardian angel and guardian angels of other people and churches. In crucial moments of her life, she always

called their help. Her heavenly friends never let her down; they not only defended her from demonic attacks but also comforted her in hard times and reminded her about fulfilling her duties with love as well. Working in the Congregation in Cracow as a door keeper she felt frightened due to revolutionary riots and hostile attitude of the society towards the Church. In answer to her request for protection God told her: "My daughter, the moment you approached the gate I ordered my cherub to guard it. So be calm, please" (**Diary, 1271**). After the conversation she saw an angel whom God promised her.

Despite of having so many heavenly friends, Saint Faustina tried to model her life on the life of The Crucified Jesus. She used to say that she did not envy angels for they "only" adored God whereas The Lord lived in her heart as His blood circulated in her veins via Holy Communion (**Diary, 278**.) She strongly believed that angels were people's carers on their way to heaven. She also admired God for His Mercy thanks to which the First Parents "were not rejected forever after the original sin like fallen angels" (**Diary, 1743**).



Angels – paragons of contemplation of God

During everyday meditations God shaped Saint Faustina's soul and prepared her to fulfil His will. She often asked Him for the ability to understand Lord's order in the material and spiritual world, which let her look for and love the Good. When in conventual prayers she called angelic intercession in begging for zealous life and good death.

Faustina also met her guardian angel, for instance in a train from Warsaw to Cracow (**Diary, 490.**) Such "visits" made her faith more ardent; she performed her duties in the kitchen, the baking room and in the garden with heart full of love. Angels assured her that God really liked people's work, joy and suffering (**Diary, 1312.**) Once her angel guardian told her to pray for the dying; the other day, he asked her to pray for a particular person. Next morning she found out that the person had died (**Diary, 820.**) In that sense Jesus' words about angelic joy due to religious conversion

of a sinner were confirmed in Faustina's life (**Luke, 15,7.**)

One Thursday in the Saint Hour Sister Faustina felt unwell but she decided not to cut short her prayers; later on she was attacked by demons who were blasphemous and frightening her. Her guardian angel appeared immediately and said: Don't be afraid, bride of my Lord, for they cannot do you any harm without His permission (**Diary, 419.**) Saint sister noticed that his look was modest and a ray of fire was spiriting from his forehead. Her guardian angel was her guide in purgatory in one of her mystic visions, too. Saint Faustina saw a fogged place full of souls suffering in fire; they explained to her that the longing for God caused their pain (**Diary, 20.**)

Sister Faustina contemplated the Holy Mass; she wrote that she was afraid of the day in which she could not take "Angelic Bread" (**Diary, 1804.**) When in hospital she was informed that Holy Communion would not be brought by a priest. She became sad but prepared spiritually for The Lord's visit and her wish came true – for the next 13 days she took Jesus in Communion from the seraph's hands: "He was wearing a white robe and a transparent alb and a stole. A chalice was made of crystal covered with a transparent veil." (**Diary, 1676**) She heard an angelic song about her life in the day in which she could not attend the Holy Mass (**Diary 1202.**) Saint Faustina contemplated the Divine Mercy which helped her endure difficulties in her life. She saw a blaze of glory in angels; she realized and then imitated both their humility and adoration of God.

Sister **W. Siemienik ZMBM**

How Catholics view the celestial hierarchy



Seraphim

These are the highest order or choir of angels. They are the angels who are attendants or guardians before God's throne and contemplate His goodness directly. They praise God, calling, "Holy, Holy, Holy is the Lord of Hosts", the only Bible reference is Isaiah 6:1-7. One of them touched Isaiah's lips with a live coal from the altar, cleansing him from sin. Seraphim have six wings, two cover their faces, two cover their feet, and two are for flying. They are referred to as "the burning ones" because they are aflame with the love of God.

Cherubim

Cherubim "fullness of knowledge" are God's record keepers and observers of the primal creative power of God's Glory. They rank after the seraphim and are the second highest in the nine hierarchies or choirs of angels. The Old Testament does not reveal any evidence that the Jews considered them as intercessors or helpers of God. They were closely linked in God's glory. They are manlike in appearance and double-winged and

were guardians of God's glory. They symbolized then, God's power and mobility. In the New Testament, they are alluded to as celestial attendants in the Apocalypse (Rv 4-6). Catholic tradition describes them as angels who have an intimate knowledge of God and continually praise Him.

Thrones

Thrones are known as the chariots of God, charged with carrying out God's justice laws. Thrones are the Angels of pure Humility, Peace and Submission with the power of judgment. They are sometimes called chariots. Ezekiel describes them as resembling burning wheels with rims "full of eyes round about". Thrones reside in the area of the cosmos where material form begins to take shape. The lower Choir of Angels need the Thrones to access God.

Dominions

Dominions are Angels of Leadership. They regulate the activities of all the other angels (except those in the First Hierarchy) to assure the carrying out of God's will. They are shown holding an orb or scepter as a symbol of authority.

