



A Catholic Magazine on the Holy Angels | Vol 5 • issue 2 • 2014 | £ 2,00 € 2,50 \$ 5,00 | ISSN 2081-5077

The Angels

Messengers from a loving God

Bread of angels

The value of a Scapular

Deliver us from evil

Moses rooted in daily reality

**St Michael and Padre Pio
– always in touch**





God is rich. He is rich in His holiness, rich in His omnipotence and rich in his justice. Above all, God is rich in His mercy.

Sometimes people do not follow God and do not put their faith in Him because they do not know His true image. We cannot believe and trust someone whom we do not know.

So what is God like? What is His true image? We can discover His presence when we look at the created universe. Looking at the sky full of stars I realise that God is omnipotent. His power, however, is limited by man's freedom. God created man and gave him free will accepting people's decisions. God's omnipotence is restricted by man's free will.

God is just. He will reward and He will punish, but He did not say He would do it now, in this life. His justice has an eternal dimension. God does not want a sinner's eternal death, on the contrary He wants him to convert, to turn to God and live.

If God was only omnipotent we would not be able to become close to Him. We would keep a distance as we behave towards something that

has more power than ourselves such as a dangerous lion or hot lava from a volcano.

So what is God like? Is it worth getting to know Him? God is love. Love implies that there is a lover and a beloved. For this reason we meet God in the Trinity of Persons: the Father, the Son and the Holy Spirit. The life of the Three Divine Persons is a process, a continual act of love. When this love turns into action, it becomes mercy. God is loving and merciful.

God loves each and every one of you unconditionally. He is saying "I am merciful, I will never let you down, trust in Me, be faithful to Me."

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

God bless you.

Fr **Peter Prusakiewicz** CSMA

The Angels

Messengers from a loving God

A Catholic Quarterly Magazine on Holy Angels

Publisher: The Congregation
of Saint Michael the Archangel – Poland

Editor-In-Chief: Father Peter Prusakiewicz (CSMA)

Deputy Editor and Chief Co-ordinator: Noreen Bavister

Editorial Staff: Agata Pawłowska, Karol Wojteczek,
Magdalena Świerczewska, Magdalena Myczko,
Rafał Świłło, Alan Napleton USA

English translations: Agata Pawłowska, Isabel Brak, Joanna Jabłońska

Graphics & Layout: Jacek Kawa

Website: www.kjb24.pl

Editorial Office: The Angels Magazine

ul. Piłsudskiego 248/252, 05-261 Marki. Poland

Email: redakcja.kjb@gmail.com

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

© 2014 CSMA – All rights reserved

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

Circulation: 7 000

ISSN 2081-5077

Printed in Poland

Page 3	Moses rooted in daily reality
Page 4	St Michael and Padre Pio - always in touch
Page 6	The value of a Scapular
Page 8	Pilgrimage to Italy Sept 2014
Page 9	The Knighthood
Page 10	The bread of angels
Page 12	Honour your mother and father
Page 14	Deliver us from evil (part 2)
Page 16	Proclaiming Divine Mercy (part2)
Page 18	St Faustina, an exceptional nun
Page 19	Fingerprints of a saint – a testimony
Page 20	How God called Pope Francis (part2)
Page 22	Awesone Grace! – Irish Mission
Page 24	Nine choirs of angels
Page 25	Belarus Project
Page 26	Astrology – Dangers of New Age
Page 28	Retreats by Fr Peter Prusakiewicz
Page 29	New Knighthood booklet
Page 30	Distributors and coordinators
Page 31	Short testimonies

Moses rooted in daily reality

I have spoken to young people with good degrees in education who now work in jobs well below their intellectual capacity and for which they are greatly overqualified. Many of them have told me of their experiences working abroad in menial jobs. They are young, educated and frustrated. This kind of situation, however, is not confined to the present day. It was also true of Moses.



■ Moses and the Burning Bush, a Bible illustration from 1728

Cared for by the daughter of Pharaoh, he had obtained an excellent education, but had been forced to escape and to live among the Midianites. A man with a lot of intellectual curiosity, he worked for decades well below his abilities, tending his father-in-law's sheep.

Those days were obviously so humdrum that they do not even warrant a mention in the book of Exodus. Each day was like the one before it and so on, day after day. Then, suddenly, God bursts into this situation. He does this, however, not by making some great, dramatic pronouncements, but by means of a happening in Moses' normal working day. As a man interested in what happens in the world around him and not indifferent to new challenges, when Moses notices a burning bush he is curious.

When I read the third chapter of Exodus, I think, that if I had a talent for painting, I would portray Moses holding a fire extinguisher. The whole of the ensuing dialogue is a call to Moses to take part in the adventure of a lifetime, designed for him by

God. Moses is afraid. Although his daily work is well below his abilities, it, nevertheless, roots him in a daily reality which is hard to abandon at a moment's notice. He would have been glad of a convincing argument to counteract God's demands and allow him an excuse to take the coward's way out of the situation.

God comes to each of us within our daily struggles. He came to the prophets in the same way, encountering them in their everyday situations. Elisha was called directly from his plough. Amos was found in the desert pasturing his sheep. They were called by God, not during a philosophical disputation, but while carrying out their daily tasks. And then, after God comes to people, He then wishes to send them out.

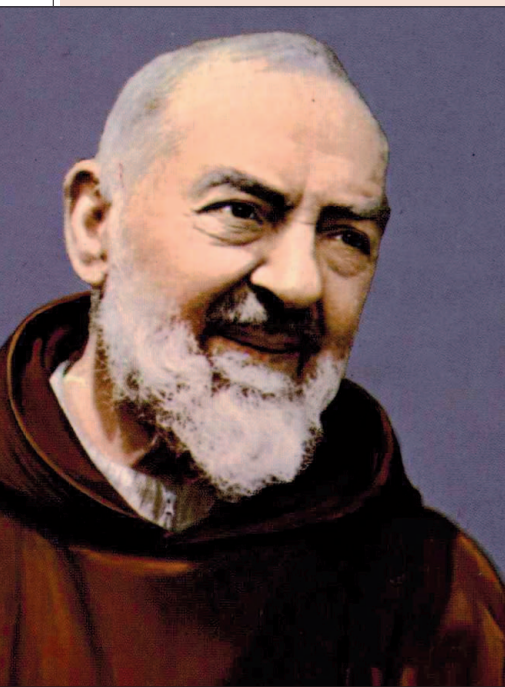
I spoke to a young man who worked as a sales assistant. His workmate attended church on every holy day of obligation. He did not cheat his customers or dishonestly attempt to increase profit margins. It turned out that he was a theology graduate. In answer to the question of what use

his studies had been to him, he quietly answered that they had 'come in useful'. After working with him for three years, my interlocutor went to confession and re-discovered Christianity. He had met his 'Moses' and had the courage to ask and to find answers to his questions.

You do not need to do great things in order to meet God. You can meet him in an ordinary way, at the proverbial dishwasher and, not only encounter, but also reveal, His presence to others. A person who does not hide his faith under a cloak of indifference is a source of wonder, in the same way as was the burning bush, which burned, but yet was not consumed. People who are curious will draw closer in order to find out more. Many will be afraid and wish to hold out a fire extinguisher. This we have to endure. Not all will believe in the manna from heaven. Some, no doubt, will. These few, in the Bible, were the remnants of the people of Israel, for whom God always held out great hope.

Father **Grzegorz Sprysak**, CSMA

St Michael and Padre Pio – always in touch



Towards the end of the 20th century, a group of carefree shepherd boys on the hillsides of Campagna are shaping clay figures. These usually represent everyday objects, such as houses, carts or other similar items. One boy, however, is different. He always makes the same figure, one of the Archangel, holding a set of scales made of straw. This boy is the future Saint Padre Pio of Pietrelcina and the figure he is making represents St Michael, the Prince of the Heavenly Host.

There is, however, no real cause to be surprised at this. Although Pietrelcina was small, it nevertheless boasted two churches dedicated to the angels. As far back as he could remember, the boy had marvelled at the statue in the local church of St Michael trampling the figure of the Devil. More importantly, he also had visions and mystical experiences which had included the world of the angels.

Flame of faith in an icy grotto

About 20 years later, as a 30 year-old Capuchin friar, Padre Pio was already well-known in the area for the miracles which had taken place, thanks to his intercession. It is then that he decides, in common with his exemplar and name-sake, St Francis, to make a pilgrimage on foot to the grotto of Gargano, the site of the apparitions of St Michael. His Superior suggests that a group of seminarians also make the pilgrimage. Upon reaching his goal, Padre Pio starts to pray at the mouth of the grotto. And then, it is he, alone of the entire group, who remains totally dry,

despite the water that pours from the roof of the grotto.

The historian Gherardo Leone gives the following account of this journey: “In the shrine itself, which is sited inside the grotto, Padre Pio caught a cold as a result of the extreme dampness of the conditions inside the cave. Before saying Mass, he remained in prayer for three quarters of an hour, after which he began to say Holy Mass. While offering the Holy Sacrifice of the Mass on the altar dedicated to St Michael, he experienced a profound state of contemplation. He then remained in the grotto for a further forty-five minutes after Mass. He was unusually pale, and shivered with the cold: he had spent three hours in total in the damp, icy-cold cave (...) It was then, at that moment of profound contemplation in the grotto of St Michael, that Padre Pio was granted an insight into the Divine Plan for him and he truly understood his religious mission.”

It was a year later, while commencing a novena prior to the Feast of St Michael, that Padre Pio was granted the stigmata. A picture of St Michael gazed down at him from above the cross before which he was praying. As was also the case for St Francis, as well as the stigmata, Padre



■ Cell of Padre Pio, San Giovanni Rotondo, Italy

Pio also experienced transverberation (piercing of the heart) and a piercing of the side. All three of these were preceded by an apparition of a person whose identity St Francis had never revealed.

A bilocation visit to St Michael

Padre Pio's devotion to St Michael greatly increased from the day of his pilgrimage. Every year, he undertook a 40-day period of preparation prior to the Feast of the Archangels. After the example of St Francis, he held St Michael in great esteem and stressed the role of the Prince of the Heavenly Host in protecting us against the most serious of temptations. This devotion took on a visible form after the saint's death with an image, funded by his spiritual children, of St Michael the Archangel piercing the dragon with his lance, being placed on Padre Pio's tomb.

Padre Pio said to the many people who visited him to "Go to greet

St Michael!", often setting this as a penance. He asked all who made the pilgrimage to Mount Gargano to pray for him. The writer Giovanni Siena later recalled: "I remember clearly all the penances which he set in honour of the Archangel. I also recall his constant entreaties to make the pilgrimage to the Shrine of St Michael."

There is a well known story of the group of pilgrims from Tortereto Lido who decided to visit the "miracle-worker" Padre Pio rather than the "true miracle worker, St Michael", whose shrine a priest, whom they had met by chance, had encouraged them to visit. During their meeting with the Capuchin friar, he presented his visitors with pictures of the Archangel of Mount Gargano, which he took from a previously empty drawer. He distributed these to the group, saying: "You can now say that you have visited the grotto of St Michael". It then became clear to the pilgrims that they had witnessed an act of bilocation, the saint had gone there for them and taken photographs.

This also explains the Capuchin's words "I never stop visiting the grotto at Monte Sant'Angelo", despite the fact that his biographers have noted only one occasion on which he physically visited the shrine. To one pilgrim Padre Pio said: "You need to visit St Michael on your own two feet, or else you will come to him with a coffin on your shoulders". This was in reference to someone close to the pilgrim whose death could be averted by the pilgrim walking to the shrine, as an act of sacrifice for God's mercy.

He sometimes referred to the Prince of the Heavenly Host as an "advocate", which ties in with the first likenesses he had fashioned from clay in the fields. He even asked one of his

spiritual daughters to erect an altar dedicated to St Michael.

We should also note the story of another of Padre Pio's spiritual daughters, Lina Fiorellini, to whom he sent a picture with the dedication "May St Michael assist and protect you from the Enemy". Deeply affected by these words, Lina found in her library a collection of ancient prayers to St Michael, written by Fr Nicolo Ricci. With Padre Pio's agreement and assistance, she managed to get this prayer book once more into print, because, as she herself said, she wished to: "Extend and propagate devotion to the Archangel Michael, in order to achieve peace in the world and to overthrow the pride of human urges and desires, within a society shaken by wars, enmity, massacres and other horrors." This book, entitled "The Greatness of St Michael" was published, with only minor alterations, on the occasion of the 30th anniversary of Padre Pio obtaining the stigmata and a specially bound volume was given to Pope Pius XII.

As noted by Fr Giuseppe del Ton, who was close to Padre Pio, the waning devotion to St Michael worried Padre Pio, who, when reciting the prayer of Pope Leo XIII, would sometimes say "Today, more than ever before, in these apocalyptic times, we should fight under the banner of St Michael." Let this appeal of the Saint of Pietrelcina remain alive in our minds and hearts. The times have changed little and it will be hard to find a better protector than St Michael the Archangel.

Karol Wojteczek,
CSMA office, Poland,
references the book
"Padre Pio and the Angels"
by Marcello Stanzione

Prayer to Our Lady of Walsingham

O Mary, recall the solemn moment when Jesus, your divine Son, dying on the cross confided us to your maternal care. You are our Mother; we desire ever to remain your devout children. Let us therefore feel the effects of your powerful intercession with Jesus Christ. Make your name again glorious in this place, once renowned throughout our land by your visits, favours and many miracles. Pray, O Holy Mother of God, for the conversion of England, restoration of the sick, consolation for the afflicted, repentance of sinners, peace to the departed. O Blessed Mary, Mother of God, Our Lady of Walsingham intercede for us. Amen.



The value of a Scapular

When I sew, I pray for each and every person who will wear the scapular.

The word scapular (from Latin *scapula*, for “shoulder blade”) refers to a sacramental object made of two small panels of woven wool.

Scapulars gradually became one of the important parts of the monastic habit beginning with the Benedictines, and later adapted by many other religious communities. Over time, pious lay people who worked closely with the monastic communities adopted a smaller version of the scapular. Eventually these smaller scapulars were marks of membership in confraternities, groups of laity who joined together, attaching themselves to the apostolate of a religious community and accepting certain rules and regulations.

Small scapulars consist essentially of two small panels of woven wool (approximately 2.75” long by 2” wide) and connected by a loop of string. Usually worn underneath a person’s clothing with one panel resting over the breast and the other in approximately the same position on the back. At first, the scapular served more as an apron worn during work, especially farm work; consequently, in the Rule of St Benedict identified it as the “scapulare propter opera” (“the

scapular because of works”). After the ninth century, a monk received the scapular after the profession of vows, and it became known as “the yoke of Christ” (*iugum Christi*) and “the shield of Christ” (*scutum Christi*). While certain modifications were made by the various communities, the scapular was a distinctive part of the religious habit.

Scapular of St Michael

While the scapular of St Michael the Archangel originated under Pope Pius IX, who gave it his blessing, it was first formally approved under Pope Leo XIII who had a great devotion to St Michael. In 1878 a confraternity in honour of St Michael the Archangel was founded in the Church of St Eustachius at Rome, and in the following year in the Church of Sant’ Angelo in Pescheria (*Sancti Angeli in foro Piscium*). After a terrible vision of demons attacking the Church, he wrote a prayer to the Archangel known as a simple exorcism. In 1880 Pope Leo XIII raised it to the rank of an archconfraternity, which was expressly called the

Scapulars signify a person's affiliation

The official teachings of the Catholic Church indicate that the Brown Scapular of Mount Carmel is one of the most highly recommended Marian devotions. This has been the case through the centuries, and more recently with popes including Pius XII, Paul VI and John Paul II, who stated that he received his first Brown Scapular of Mount Carmel at age ten when his Marian devotion was taking shape and he continued to wear it into his papacy.

The Catholic Encyclopedia lists 18 small scapulars approved by the Church:

1. The White Scapular of the Most Blessed Trinity (1193)
2. The White Scapular of our Lady of Ransom (1218)
3. The Brown Scapular of Our Lady of Mount Carmel (1250)
4. The Black Scapular of the Seven Sorrows of Mary (1255)
5. The Blue Scapular of the Immaculate Conception
6. The Red Scapular of the Most Precious Blood
7. The Black Scapular of the Passion (1720)
8. The Red Scapular of the Passion (1846)
9. The Black Scapular of Help of the Sick (1860)
10. The White Scapular of the Immaculate Heart of Mary (1877)
11. The Blue and Black Scapular of St Michael the Archangel (1880)
12. The Scapular of St Benedict (1882)
13. The Scapular of the Holy Face (1885)
14. The White Scapular of the Our Lady of Good Counsel (1893)

Archconfraternity of the Scapular of St Michael.

Sewn by Carmelite nuns

The Scapular is different from the others formed of one black and one blue cord and segments of cloth in a shield-shape. On one side there is an image of St Michael with a black cord slaying the dragon whereas on the blue segment with a blue cord is Our Lady and the infant Jesus.

Scapulars of St Michael the Archangel are sewn by Carmelite nuns in Lasin, Poland. Sister Joanna said "When the statue of St Michael of Gargano visited our convent, we felt strengthened in our spiritual battles. For me the scapular was a sign of St Michael the Archangel's protection. I had doubts. I was wondering if I should wear another scapular if I have already had the Brown one. But what convinced me was the thought that the

scapular of St Michael the Archangel seemed my invitation for him to enter my life and help me."

Another nun, Sister Anna, commented "By sewing the scapulars I can join in spreading the devotion to St Michael. Through the joy of sewing I have experienced the help and protections of St Michael often. I now show St Michael my appreciation and gratitude for all he has done for me. In the world today people often struggle with various addictions and enslavements unaware their problems are of a spiritual nature. When I sew the scapulars, I pray for every single person that is going to wear the scapular of St Michael the Archangel and Our Lady and the infant Jesus."

Sister Maria Magdalena added "I try to remember that each scapular is for a particular person to protect them. When I sew and pray, I know I am helping in the spiritual battle in this way. Of course, the fruits of our prayers and work are not visible at once. But we all know that each of us needs prayer."



15. The White Scapular of St Joseph (1898)
16. The White Scapular of the Most Sacred Heart of Jesus (1900)
17. The Scapular of the Sacred Hearts of Jesus and Mary (1901)
18. The White Scapular of St Dominic (1903)

Of all the types recognised by the Church and perhaps the most popular is the Scapular of Our Lady of Mount Carmel, sometimes referred to as the Brown Scapular from the colour of its bands. The wearing of a devotional scapular has been viewed as a constant meditation by Bishop Leo De Goesbriand: "Wherever I am, whatever I am doing, Mary never sees me without seeing upon my body an evidence of my devotion to her."

The best known

The brown scapular of Our Lady of Mount Carmel. This scapular is the best known of all the different scapulars. According to tradition, our Blessed Mother appeared to St Simon Stock at Cambridge, England on Sunday, 16th July 1251. Our Lady presented him with the scapular and said, "Take, beloved son, this scapular of thy order as a badge of my confraternity and for thee and all Carmelites a special sign of grace; whoever dies in this garment, will not suffer everlasting fire. It is the sign of salvation, a safeguard in dangers, a pledge of peace and of the covenant." In this apparition and gift, our Blessed Mother promised a special protection for all members of the Carmelite Order, and a special grace at the hour of death to all who wear the scapular so that they would not perish in Hell but would

be taken up to Heaven by her on the first Saturday after their death (Note that the Church does not teach that wearing a scapular is a sure ticket to Heaven; rather, we must strive to be in a state of grace, implore our Lord's forgiveness and trust in the maternal aid of our Blessed Mother — all positive acts of a person who wears a scapular sincerely).

Reflection prayer

A good way to reflect is the Prayer of Blessing offered in the The Roman Ritual: "O God, the author and perfecter of all holiness, You call all who are reborn of water and the Holy Spirit to the fullness of the Christian life and the perfection of charity. Look with kindness on those who devoutly receive this scapular (in praise of the Holy Trinity or in honour of Christ's passion or in honour of the Blessed Virgin Mary). As long as they live, let them become sharers in the image of Christ your Son and, after they have fulfilled their mission on earth with the help of Mary, the Virgin Mother, receive them into the joy of your heavenly home." The key to this devotion is not simply the wearing of a piece of cloth but the spiritual conversion it signifies.

To share in the indulgences and privileges of a scapular, one must wear a scapular blessed by a priest constantly. Should a person have ceased wearing the scapular for a long period (even through indifference), one gains none of the indulgences during this time, but, by simply resuming the scapular, one again participates in its indulgences and privileges.

Karol Wojteczek, Agata Pawlowska
CSMA office, Poland

1st – 8th September 2014

English speaking pilgrimage to Italy

Lead by the Congregation of St Michael the Archangel

• St Peter's Square Rome • Monte Sant'Angelo • San Giovanni Rotondo • Lanciano • Manopello • Pulsano

Spiritual guide: Fr. Peter Prusakiewicz CSMA

**Price £495 / €599 / \$780 USD
+ flight to Rome**

Includes: Sunday Papal Blessing by Pope Francis, seven nights B&B with continental breakfast (non-Italian) and evening meals for three nights at hotel in Rome and four nights at hotel in Monte Sant' Angelo

**Single room supplement
£140.00 / €165 / \$225**

Further information:

**Lily Lister, 8 Bridge Street,
Arbroath, Angus. DD11 1RJ**

Email:

catholicholyangels@hotmail.com

Phone: +44(0) -7999-868-412



Interested in becoming a devotional Knight of St Michael?

- **Daily Bible reading**
- **Daily exorcism prayer to St Michael**
- **Daily angelic chaplet to St Michael**
- **Fast each Friday on bread and water (or a good deed if a fast is impossible)**
- **Nine day Novena to St Michael before the feast day on 29th September.**

The Knighthood is overseen by the Congregation of St Michael the Archangel. During a trial period of three months the candidate should follow all the rules of this devotion.