Virtues

Virtues are known as the Spirits of Motion and control the elements of nature. They are sometimes referred to as “the shining ones.” They govern all nature. They have control over seasons, stars, moon; even the sun is subject to their command. They can draw on God’s force to work miracles on earth. They are also in charge of miracles and provide courage, grace, and valor. They bestow encouragement and blessings on the worthy.

Powers

Powers are Warrior Angels who preserve order against evil defending the cosmos and human souls. They are known as potentates. They fight against evil spirits who attempt to wreak chaos through human beings. The chief is said to be either Samael or Camael, both angels of darkness.

Principalities

They are protectors of religion, providing strength in times of hardship. They also keep watch over nations and their leaders. In the New Testament Principalities refers to one type of spiritual (metaphysical) being which are now quite hostile to God and human beings. (Rom 8:38; 1 Cor 15:24; Eph 1:21; 3:10; 6:12; Col 1:16; 2:10, 15) Along with the principalities are the powers (Rom 8:38; 1 Cor 15:24; Eph 1:21; 1 Pt 3:22; 2 Thes 1:7); and cosmological powers (1 Cor 15:24; Eph 1:21; 3:10; Col 2:15); Dominions (Eph 1:21; Col 1:16) and thrones (Col 1:16). The clarity of the New Testament witness helps see that these beings were created through Christ and for Him (Col 1:16). Given their hostility to

God and humans due to sin, Christ’s ultimate rule over them (ibid) expresses the reign of the Lord over all in the cosmos. This is the Lordship of Christ, which reveals God’s tremendous salvation in conquering sin and death at the cross, and now takes place in the Church (Eph 3:10).

Archangels

Archangels are generally taken to mean “chief or leading angel” (Jude 9; 1 Thes 4:16), they are the most frequently mentioned throughout the Bible. They look after the larger affairs of mankind as they relate to God’s will. They are holy messengers of God, carrying important decrees to humans. They also command God’s armies and act as guardian angels to leaders of world movement. They may be of this or other hierarchies as St. Michael Archangel, who is a princely Seraph. The Archangels have a unique role as God’s messenger to the people at critical times in history and salvation (Tb 12:6, 15; Jn 5:4; Rv 12:7-9) as in The Annunciation and Apocalypse. A feast day celebrating the Archangels Michael, Gabriel and Raphael is celebrated throughout the Church Sep 29. A special part of the Byzantine Liturgy invokes the “Cherubic Hymn” which celebrates these archangels and the guardian angels particularly. Of special significance is St. Michael as he has been invoked as patron and protector by the Church from the time of the Apostles. The Eastern Rite and many others place him over all the angels, as Prince of the Seraphim. He is described as the “chief of princes” and as the leader of the forces of heaven in their triumph over Satan and his followers. The angel Gabriel first appeared in the

Old Testament in the prophecies of Daniel, he announced the prophecy of 70 weeks (Dn 9:21-27). He appeared to Zechariah to announce the birth of St. John the Baptist (Lk 1:11). It was also Gabriel which proclaimed the Annunciation of Mary to be the mother of our Lord and Saviour. (Lk 1:26) The angel Raphael first appeared in the book of Tobit (Tobias) Tb 3:25, 5:5-28, 6-12). He announces “I am the Angel Raphael, one of the seven who stand before the throne of God” (Tb 12:15).

Angels

These include guardian angels who are assigned by God to every human being at the moment of conception. Angels are closest to the material world and human beings. They deliver the prayers to God and God’s answers and other messages to humans. Angels have the capacity to access any and all other Angels at any time. They are the most caring and social to assist those who ask for help.

Prepared by **Noreen Bavister**

Angel of God,
my guardian dear,
To whom God's love
commits me here,
Ever this day,
be at my side,
To light and guard,
Rule and guide.
Amen.

Chaplet of St Michael

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

A. Amen

L. O God, come to my assistance

A. O Lord, make haste to help me

Glory be to the Father, etc..

L. 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, 3 Hail Mary's)

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 Mary's)

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 Mary's)

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 Mary's)

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 Mary's)

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

(1 Our Father, 3 Hail Mary's)

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 Mary's)

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 Mary's)

9. By the intercession of St Michael and the celestial Choir of Angels, may the Lord grant us to be protected by them in this mortal life and conducted hereafter to eternal glory. Amen.

(1 Our Father, 3 Hail Mary's)

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

V. Pray for us O glorious St Michael, Prince of the Church of Jesus Christ.

A. That we may be made worthy of His promises.

Almighty and everlasting God, who by a prodigy of goodness and a merciful desire for the salvation of all men, has appointed the most glorious Archangel, St Michael, Prince of the Church, make us worthy, we beseech you, to be delivered from all our enemies that none of them may harass us at the hour of our death, but that we may be conducted by him into the august presence of your Divine Majesty. This we beg through the merits of Jesus Christ, our Lord. Amen.