Many Knights read *The Angels Messengers* from a loving God magazine to gain more knowledge on the spirituality of the angels and Divine Mercy. When reading the Bible one could choose any passage from the New Testament. It is good to start from the Gospel of Matthew or Luke.

Devotional Knights are people of quiet prayer, confirmed Catholics, who are open to the Holy Spirit and give themselves to Christ, unite with Him, and help the Church by keeping demons away from Her.

The main duty of the Knights is the continuous effort to be in a state of grace in friendship with God so they can exclaim about Satan: "He has no power over me" (John 14:30).

All Knights must respect the Holy Father, bishops, priests and all the teachings of the Church.

An attitude of humility and obedience towards God and the Church should be an obvious feature of every

Knight. Any Catholic man or woman who desires to become a Knight is required to follow the rules of this devotion. The main task of the Knights is to proclaim the victory of Jesus Christ over Satan. The Knights are on a mission to expiate God for the sins of humankind and to obtain the conversion of sinners. They aim to achieve this by reciting the prayer of St Michael the Archangel to defend us in the day of battle (see back of magazine). This simple prayer of exorcism said every day is to keep away evil spirits from oneself, the Church and the whole world, particularly from those that are tempted and possessed by Satan. To help one another devotional Knights say a prayer for each other every day.

For further information on the Devotion Knight of St Michael please contact me personally by letter or email redakcja.kjb@gmail.com.

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



■ St Michael the Archangel by Carlo Crivelli, 1476

The bread of angels

The words “Ecce Pane Angelorum” (“Here is the Bread of Angels”) appear on the tabernacle in many churches. What is the origin of these words with reference to the consecrated host?

The term “Bread of Angels” has its roots in Psalm 78. The verse in which we are interested is translated, in the Jerusalem Bible, in the following manner: “He rained down manna to feed them, He gave them the wheat of heaven; men ate the bread of Immortals, He sent them more food than they could eat” (Psalm 78:24-25). The term “lehem abirim” is a term which may be interpreted in a number of ways but it rather indicates immortal beings. This is why the Vulgate, the Latin translation of the Bible, uses the term “Bread of Angels” (“Panem angelorum manducavit homo”).

Angelic manna

The author of the Book of Wisdom writes in this very spirit: “How differently with your people! You gave them the food of angels from heaven untiringly sending them bread already prepared, containing every delight, satisfying every taste” (Wisdom 16:20).

The context suggests that both these authors of the Scripture are referring to incidents from the exodus of the People of God to the Promised Land. God, having heard the complaints of the Israelites at the hunger which assailed them, had, in the second half of the second month following the exodus from Egypt, when they were

in the wilderness of Sin, sent down food, when, in a miraculous fashion, quails appeared at sunset and manna appeared in the morning. The word “manna” comes from the question “What is that?” (“man liu” in Hebrew), the very question asked by the Israelites when they first saw it. We learn that it was white and that it tasted of wafers made with honey (see Exodus 16: 14, 31). In the Book of Numbers (11:7), it is compared to coriander seeds. God set the Israelites one condition – that they were not to keep the manna they had collected for later, as it then bred maggots and smelt foul.

Only on the sixth day of the week were they permitted to collect a double portion which was to last them for the Sabbath, and which then did not spoil or breed maggots. God continued to send down manna for the next forty years until they entered the Promised Land. Moses calls it “bread” (Exodus 16:15), but some etymological researchers have pointed to the Egyptian word “mennu”, which simply denotes “food”. We should also note that the term “lehem”, used by Moses and translated as “bread” can also be used to denote any kind of food. This is borne out by the Arab word “lahma”, denoting “meat”.

We do not know of what the “manna” referred to in the Bible actually consisted. Some have speculated that it could have been a secretion of the

tamarind bush, having the consistency of resin and forming white grounds similar to small seeds.

In the early 20th century Arabs living in the Sinai Peninsula would sell a substance to travellers and pilgrims visiting the area, which they called “man es-simma”, literally “bread from heaven”. This was actually a tamarind resin.

A sign of Divine care

We should, however, view “manna” in terms beyond that of its being simply a natural phenomenon. Manna had appeared as a sign of Divine care and concern for the “Chosen People”. It was even placed within the Ark of the Covenant (see Exodus 16:33 and Hebrews 9:14), as it was, for the Israelites, a testament to God’s care and concern for man, providing for the basic needs of His people, if they only remained faithful to Him (see Deuteronomy 8:3).

To call manna “the bread of angels” obviously does not mean that angels in heaven actually eat manna, but is an expression of faith in the fact that God made use of them in delivering manna to the Israelites (similar to the way in which it is thought that the law was promulgated by the angels in Galatians 3:19).

Citing Psalm 78, “man ate the bread of Immortals”, Origen speaks



■ Ciborium in St Erasmus and St Pancras' Church of Jelenia Gora, Poland

metaphorically of the food of angels, which is Wisdom and Truth. It is to these many “powers”, he explains that the care of human bodies and souls has been entrusted, as being holy, they rejoice and are happy when we read Holy Scripture, a concern which increases even when it appears that our minds seem not to obtain any benefit from this reading.

Words of wisdom and truth

For the angels, the words of the Bible are food, as these consist not of words of human wisdom, but of Wisdom and Truth which flows from the mouth of the Eternal God. The angels are perfectly capable of extracting this miraculous sustenance from the “outer covering” of the actual, literal, words.

Divine Truth cannot be expressed by the human tongue. Angels do not require a human tongue capable of explaining the unfathomable mysteries of Divine Wisdom and Love in a way that they could understand. They are sustained and nourished by the very essence of Truth, a form of sustenance which does not require an “outer covering” in the form of words. They therefore rejoice, says Origen, when we provide them with nourishment in the form of God’s Word. These angels, using the Divine sustenance, lead the fight against the enemies of our salvation, in particular against our greatest and invisible enemies.

Bread which came down from heaven

Jesus reveals the hidden meaning of the multiplication of the loaves using a “Midrash”, a homily explaining

the verse of Psalm 78:24-29: “This is the bread come down from heaven, not like the bread our ancestors ate: they are dead, but anyone who eats this bread will live forever” (John 6:58). Jesus, therefore, also indicates the He, Himself, is the true Bread from Heaven, which, when consumed, gives life, in opposition to our purely human attempts to obtain salvation (which are futile by comparison). This, then, clearly leads us directly on to the (subject of) the Eucharist.

St Thomas Aquinas wrote a Latin sequence for the Mass, entitled “*Lauda Sion Salvatorem*” (“Praise the Saviour, O Sion”), which formed part of the Tridentine Mass. It is in this very hymn that the words “*Ecce panis Angelorum, factus cibus vicitorum*”, appear (“this is the Blessed Bread of angels, given to travellers in the very middle of their journey”). The penultimate verse of the hymn “*Sacris Solemnis*”, in which the term “*Panis angelorum*” (“Bread of Angels”, appears constitutes the text of prayers during Holy Mass on the Feast of Corpus Christ – “*Panis angelicus, fit panis hominum*” which means “Bread of angels becomes the bread (given to) man”.

It is worth quoting St Thomas’ commentary which interprets the Bread of Angels of the Old Testament in direct relation to the Eucharist which, typologically, it prefigures: “In the Psalm (79:24), it was written ‘He gave them the wheat of heaven; men ate the bread of Immortals’. Who then is this bread from Heaven, if not Christ himself? In order that man could eat the Bread of Angels, the Lord of Angels became Man. If He had not done this, we would not have His Body and we would be unable to eat the Bread from the altar. Let us hasten to our inheritance, of which we have already such a marvellous pledge.

My brothers, let us desire the Life of Christ. His Death is this very pledge and foreshadowing of what we have already been granted. How could He, who has endured our misfortunes not, in turn, grant us (a share in) his happiness?" (Sermo 130, 2, PL 38, 726).

Depths of His humility

Observe the depth of His humility: "He gave them the wheat of Heaven, men ate the bread of Immortals" (Ps. 78:24-25). The Eternal Word, food of angels, equal of the Father, is eaten by man. Although "His state was divine, yet he did not cling to his equality with God, but emptied himself to assume the condition of a slave, and became as men are and being as all men are, he was humble yet, even to accepting death, death on a cross" (Philippians 2:6-8), in order that we might receive from the Cross, the Lord's own Body and Blood as a new sacrifice (Enarr in Ps 33,6 PL 36,303n).

When we view the consecrated Host, on a purely human level, we see only a wafer. What we then require, is faith. The spiritual nature of the angels allows them to distinguish the real presence of Christ. They are aware of this presence in a way which is completely unfathomable to us. Some people are even of the opinion that, during Holy Mass, angelic hosts descend to Earth in order to adore their Lord in the form in which He has deigned to here reveal Himself.

Roman Zajac, Poland



There is a paradox here for at a time when people in the western world are living longer and encouraged to do so by lifestyle, this care seems to be missing in many areas. Our care homes are full and the elderly unvisited and the notions of euthanasia discussed as if it were a viable, indeed reasonable option and 'progress'. The so called 'Liverpool Pathway', letting people die by withholding food and water has seen many lives terminated, sometimes very prematurely. All these are signs of an unhealthy and troubled society and certainly not based on Christian principles of love of neighbour let alone of God.

Love of God and love of neighbour

Jesus said that the prime commandments are love of God and love of neighbour. Neighbour in this context surely includes parents, and grandparents. It is interesting to note that the first commandment after the three which relate to God directly is the fourth – honour thy father and mother.

Honour – this seems almost an old-fashioned word, not applicable to us today. How often do we honour anybody? People are rewarded, honoured for bravery, for some feat or achievement but the word 'honour' (also used in the older marriage service) has a very rich meaning. When we honour our parents (or authority) we proclaim that we recognise their worth and value. We accept that they have authority over us and we pay them our homage, i.e. do not treat either what they say or do lightly. To honour our parents and elderly relatives is to acknowledge our relationship with them as one of not only love and affection but respect and filial duty. No parent is perfect. Parents, even the best, make mistakes and errors of judgment but often in good faith or the circumstances of the time, but this should not be a reason for severing relationships. Maturity should also carry with it an attitude of forgiveness.

Attitude of reverence from Jesus

If we look carefully at Jesus' relationship with His Heavenly Father

Honour your mother and father

They say that it is a mark of a healthy and compassionate society if the care of the elderly, infirm and the young is catered for and persists. Indeed many societies hold the older members in high esteem and respect. At a time of financial austerity it is nevertheless vital that these groups are given a high profile for care and concern.

we see an incredible attitude of reverence, thanksgiving and praise, as well as understanding. If we look at 'The Our Father' the word 'Father' denotes great love and recognition. Abba, Daddy as Jesus called Him shows a very personal relationship which Jesus took with Him to the cross. Jesus says Our Father and indeed He is – we say those words so glibly...

Yet how can we honour our own parents, father and mother if we do not understand what Jesus was conveying and vice-versa? If we do not hold in esteem our parents are we really venerating the Father who made them? Furthermore, if we look at the relationship in the Holy Family we see incredible love between the members. Jesus and Mary, Mary and Joseph, Joseph and Jesus. You may say that: – 'Yes, OK, but they are special'. Yes, but fully human and also with choices – and they chose to honour each other with love and service.

In order to honour we first have to accept the rights of people who have authority over us. Secondly we have to respect them as persons. Thirdly we have to own that we do not always know what is best for us

especially in childhood and finally that they bear the wisdom of years. Truly too they have not to abuse their authority but somehow today all these points seem to have little value. Is it surprising therefore that we do not value and honour parenthood and the ennobling and giftedness of it. HONOUR... to give high respect, credit, good name, special rights, nobleness of mind, are all included in the dictionary definition.

Families should pray together

Families are breaking up – marriage is devalued increasingly and true obedience, as a matter of personal choice, no more than a wistful reflection on the past. But can we really seek a growth in holiness and keep our sights set on this if we do not respect and honour our parents who care for us? Sometime later this disregard spills over into our attitude to authority, and finally God. A disrespectful attitude in one direction manifests itself in many situations. The old adage that a family that prays

together stays together is not far from the truth.

If we look at the lives of great saints, notably St Thérèse of Lisieux, we can see this attitude of honour in her family, her sisters, all who became holy (her mother and father are now beatified), but also in the lives of others. St Jane Francis de Chantal who cared for her rather domineering uncle; Don Bosco and Pope Pius X who 'worked' with their mothers. When Pope Pius was elected Pope and all were admiring his ring, his mother kissed it but then said, 'Never forget', pointing to her own, 'that without THIS one you would not have yours!'

So let us ponder and reflect on these words.

Let parents pray for their children and their children for their parents in an atmosphere of love and acceptance. Let us honour and obey them...

Love your parents and treat them with loving care for you will know their value... when you see the empty chair.

Halina Holman

Taken from "Encouragement" (25)
www.thehostapostolate.org

Deliver us from evil (part 2)

We find evil in the realm of nature, where so many of its expressions seem to speak to us of some sort of disorder. Then we find it among human beings, in the form of weakness, frailty, suffering, death and something worse: the tension between two laws; one reaching for the good; and the other directed toward evil.

St Paul points out this torment in humiliating fashion to prove our need of salvific grace, for the salvation brought by Christ and also our great good fortune in being saved. Even before this, a pagan poet had described this conflict within the very heart of man: “I see what is better and I approve of it, but then I follow the worse”.

We come face to face with sin which is a perversion of human freedom and the profound cause of death because it involves detachment from God, the source of life. And then sin in its turn becomes the occasion and the effect of interference in us and our work by a dark, hostile agent, the Devil. Evil is not merely an absence of something but an active force, a living spiritual being that is perverted and that perverts others. It is a terrible reality, mysterious and frightening.

Importance of an awareness of evil

It is a departure from the picture provided by biblical Church teaching to refuse to acknowledge the Devil's

existence; to regard him as a self-sustaining principle who, unlike other creatures, does not owe his origin to God; or to explain the Devil as a pseudo-reality, a conceptual fanciful personification of the unknown causes of our misfortunes. When the problem of evil is seen in all its complexity and in its absurdity from the point of view of our limited minds, it becomes an obsession. It poses the greatest single obstacle to our religious understanding of the universe, it is no accident that St Augustine was bothered by this for years: “I sought the source of evil, and I found no explanation.”

Thus we can see how important an awareness of evil is if we are to have a correct Christian concept of the world, life and salvation. We see this first in the unfolding of the Gospel story at the beginning of Christ's public life. Who can forget the highly significant description of the triple temptation of Christ? Or the many episodes in the Gospel where the Devil crosses the Lord's path and figures in His teaching? And how could we forget that Christ, referring three times to the Devil as His adversary, describes him as “the prince of this world”?



Fallen creatures of God

The lurking shadow of this wicked presence is pointed out in many, many passages of the New Testament. St Paul calls him the “god of this world,” and warns us of the struggle we Christians must carry on in the dark, not only against one Devil, but against a frightening multiplicity of them. “I put on the armour of God,” the Apostle tells us, “that you may be able to stand against the wiles of the devil. For our wrestling is not



■ Adam and Eve by Domenichino, 1623

against flesh and blood, but against the Principalities and the Powers, against the world-rulers of this darkness, against the spiritual forces of wickedness on high.”

Many passages in the Gospel show us that we are dealing not just with one Devil, but with many. But the principal one is Satan, which means the adversary, the enemy; and along with him are many others, all of them creatures of God, but fallen because they rebelled and were damned — a whole mysterious world, convulsed by a most unfortunate drama about which we know very little.

There are many things we do know, however, about this diabolical world, things that touch on our lives and on the whole history of mankind. The Devil is at the origin of mankind’s first misfortune, he was the wily, fatal tempter involved in the first sin, the original sin. That fall of Adam gave the Devil a certain dominion over man, from which only Christ’s Redemption can free us. It is a history that is still going on: let us recall the exorcisms at Baptism, and the frequent references in Sacred Scripture and in the liturgy to the aggressive and oppressive “power of darkness.” The Devil is the number one enemy, the pre-eminent tempter.

So we know that this dark disturbing being exists and that he is still at work with his treacherous cunning; he is the hidden enemy who sows errors and misfortunes in human history. It is worth recalling the revealing Gospel parable of the good seed and the cockle, for it synthesises and explains the lack of logic that seems to preside over our contradictory experiences: “An enemy has done this.” He is “a murderer from the beginning ... and the father of lies”, as Christ defines him. He undermines man’s moral equilibrium with his sophistry. He is the malign, clever seducer who knows how to make his way into us through the senses, the imagination and the libido, through utopian logic, or through disordered social contacts in the give and take of our activities, so that he can bring about in us deviations that are all the more harmful because they seem to conform to our physical or mental makeup, or to our profound, instinctive aspirations.

General Audience by **Pope Paul VI**
on 15th November, 1972
Taken from **www.vatican.va**

QUOTES ABOUT ANGELS

Ah! If we had the eyes of angels with which to see our Lord Jesus Christ present on the altar and looking at us, how we should love Him!

St John Vianney

When tempted, invoke your angel. He is more eager to help you than you are to be helped! Ignore the Devil and do not be afraid of him: he trembles and flees at the sight of your guardian angel.

St Don Bosco

You say that in such surroundings there are many occasions of going astray? That’s true, but is there not also the presence of the guardian angels?...

St Josemaria Escriva,
The Way, 566

The only true riches are those that make us rich in virtue. Therefore, if you want to be rich, beloved, love true riches. If you aspire to the heights of real honour, strive to reach the kingdom of Heaven. If you value rank and renown, hasten to be enrolled in the heavenly court of the Angels.

Pope St Gregory the Great

Whenever anything disagreeable or displeasing happens to you, remember Christ crucified and be silent.

St John of the Cross

Proclaiming Divine Mercy (part 2)



■ The Return of the Prodigal Son by James Tissot, between 1886-1894

The Messianic message

3. When Christ Began To Do and To Teach

Before His own townspeople, in Nazareth, Christ refers to the words of the prophet Isaiah: “The Spirit of the Lord is upon me, because he has

anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.” These phrases, according to Luke, are His first messianic declaration. They are followed by the actions and words known through the Gospel. By these actions and words Christ makes the Father present among men. It is very significant that the people in question are especially the poor, those without means of subsistence, those deprived of their freedom, the blind who cannot see the beauty of creation, those living with broken hearts, or suffering from social injustice, and finally sinners. It is especially for these last that the Messiah becomes a particularly clear sign of God who is love, a sign of the Father. In this visible sign the people of our own time, just like the people then, can see the Father.

It is significant that, when the messengers sent by John the Baptist came to Jesus to ask Him: “Are you he who is to come, or shall we look for another?”, He answered by referring to the same testimony with which He had begun His teaching at Nazareth: “Go and tell John what it is that you have seen and heard: the blind receive their sight, the lame walk, lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good news preached to

them.” He then ended with the words: “And blessed is he who takes no offence at me”.

Especially through His lifestyle and through His actions, Jesus revealed that love is present in the world in which we live – an effective love, a love that addresses itself to man and embraces everything that makes up his humanity. This love makes itself particularly noticed in contact with suffering, injustice and poverty – in contact with the whole historical “human condition”, which in various ways manifests man’s limitation and frailty, both physical and moral. It is precisely the mode and sphere in which love manifests itself that in biblical language is called “mercy”.

Christ, then, reveals God who is Father, who is “love”, as St John will express it in his first letter; Christ reveals God as “rich in mercy”, as we read in St Paul. This truth is not just the subject of a teaching; it is a reality made present to us by Christ. Making the Father present as love and mercy is, in Christ’s own consciousness, the fundamental touchstone of His mission as the Messiah; this is confirmed by the words that He uttered first in the synagogue at Nazareth and later in the presence of His disciples and of John the Baptist’s messengers.

On the basis of this way of manifesting the presence of God who is Father, love and mercy, Jesus makes mercy one of the principal themes of

His preaching. As is His custom, He first teaches “in parables”, since these express better the very essence of things. It is sufficient to recall the parable of the prodigal son, or the parable of the Good Samaritan, but also – by contrast – the parable of the merciless servant. There are many passages in the teaching of Christ that manifest love-mercy under some ever-fresh aspect. We need only consider the Good Shepherd who goes in search of the lost sheep, or the woman who sweeps the house in search of the lost coin. The Gospel writer who particularly deals with these themes in Christ’s teaching is Luke, whose Gospel has earned the title of “the Gospel of mercy”.

When one speaks of preaching, one encounters a problem of major importance with reference to the meaning of terms and the content of concepts, especially the content of the concept of “mercy” (in relationship to the concept of “love”). A grasp of the

content of these concepts is the key to understanding the very reality of mercy. And this is what is most important for us. However, before devoting a further part of our considerations to this subject, that is to say, to establishing the meaning of the vocabulary and the content proper to the concept of mercy, we must note that Christ, in revealing the love – mercy of God, at the same time demanded from people that they also should be guided in their lives by love and mercy. This requirement forms part of the very essence of the messianic message, and constitutes the heart of the Gospel ethos. The Teacher expresses this both through the medium of the commandment which He describes as “the greatest”, and also in the form of a blessing, when in the Sermon on the Mount He proclaims: “Blessed are the merciful, for they shall obtain mercy”.

In this way, the messianic message about mercy preserves a particular

divine-human dimension. Christ – the very fulfillment of the messianic prophecy – by becoming the incarnation of the love that is manifested with particular force with regard to the suffering, the unfortunate and sinners, makes present and thus more fully reveals the Father, who is God “rich in mercy”. At the same time, by becoming for people a model of merciful love for others, Christ proclaims by His actions even more than by His words that call to mercy which is one of the essential elements of the Gospel ethos. In this instance it is not just a case of fulfilling a commandment or an obligation of an ethical nature; it is also a case of satisfying a condition of major importance for God to reveal Himself in His mercy to man: “The merciful... shall obtain mercy”.

Pope John Paul II

“Dives in misericordia” Encyclical

Talks on CDs by Fr Peter Prusakiewicz (CSMA)

**Basic talks
on Divine
Mercy
& Holy Angels**



**Advanced
Talks Set No 1
Divine Mercy
& Holy Angels**



**Life and mission
of Blessed
Fr Michael
Sopocko**



**St Michael
the Archangel
and his
angels**



**The secrets
and spiritual
life of
St Faustina**



One Double CD	£10	€12	\$15
Two sets CD	£18	€20	\$30
Three sets CD	£25	€30	\$40
Four sets CD	£32	€37	\$52
Five sets CD	£40	€45	\$65

Mix and match sets available.



**Angelic Beads, prayer card
and Scapular of St Michael**

£5.50 | €6.50 | \$9.00 USD

**Including postage
– see form inside**

To order – write, phone or email:
Office of the Knighthood of St Michael
C/o PO Box 4332, Harlington,
Dunstable, Beds LU6 9DG. UK
+44 (0)7795-318-605
Email: holyangelsinfo@gmail.com

St Faustina, an exceptional nun



Reminiscences of the life of the Apostle of the Divine Mercy.

When it was decided that Sister Faustina should receive treatment at the sanatorium in Pradnik, she found it very difficult to agree, as there was no separate cubicle available but only a bed on the general ward. The hospital director, a good man, who had come to the faith a few years previously, was surprised at Sister Faustina's reluctance and said encouragingly: "But why not? Would you please tell her from me, sister, that I am surprised that she does not want to be in a general ward because she would be able to evangelise there."

When I recounted this to Sister Faustina, she immediately agreed. However, when we arrived, we found that a separate cubicle had been prepared for her, in which the Sisters of the Sacred Heart had placed two bouquets of flowers. We were astounded. We then discovered that a tuberculosis patient had died unexpectedly three hours previously. Sister Faustina then said, in a very quiet voice and with a great sense of inner peace which radiated from her, "How good the Lord

Jesus is. He has granted my request." A joyful surprise showed in her eyes.

Speaking openly

I visited Sister Faustina bi-weekly always speaking openly and generally about spiritual matters. She once requested a prayer book from Mother Superior in order to make a three-day retreat and had set herself a day to begin it.

The Mother Superior asked me to telephone to ask Sister Faustina to delay her retreat because Father Andrasz was away and would be unable to visit her during her this time.

Jesus took care of everything

A few days later I brought Sister Faustina the book she had asked for, she said: "Thank you, but I have already made the three-day retreat." "But," I asked, "what text did you use?"

"The Lord Jesus took care of that Himself" she answered. "I would only ask that Father would be so kind as to come to visit me."

"And were you pleased with the retreat?"

"I'm very happy and satisfied" she answered.

I once asked the hospital director "Do you allow Sister Faustina to attend

Holy Mass, doctor?" He replied "Her state of health is very grave and there is no possibility of recovery, but Sister Faustina is a quite exceptional nun, so, in her case, I pay little heed to such considerations. Others, in her place, would not even have got out of bed. I myself saw how she held on to the walls on her way to the chapel."

Many obstacles

When the most reverend Mother General was with us in 1938, she wanted to visit Sister Faustina and I was to go with her. All sorts of obstacles arose to her doing so, but Mother General said: "I must see Sister Faustina because it seems to me that it will be the last time." Mother General had set aside a whole hour to talk to her, during which time I saw the doctor and visited the chapel. When I returned to the cubicle I found Mother General and Sister Faustina in such a state of awe that it seemed to me that it must have been a quite exceptional conversation in which they had spoken of very important matters.

Sister Faustina and I spoke a lot about the mercy of God, which encouraged me and built me up, and it pleased me very much that she put such trust in Divine goodness.

Sister **Felicia Zakowiecka**

Warsaw, 5 October, 1956

Taken from "Oredzie Miłosierdzia"

Fingerprints of a saint

After the canonisation of St Faustina, no official documents are necessary to prove healings. But she still helps people around the world. Read the story of a man visited by this saint.

My name is Luciano and I live near Milan, Italy. I would like to share an occurrence which changed my life completely. In April 2004 I was in hospital, in the department of neurology suffering from paralysis on the right side of my body, complicated further with heart problems. Although I was in rehabilitation the doctors seemed helpless to improve my state of health leaving me feeling hopeless.

Do not be afraid

One night, I was unable to sleep and lying in my bed in the darkness I talked about our situation with Francesco, another patient. Suddenly, we saw a strange light approaching us as if someone was carrying a torch or a candle. And then, a nun appeared by the door and looked at us. She came to me and said: "Do not be afraid. I come to see you." In terror I could not utter a word. I wondered who she was for it was the first time I had seen her in my life. She came closer, put her hand on my chest and said: "I came to heal you. But you must promise me that you will visit me when you recover."

Completely astonished

I was so astonished with what was happening that I could not answer logically. I just mumbled: "Okay, I will visit you if you heal me but where do you live? I do not know you. I have never seen you before." Raising her hand she replied: "I am here" pointing out to a small church she had in her hand. "It is my house, remember, it is always open for you, day and night; I live here and wait here for you. I have to go now but do not forget about your promise."

I wept with emotion when I heard a voice: "Luciano! Luciano!" It was Francesco calling my name. "I have been calling you for five minutes and you did not react!"

"Who have you been talking to?" he asked. "With a nun who told me that she had come to heal me", I replied. "May she heal you and me too", Francesco said.

Doctors' surprise

I could not sleep until morning. Next day, to the great surprise of the

doctors I got up and started walking. All of the examinations that followed only proved what the nun told me. After a few days I returned home then some time later found a job. I was keen to know who the nun was and went to see a priest. Eventually, with his help, I discovered that it was St Faustina Kowalska.

I contacted the Congregation of the Sisters of Our Lady of Mercy in Rome and visited the Divine Mercy Sanctuary in Cracow – her home. It was an unforgettable pilgrimage. I became closer to God and to other people. I am in the Oasis of Mercy movement and would like to give thanks for everything in my life.

All this happened in 2004 and I am still healthy. St Faustina, left her fingerprints on my chest, which are still visible. Scientific and medical consultation considers this phenomenon as inexplicable.

Testimony and six pages of medical consultation sent for World Apostolic Congress on Mercy in Rome, April 2008
Taken from "Oredzie Milosierdzia"



How God called Pope Francis (part 2)



Why do you say that God always goes before?

That is exactly how it is. God says of Himself to the Prophet Jeremiah: "I am a branch of the almond tree." The almond tree is the first to flower in spring, 'preceding' others. John says that "God loved us first. His love reveals itself in that it was not us who loved God, but Him who loved us." In my view, religious experience which does not contain such surprise at being preceded by love and mercy is something that does not absorb us completely, is something experienced at a distance, which does not allow us to reach a level of transcendence. We have to, however, admit that experiencing such transcendence is, today, very difficult, given the pace of contemporary life and change and our lack of perspective and awareness. However, it is important

to our religious development to take the time for moments of reflection, moments when 'the waters are still'. The words of Ricardo Guiraldes, in the story of Don Segundo Sombra, always made a deep impression on me, that water was always a reflection of his life. When small, he resembled a stream, gurgling over stones, as a mature man, he was like a roaring river and as an old man, standing, stagnant water.

Do you have any suggestions as to how we can create for ourselves such a reservoir of still water ?

Retreats can be said to be such artificially constructed reservoirs, times when we can move away from the constraints of our daily routine and when space for prayer appears. But, you should note that, while the space itself is artificially constructed within

our lives, the actual content of the retreat is not. A retreat, during which we would simply listen to some recorded talks, would be a kind of religious behaviourism, searching for appropriate impulses in order to obtain answers to our questions, would be ineffective and would not fulfil the deepest desires of our hearts. An encounter with God must originate from within our inner selves. I must stand in the presence of God and, helped by His word, I must move forward in what He wants of me. This, then, is actually about the quality of our prayer, an aspect of our lives which we should take much more seriously.

Do you think that this lack of time to reflect, is actually a question of time, or that believers actually put their spiritual need to one side?

People put their spiritual needs to one side till the moment when they suddenly slip on a banana skin and fall flat on their backs. Some illness, crisis, disappointment, when our plans suddenly do not work out. It reminds me of a scene I once observed at an airport and which made me very sad. It took place at a moment when economy and business class passengers are both together, waiting to collect their luggage. It is a moment when each person is standing waiting and everyone at the luggage carousel is, therefore, on an equal footing. There was a moment when a mature man,

a prominent businessman, started to display impatience when his own case did not appear on the carousel. He did not hide his irritation and his expression clearly said: "Don't you know who I am? I do not understand why I should have to wait here like everyone else." I was surprised to find a person of mature years, losing patience.

Is that because it is usually young people, with all their lives before them, who generally display impatience?

This is often true of many young people to the extent that they wish to repeat the myth of Dr Faustus and remain at the age of 30 years forever. But it was because I knew of that particular persons' lifestyle, that I felt sad that he was unable to utilise the wisdom of age. I was very sad that this individual who had been so successful in so many areas of his life could fail at the most basic task. He could possess abundant wealth and influence but yet still lose his temper when waiting for his luggage. This is a person who is basically lonely, one of the people to whom God grants the possibility of being happy with Him, and in Him, although not being a priest or religious, but who lives as if the world revolves around himself and is, therefore, like wine which has gone sour instead of having matured.

I often make use of the metaphor of mature wine, and turn to it, when speaking of spiritual and personal maturity, which are entwined, because someone whose personality remains at the level of a teenager, also remains at this stage of development in his spiritual life.

What do you think prayer should be?

In my view, it should be an experience of abandoning oneself, of

entrustment, where our being comes into the presence of God. That is where dialogue, listening and change take place. To pray is to contemplate God and above all else, to feel Him looking at us. Religious experiences sometimes occur, when, for instance, I am praying the Rosary, or the Psalms, or when I celebrate the Eucharist with joy and complete absorption. My most profound experiences occur when I stand in front of the tabernacle, unconstrained by time. I sometimes fall asleep, sitting like this, allowing Him to look at me. I then feel as if I was being held by another, as if God is taking me by the hand. I think that prayer is about reaching the transcendent otherness of God, who is Lord of all, but who always respects our freedom.

How does your Eminence examine your conscience and give an account of your life and service?

I do not want to pretend anything here, but it is true that I am a sinner, to whom Divine Mercy has loved in a privileged manner. From my early years I have been set in positions of responsibility: immediately following my ordination, I was made Master of Novices and two and a half years later, I was made Provincial. I had, therefore, to learn everything on the job and by my own mistakes. And I made thousands of mistakes and sins. It would be hypocrisy on my part, to ask forgiveness for all the sins which I could ever have committed. Today, I ask forgiveness for the sins and mistakes which I have actually committed.

What does your Eminence accuse yourself of the most?

The fact that I have not always been understanding and objective causes me the most pain, as well as

asking for forgiveness for a whole series of things to do with my shortcomings and weaknesses. I wish to be guided by mercy, to interpret everything with goodness. But, I repeat, that I was always loved by God, who raised me up when I fell along the way and helped me travel along the most difficult sections of the road, which was how I learned. When I encounter a problem, I make a mistake, do the wrong thing and have to ask forgiveness. This is, however, all to the good as it helps me understand the mistakes and faults of others.

I am sure that many consider that, to have become a Cardinal, that you must be far-sighted...

That is not true. I do not know the answers to every question. I always set myself new questions and new questions always occur. You have to work out the answers, according to the situation, but also to wait for these answers. I admit that my temperament is such that the first answer which comes to me is often mistaken. The first solution that comes to me in a particular situation generally turns out to be impossible. It is odd how that happens. Knowing this, I have learnt to distrust my first reactions. When I become calm and consider everything on my own, I then start to decide on a possible solution. No one is free of the loneliness of taking decisions. You can ask advice of others but, ultimately, we all have to take decisions alone. Our decisions can potentially cause great harm. It is so easy to act unjustly. That is why it is so important to entrust oneself to God.

Taken from "The Jesuit. Pope Francis. The interview with Jorge Bergoglio" by **Sergio Rubin** and **Franceska Ambrogetti** Rafael Publishing House, Poland, 2013

Awesome grace!

One small yes leads to an outpouring of the Holy Spirit touching the lives of many in Ireland.

My husband and I accepted the invitation of having a house Mass at our home near St Patrick's Church, Glann, Co. Mayo, Ireland in July 2013. It was the idea of the Pastoral Council who sought to re-ignite this tradition of having, from time to time, Masses in homes throughout the parish of Kilmovee. Fr Peter Prusakiewicz CSMA was the main celebrant and was joined by Fr John Maloney, Kilkelly, Ballyhaunis and visiting priest Fr Dominic Towey from St John the Baptist, South Lanarkshire, Scotland. People came from far and wide to hear Fr Peter talks on St Michael the Archangel and Divine Mercy. There was an opportu-

nity for an individual blessing of the relic of St Faustina.

The fruit of Divine Mercy

Fr Peter was invited to the Divine Mercy Conference at the RDS in Dublin on the weekend of Saturday 22nd – Sunday 23rd Feb 2014 and asked me to organise a seven day mission in Ireland from 14th Feb 2014. Within 48 hours most of the week was booked through people coming to the house Mass and being inspired to share the good news when Fr Peter spoke during the homily.

The start of the mission was a weekend at the peaceful, newly refurbished retreat centre in the scenic area of Rosstown, Co. Donegal. The La Verna was ideal for the large

group that attended. Each day started with morning prayers followed by the Holy Mass in the new chapel, hymns, several talks, Stations of the Cross, the Divine Mercy chaplet, the angelic chaplet to the nine choirs of angels, silent Eucharist Adoration, an opportunity for reconciliation and evening prayers. Due to the spirit filled weekend, manager Clare O'Shea invited Fr Peter to return in 2015 as did all the hosts throughout the week.

It was clear to see the background preparation that lay the strong foundation for the week ahead which made the mission so fruitful. At each location two talks were given on the Divine Mercy and St Michael and The Knighthood of St Michael followed by veneration of the relic of St Faustina.

New Knights of St Michael

On Monday in Glenleighan, Fintown, Co. Donegal, the Rosa Mystica House was full to capacity with several people who had completed their trial period of three months coming forward to the altar after the Holy Mass to make their promise before God to become 'Devotional Knights of St Michael'.

On Tuesday at Finney, Clonbur, Co. Galway, the Our Lady of Mount Carmel Prayer Group were well prepared with many becoming Devotional Knights of St Michael the Archangel after the Holy Mass.



■ Attendants on the Divine Mercy Conference in Ireland



Outside of Poland this was the biggest group of people making the promise together at one time.

On Wednesday Fr Peter, the main celebrant, was joined by Fr Emmett O'Hara and several priests at the large gathering for evening Mass at the Pallotine Fathers College Chapel, Kickham Street, Thurles, Co. Tipperary. Many people were very interested to know more about St Michael and the angels who were created by God.

Thursday we arrived at the Church of the Immaculate Conception, Church Road, Mitchelstown, Co. Cork to be greeted by the parish priest Fr Michael Fitzgerald who was so accommodating like everyone we met throughout the week in Ireland. Six priests assisted Fr Peter who was the main celebrant at the evening Mass. Through the grace of God the Holy Spirit touched many hearts. The turnout exceeded all expectations; it was very humbling to see people coming to hear the good news from different towns by car and bus.

After the talks by Fr Peter, at all the venues, people showed a genuine desire to want to share this knowledge with family and friends. Early Friday morning we set off for Dublin via Longford for another well attended venue.

Our Father Thy Will Be Done

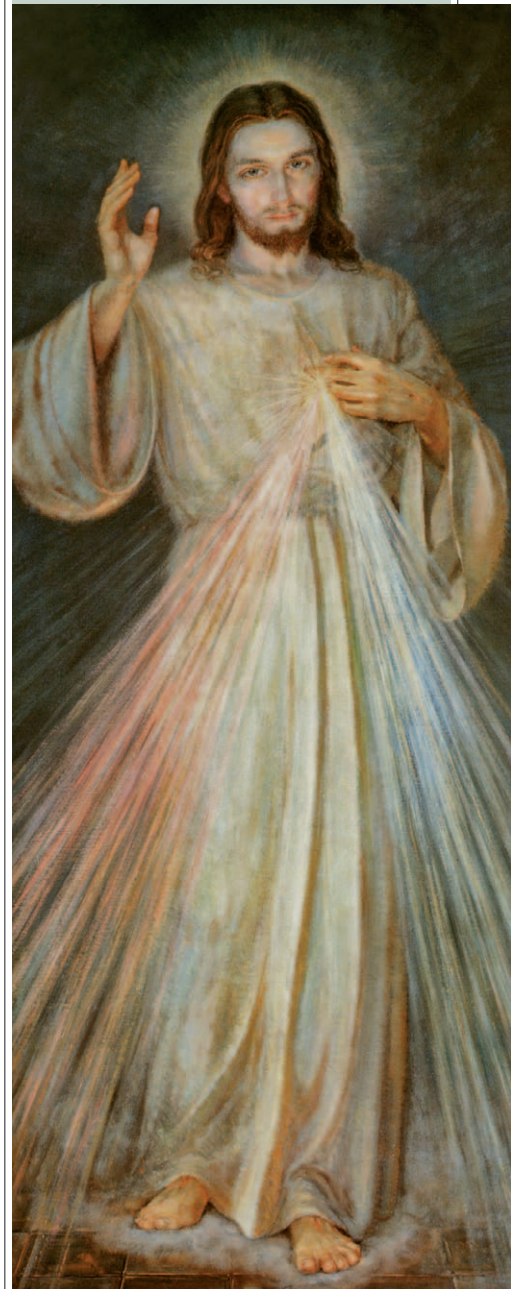
Fr Peter spoke for the first time at the conference in 2004. He was invited again to speak at the 23rd Divine Mercy conference in Dublin on Saturday 22nd and Sunday 23rd Feb 2014. The theme, 'Our Father Thy Will Be Done – Matthew 6:11'. The weekend was a blessed time, filled with the Holy Spirit with the largest attendance in the history of the event. There were 96,000 hits on the Divine Mercy website for live coverage.

God touched hearts

We thank God for the gift of Divine Mercy. St Michael the Archangel took care of us throughout the week. St Michael and the good angels inspire us and want us to be with them in heaven, they are with us all the time and I pray to them and ask for their help and assistance often throughout the day. God in his goodness did the rest and people came with open hearts to the mission and the 23rd Divine Mercy Conference in Dublin.

Noreen Bavister, UK

At the hour of their death, I defend as My own glory every soul that will say this chaplet; or when others say it for a dying person, the indulgence is the same. When this chaplet is said by the bedside of a dying person, God's anger is placated, unfathomable mercy envelops the soul, and the very depths of My tender mercy are moved for the sake of the sorrowful Passion of My Son (**Diary 811**).



Brief introduction to the nine choirs of angels



■ A panel from the *Angels of Creation* by Edward Burne-Jones 1877

1. Seraphim

The Seraphim is said to be the highest order of angels who guard God's throne. They are often depicted as 'burning angels' to represent them on fire with love for God. In the Bible Isaiah saw them as six winged beings. These heavenly creatures praise God.

2. Cherubim

The word Cherubim is said to mean 'fullness of knowledge'. The Cherubim have the honour of observing and keeping the records of God's creative powers. Cherubims are said to have four wings and four faces. The Cherubims also act as heavenly counselors and are the seekers of the eternal truth.

3. Thrones

Throne Angels represent the divine majesty and are associated with the power of judgement. They carry out God's justice according to spiritual and universal laws. The Thrones also act as angels who are friends of all the planets. It is the Thrones who will drive forward God's chariot, often they are portrayed as angels who carry the scales of justice.

4. Dominions

The Dominions are angels of leadership and are said to ensure that God's will is carried out by other angels. They help balance the force of creation and of the material and spiritual worlds. The Dominions represent the superiority of wisdom over intellect and govern the natural world and the elements.

5. Virtues

Virtues are known as angels who watch over the heavenly bodies and nature. The Virtues are often associated with miracles performed on earth. Shining bright and

often depicted with swords, shields or sceptres, these wonderful angels will assist you in your darkest hour.

6. Powers

Powers are warrior angels who maintain order around planet Earth and protect it from being overthrown by Satan, defending the cosmos and human souls. They fight against evil spirits who attempt to wreak chaos through human beings.

7. Principalities

The Principalities are a realm of angels who keep a watchful eye of the nations of planet earth and its leaders. They are protectors of religion, giving strength in times of hardship.

8. Archangels

The Archangels are the most frequently mentioned throughout the Bible. They are the leaders of the angelic armies and are Holy messengers of God. There are only three archangels acknowledged by the Catholic Faith: Michael, Gabriel and Raphael. They also command God's armies and act as guardian angels to leaders of world movements. They may be of this or other hierarchies like St Michael the Archangel.

9. Angels

These include guardian angels who are assigned by God to every human being at the moment of conception. Angels are closest to the material world and human beings. They deliver our prayers to God and return with God's answers. Guardian angels have the capacity to access all other angels at any time, their role is to watch over us during our lives. They are also the most caring and social of beings who assist those who ask for help.

Noreen Bavister, UK

Belarus Project



Thank you for your ongoing support and generous donations. With God everything is possible. The shell of the pastoral centre is now complete. One day inside of this new building I hope to have the basic fundamentals such as running water, a gas supply and electricity. Then when funds allow we will install a small kitchen. Mary Doogan has donated CD's called Queen of Peace with beautiful hymns. All donations from the CD's will go to wards floor tiles to

cover the bare concrete floor. No gift is too small to make a difference to the youth of my parish.

There are three easy ways to pay, please make all donations via the Global Children's Foundation.

Donate by Post

Please make your cheques payable to **Global Children's Foundation** and post to: **Belarus Project Global Children's Foundation PO Box 4332, Harlington, Dunstable, Beds LU6 9DG. England.**

Donate By BACS

You can transfer money directly into the GCF bank account.

SORTCODE: 20-57-06

A/C NUMBER: 10469270

BRANCH: Barclays, Mile End Branch, London. England

NAME:

Global Children's Foundation

Donate Securely Online

Please visit the GCF site:

www.globalchildrensfoundation.org.uk to find the link to our Just Giving page to make a one-off or monthly donation.

I am very grateful for your financial support. Every Tuesday (the day of St Michael the Archangel) I celebrate a Mass for all the donors of this project.

Special thanks to Father Peter Prusakiewicz CSMA, the chief editor of The Angels magazine, who is the patron of this work.

With my gift of prayer and a humble heart. God bless you.

Father **Christopher Poświata** CSMA

Belarus Project

Global Children's Foundation

PO Box 4332, Harlington,

Dunstable, Beds LU5 6NR UK



■ The Sacrament of Baptism of convert Natasha, Gatowo, Belarus

Astrology: Your Horoscope and the New Age Mousetrap



Part 2: Continuing a glance
into the “harmless” pastime
of reading your “stars”.

...“Disaster will come upon you, and none of your magic can stop it...” (Isaiah 47.10-15).

In nearly every newspaper printed today you will find a section on your horoscope. Here are a few single line sales quotes from one page I noticed: “Astrology gives incredible insight into one’s personality.” “Predictions and suggestions accorded by astrologers often turn out relevant to your life.” “Crucial determinant of your astrological fate happens to be your astrology sign.”

Let me throw another quote in here, “...even the hairs of your head are all numbered...” (Luke 12:7).

Mammon anyone?

Without getting into a philosophical or theological debate about it, the choice that we have to make is a simple one. Do I put my life into the hands of fate as proffered by astrologers and pagan worshipers, or do I live in the heart of a Father God who knows me so intimately and loves me so completely that He has count of every hair of my head? The answer, as Christians, is one or the other, it cannot be both, we must choose. “No one can serve two masters. Either you will hate the one and love the other, or you will be devoted to the one and despise the other. You cannot serve both God and mammon” (Matthew 6:24). The simple meaning of “Mammon” (the word used in the Ignatius Catholic Edition Bible) is basically “money”, but in its purest form which is derived from Mishnaic Hebrew ממון (mmôn) its meaning

is joined with money and translates as «that in which one trusts», to be more real about it, worldliness. In what then or in whom do I put my trust for my everyday life?

One of the first discoveries I made about my future was to find out that God has a very specific plan for my life, “I alone know the plans I have for you, says the Lord, plans to bring you prosperity and not disaster, plans to bring about the future you hope for...” (Jeremiah 29:11).

So, do I put my trust in fate, which is a fully worldly notion, and check out what’s in the stars, innocent though that may seem, or do I hand over my whole being to God and say, “Jesus I trust in You”. We must choose.

The Trap

If God has a personal plan for you then you can bet your bottom tarot card that Satan has one for you also. One of his traits is mixing a bit of truth, to reel you in, with some lies to steer you onto the rocks.

Reading your horoscope is a small but disastrous step on to the downward ladder of the occult. Once you take that step of your own free will, you personally give permission to whatever demonic spirits that are assigned to that task by Satan to attach themselves to you. You increase their power and influence over your life in direct relation to the level of interest or belief you have, in what your “reading” may say and in the action it directs you to take.

This influence of your new demonic accomplices increases as you make your horoscope part of each day. You buy the paper just to read your stars! You phone up your friends to discuss your stars. You listen to a particular

radio program all about your stars and spread it around and so on and on it goes. Understand that before long you will be checking your stars every time you see a magazine. You begin actually looking for things to take place that were written and convince yourself that half-truths are whole truths. By now it is becoming a kind of addiction. You will find more and more of similarly influenced people coming into your circle of acquaintance. These will lead you deeper into your search for more and still more “knowledge” about your life path and your future through the occult, fortune telling, tarot cards, séances, psychics, mediums, etc. The list goes on and bit by bit your trust in God drains quietly from your heart.

All the while your guardian angel, whom you have disempowered by freely choosing a dark path, valiantly tries to get your attention. People alter the course of God’s plan for them... “should I marry him/her?... what do my stars say? ... should we have a baby?... what do my stars say?... will I take that job?... what do the tarot cards say?... will I cut that family member out of my life?... what did the fortune teller say...???”

It gets more and more invasive, destructive and quietly addictive until you are in a bit of a mess, and not just practically either. While your interest in your horoscope and other occult pastimes increases, so your trust in God continues to fade and your spirit grows weak. How sad that His amazing plan for your precious life will be diminished by all of this “harmless” New Age “enlightenment” which is fuelling our endless search for answers to life’s problems, for peace, security and health, love, career, resolving relationships, lifestyle, money... It is all ultimately based on

false hopes and promises, all of it, and you are now so enticed by the bait that you do not even see that the trap is about to close on you with a bang.

Collateral damage!

I have heard testimonies from so many people who get themselves tied into all of this and then wonder why their marriage began to fail, their children became unruly, aggressive and confrontational, they lost their job suddenly, they stopped going to Mass, occasionally at first then less and less, they fell out with a parent or sibling, the expensive holiday was a disaster and their health became affected and everything fell apart... piece by piece.

Well, they opened the door and invited these demonic presences into their life and now it is a train-wreck! That is the reality of it! There is no room here from semantics or platitudes. This is the reality of it today.

What do I do?

Let me ask a simple question, why do we need to consult anything when Jesus has said to us, “Come unto me all you who are weary and heavy laden and I will give you rest. Take my yoke upon you and learn of me, for I am gentle and humble of heart, and you will find rest for your souls” (Matthew 11:28-29). Why would we need to consult anything at all when we have the amazing promises of the Divine Mercy devotion and the Holy Rosary?

There is, however, ONE thing you MUST do now if you are or have been involved with any astrological or other psychic practice, yes,

even deciding to look up your star sign only one time. You must first renounce it all to the Lord, speak to a Roman Catholic priest, make your confession about it and get absolution and deliverance. The reason is simple enough to understand if we consider the first commandment and its full meaning.

The First Commandment warns us not to accept a religion or philosophy that teaches that our life and well-being originate with or depend on anything other than the one true God. There is no other source of life or blessings but God. There is no other power that rules over the heavens and the earth... "Behold, the heaven and the heaven of heavens is the LORD'S your God, the earth also, with all that therein is" (Deuteronomy 10:14). He alone created and sustains the universe in which we exist. This is the First Commandment's powerful message. We are to worship and serve our Creator and miracle working God who led ancient Israel out of Egyptian bondage, and probably from the pagan worship of their god Horus too (see part 1) and to credit our existence and blessings to no other source. We are to love, respect and honour Him and to have a genuine personal relationship with Him.

"I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me" (Exodus 20:2-3, King James Bible).

What does God say about it all?

God speaks very clearly on this subject and about its dangers, so let's

just pause here for a moment now, and see what the Lord, through His prophet Isaiah, has to say about this seemingly harmless practice.

"Disaster will come upon you, and none of your magic can stop it... Keep all your magic spells and charms, you have used them since you were young... You are powerless in spite of the advice you get. Let your astrologers come forward and save you, those people who study the stars, who map out the zones of the heavens and tell you month to month what is going to happen to you. They will be like bits of straw, and a fire will burn them up! They will not even be able to save themselves... those astrologers, you consulted all your life" (Isaiah 47:10-15).

God "abhors" this occult practice while all the New Age proponents herald it as the way to "spiritual" enlightenment. The choice however is ours to make, but my hope for this article is that we may be a bit more "enlightened", in the best Godly sense of the word of course, and perhaps it may even steer a soul or two away from the rocks of the disaster which is astrology and into the calm peaceful waters of the heart of the Lord.

Your horoscope?... just like the mousetrap... and you're sitting quietly as you nibble at the edges of the bait.

"Trust in the Lord with all your heart; and lean not unto your own understanding. In all your ways acknowledge him, and he shall direct your paths" (Proverbs 3:5-6).

Terry Harley

Craig Lodge, Dalmally Scotland

www.craiglodge.org

www.mercymusic.co.uk

2014

AUSTRALIA

25th – 27th July 2014

Parish retreat

St Michael's Catholic Church
10 Croydon Road, Hurstville
NSW 2220 Australia
Contact: Fr Janusz Bieniek CSMA
Email: janbieniek@catholic.org
Phone: +61 (02) 9587 2166

Monday 28th July 2014 at 6.00pm

Our Lady of Victories RC Church
178 The Horsley Drive
Horsley Park
NSW 2175 Australia
Contact: Fr Dominik Karnas CSMA
Phone: +61 (02) 9587 2166
Email:
parish@ourladyofvictories.org.au

Tuesday 29th July 2014

Recollection day for the Knights of St Michael

Our Lady Star of the Sea
165 Serpentine Road,
Terrigal, Central Coast
NSW 2260 Australia
Contact: Fr Mark Okarma CSMA
Phone: +61 (02) 4367 4610

SCOTLAND

12th – 14th September 2014

NEW! Divine Mercy.

Following in the footsteps of St Faustina

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

Saturday 25th October

9.00am - 5.00pm

Divine Mercy Conference

St Mirin's Cathedral, Paisley
10:15 am Fr P Prusakiewicz CSMA

4.00 pm Holy Mass – Bishop J Keenan

Contact: Helen Border

Phone: +44 (0) 778-6097-147

Email: Helen.Border@glasgow.ac.uk

14th – 16th November 2014

St Michael and his angels

Craig Lodge, Dalmally,

Argyll, PA33 1AR

Phone: +44 (0) 4838-200-216

Email: mail@craiglodge.org

www.craiglodge.org

WALES

17th – 19th October 2014

Living in the Presence of the Angels

Franciscan Friary,

Monastery Road, Pantasaph

Holywell, Flintshire. CH8 8PE

Contact: Br. Keith Windsor (OFM)

Phone office: +44 (0) 1352-711-053

SPAIN

3rd – 5th October 2014

Divine Mercy Shrine

Peublo Neuvo de Guadiaro

Contact: Fr Francois Saint-Marie

Phone: +34 – 610 – 963- 810

USA

31st October – 2nd November 2014

Divine Mercy Retreat

Our Sorrowful Mother's Ministry

331 North 7th Street

Vandalia, Illinois 62471

Contact: Debbie Pryor

Email: d.pryor1@yahoo.com

www.osmm.org

2015

24th – 25th January 2015, All Masses

St Peter the Apostle RC Church

103 Woolwich New Road,

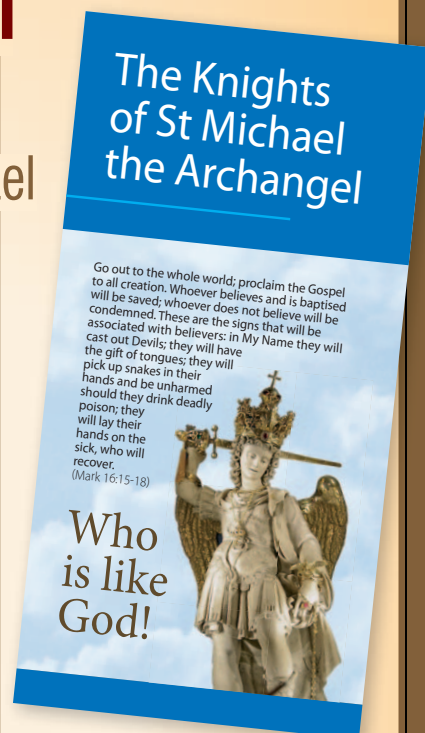
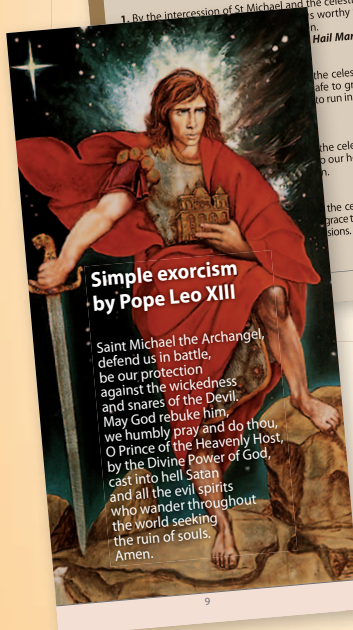
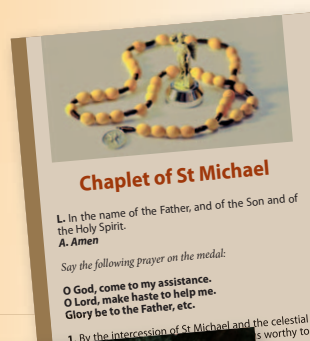
London, SE18 6EF

Contact: Fr Michael Branch

Phone: +44- 208-854-0359

New Knighthood booklet of St Michael The Archangel

with angelic chaplet,
promised to St Michael
and many prayers



Interested in becoming a devotional Knight of St Michael?

- Daily Bible reading
- Daily exorcism prayer to St Michael
- Daily angelic chaplet to St Michael
- Fast each Friday
- Monthly Reconsecration
- Monthly Eucharist
- Nine day Novena
- the feast day of St Michael

Devotional Knight
ing a trial period
should follow all
knights read 'The
God' magazine
tuality of the an

This devotion i
Knights of St P
seen by the C
angel. The mi
the victory o
humankind:
They aim to
St Michael
of battle. T
ery day t
Church
those w
To help
prayer



St Michael, our Advocate,
Lamb of God, who takes away the sins of the world,
(spare us, O Lord),
Lamb of God, who takes away the sins of the world,
(graciously hear us, O Lord),
Lamb of God, who takes away the sins of the world,
(have mercy on us),
Christ hear us, (Christ, graciously hear us),
Pray for us, O glorious St Michael,
Prince of the Church of Jesus Christ,
(that we may be made worthy of His promises).

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

To order write,
phone or email
Fr P Prusakiewicz CSMA
C/o PO Box 4332, Harlington,
Dunstable, Beds LU6 9DG. UK
+44 (0)7795-318-605
Email: holyangelsinfo@gmail.com

Africa

Fr Silvester Bukenya
Our Lady of Visitation
Mbuye Catholic Parish
PO Box 103 Rakai, Kyotera, Uganda
Email: skbukenya@gmail.com

Argentina

Christian Minniti
Av. Del Libertador 2424
Piso 8 Departamento 2
Buenos Aires, C1425AAX, Argentina
Email: chminniti@gmail.com
Phone: +54-911-3911-7191

Australia

Holy Spirit Catholic Church
2 Cooney St North Ryde
NSW 2113, Australia
Contact: Fr Stan Kluk CSMA
Phone: +61-298-882-569
Email: stankluk66@gmail.com

Sonia Starc
20 Field St, Craigieburn
Victoria 3064, Australia
Email: starcsonia@hotmail.com
Phone: +61-413-314-718

Bosnia and Herzegovina

Divine Mercy Center
Near Traffic Roundabout
Medjugorje, Bosnia and Hercegovina
Contact: Marijana Dugandzic
Email: mariana.dugandzic@gmail.com
Phone: +387-63-403-614

Croatia

Vjekoslav Klaric
Zagrebacka 197, 4200 Varazdin, Croatia
Phone: +385-995-989-421

Denmark

Annette Høyrup
Profeti
Søren Møllers Gade 28
DK 8900 Randers C, Denmark
Email: mail@profeti.dk

Phone: +45 8627-7058

Phone: +45 3023-2360

Eire and Northern Ireland

Holy Angels & Divine Mercy
Oak Lodge, Thomastown
Duleek. Co.Meath. Eire
Email: holyangelsmagazine@gmail.com
Phone: +353-87-252-2862
– office hours

Bookshop

KNOCK SHRINE
Knock Publishing & Bookshop
Our Lady's Shrine
Knock. Co. Mayo (Eire) Ireland.
Phone: +353-94-937-5030

Northern Ireland Bookshops

Our Lady of Bethlehem Abbey
The Cistercian Repository
11 Ballymena Road, Portglenone.
County Antrim BT44 8BL
Contact: +44 28-2582-2404
Phone: Pat Cuskeran

The Holy Shop
7 Chapel Lane, Belfast BT1 1HH
Contact: Fiona Duffy
Phone: +44 28-9032-7848
Email: info@the.holyshop.co.uk

Veritas Shop
20 Shipquay Street
Derry BT48 6DW.
Contact: Lucy Gillespie
Phone: +44 28-7126-6888

Carmelite Retreat Centre
Termanbaccan Derry
Derry BT48 9XE
Contact: Philomena Henderson
Phone: +44 28-7126-2512

Top News
3 Georges Street, Omagh BT78 1DE
Contact: Lucia Hughes
Phone: +44 28-8224-0084

France

Lindy Dean
570 Avenue Font Michel,
14 Les Jardins.
De La Siagne 06210
Mandelieu – A M, S. France
Contact: +33 492 976 239

Japan

Maria Socorro Latoja-Kawasaki
201 Musashino
Samariya Mansion,
2-16-1 Naka-cho, Musashino City
Tokyo 180-0006.
Japan
Email: slkawasaki@yahoo.com
Phone: +81-90-6185-6537

Mauritius

Carl Ma Poon
Veritas, La Cocheyle
Tombeau Bay, Mauritius
Email: carlmary.ma@yahoo.com
Phone: +230-928-8888
Phone: +230-247-2938

Monaco

Holy Angels & Divine Mercy
Le Victoria, 13 B/D Princess Charlotte
Monaco MC 98000
Phone: +33-66111-5945
Email: chimesenke@gmail.com

Philippines

Davina M Padill (LADMA)
Lipa Archdiocesan
Divine Mercy Pastoral Center
Gen Luna St corner P. Laygo St
Sabang, Lipa City
4217 Philippines
Phone: +63-939-913-1359
Phone: +63-43-756-5583

Poland

Fr Peter Prusakiewicz
The Angel Magazine – Head Office
The Congregation
of St Michael the Archangel

ul. Pilsudskiego 248/252
05-261 Marki, Warsaw
Poland
Email: redakcja.kjb@gmail.com

Scotland

Lily Lister,
8 Bridge Street,
Arbroath, Angus DD11 1RJ
Email: catholicolyangels@hotmail.com
Phone: +44(0)7999-868-412

Carfin Pilgrimage Centre
Sited at the National Marian Shrine
Carfin, Motherwell
Lanarkshire ML1 5AL
Contact: Margaret McGuigan
Phone: +44 (0)1698-268-941

Singapore

Footprints Books
& Magazines – Distributor
291A Compassvale Street,
#02-290 Singapore 541291
Email: fprints@singnet.com.sg
Phone + 65-6312-5734
Mobile: + 65-8612-5610

Rev Fr Edmund Chong
St Joseph's Church (BT)
620 Upper Bukit Timah Road
Singapore 678116
Email: sjcbt@singnet.com.sg
Phone: +65-6769-1666

Spain

Francis and Denise Fitzpatrick
29, Calle Fenomeno, 11310,
Cadiz. Spain.
Email: fitzlaws@gmail.com
Tel: +34 -956-796-259

Trinidad and Tobago

Lisa Hosein
Lange Park, Chaguanas
Trinidad & Tobago
Email: hoseinlb@bp.com
Phone: +1 868-726-6308

USA and Canada

Catholic Marketing Network
P.O. Box 610465
Dallas, Texas 75261
Phone: 817-431-4983
or Toll free 800-506-6333
Email: angels@catholicmarketing.com

F.C. Ziegler Company, Inc.
415 E. 12th St.
Tulsa, Oklahoma 74120
Phone: 1-800-331-4117
Sales@zieglers.com
www.zieglers.com

United Kingdom / Worldwide

Holy Angels & Divine Mercy
P.O. Box 4332 Harlington
Dunstable Beds LU6 9DG UK
Email: holyangelsinfo@gmail.com
Phone Noreen Bavister:
+44 (0)779-531-8605

Aylesford Bookshop
The Friars
Aylesford, Medway, Kent ME20 7BX
Phone: 01622 715770
Email: bookshop@thefriars.org.uk

LONDON

ST PAULS Bookshop
by Westminster Cathedral
Morpeth Terrace, Victoria
London SW1P 1EP
Email: bookshop@stpauls.org.uk
Phone: +44(0)20-7828-5582

Padre Pio Bookshop – Kathy Kelly
264 Vauxhall Bridge Road Victoria,
London SW1V 1BB
Phone: +44(0)20-834-5363

**Chief Editor: Father Peter
Prusakiewicz CSMA
Deputy Editor and Chief
Co-ordinator: Noreen Bavister**

TESTIMONIES

Going on holiday?

Well, don't forget about your best friend. Although invisible, he is always a step ahead you.

The power of my guardian angel

I was on holiday in Turkey and whilst I was driving on the highway one of the tyres burst and I started to lose control of the vehicle. Seeing what was happening, other drivers slowed down. I was frightened as my car was pulling over to the next lane, which was fenced with a crash barrier. I was preparing for death but I still held on to the steering wheel. Fortunately, my car stopped just in front of the barrier. I was not even injured in the accident in which I could have lost my life. I know my guardian angel helped me because I always entrust myself to him before each journey I take.

Fr Artur, Poland

Angelic help on a bike

I was going on a short trip on my bike. I was looking around taking in the delightful surroundings and stopped concentrating on the road. Suddenly I felt as though someone had taken my head in his hands and turned it so that I could see a car just in front of me. I braked immediately and managed to avoid an accident. I believe my guardian angel helped me as he does in every situation in my life.

A R, Poland



Chaplet of St Michael

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

Say the following prayer on the medal:

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

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

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

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

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

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

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

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

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

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

Recite on the next four beads:

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

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

Prayer of Pope Leo XIII

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