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The Angels

Messengers from a loving God

The Prince of Angels in Ireland

Fr Gabriele Amorth,
the Vatican exorcist

Power of
the Scapular
of St Michael

Angels help
in marriage

Family of
St Faustina

■ Sarah-Jane carrying
the crown of St Michael
in Derry, Northern Ireland





One condition for obtaining God's strength in our weaknesses is humility. Trust grows out of faith but it is strengthened by the virtue of humility. In reality trust and humility are inseparable. We count on God and trust more in his grace and strength than in our own abilities. This is a sign of humility.

The image of humility is water. Water's movement is always low, down near the ground, it always seeks the lowest level. A humble person knows that all that is good in him and around him comes from God. He recognises his limitations, weaknesses and his dependence on the Creator and the Heavenly Father. And consequently he puts his trust in God's wisdom, power and merciful love.

St Faustina said: "I will thank the Lord Jesus for every humiliation and will pray specially for the person who has given me the chance to be humiliated. I will immolate myself for the benefit of souls. I will not count the cost of my sacrifice. I will cast myself beneath the feet of the sisters, like a carpet on which they can not only tread, but also wipe their feet. My place is under the feet of the sisters. I will make every effort to obtain that place unnoticed by others. It is enough that God sees this" (Diary 243).

The world around us tends to trust in itself alone. It often tempts us to

keep decisions and solutions in our own hands. To be masters of our lives. The test of our humility is our inner conviction that everything is given to us by God, thanks to His mercy. We do not regard it as our merit. We live on God's Mercy. Everything is God's gift. Our good deeds on the one hand are our merits but on the other hand are God's graces. Everything that we do could be compared to a gift or present bought by children for their parents. But bought by their parents' money. Such money, which we are granted by God as well as our health, talents, face, legs, hands, hearts in fact everything. We express such a humble attitude by being grateful to God in our prayer.

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

God bless you.

Fr Peter Prusakiewicz CSMA

The Angels

Messengers from a loving God

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No one walks alone

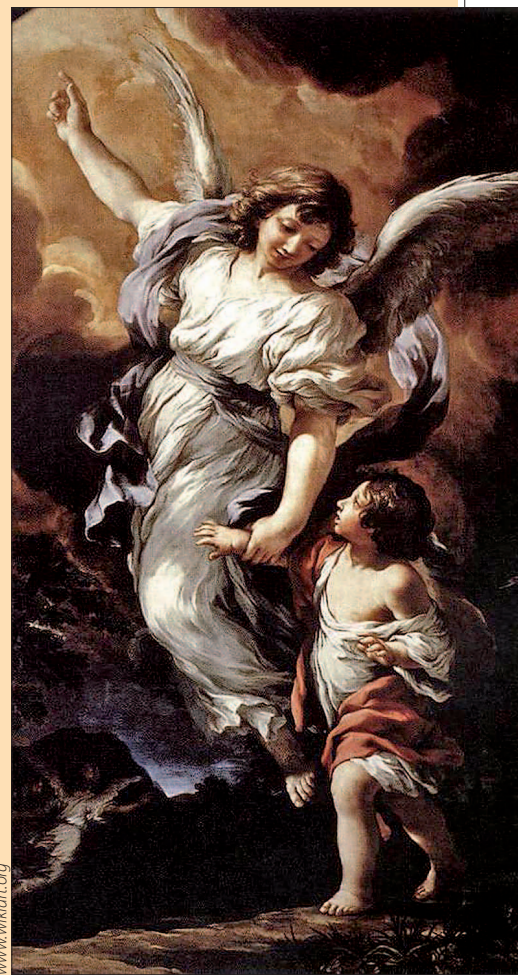
In his homily for the Feast of the Holy Guardian Angels, Pope Francis told those gathered for daily Mass to be like children who pay attention to their “travelling companion”.

The doctrine of the angels, the Holy Father stressed, is not imaginary, but “reality”. Citing what Jesus has said, “I send an angel before you to protect you, to accompany you along the path, so that you do not make mistakes!” According to the Tradition of the Church, each of us has a guardian angel who protects us and helps make us aware of things, as the Pope said at the Santa Marta residence Oct. 2, 2014. Often at times, we have the feeling that “I should do this, this is not right, be careful.” This, he said, “is the voice of” our guardian angel, our “travelling companion”. Our guardian angel will “carry us” throughout our entire life. For this reason, he said, we should “listen to his voice, don’t rebel against it.” We all have this tendency toward rebellion and the will for independence, the Holy Father continued. “It is pride”, the same which “our father Adam had in the earthly Paradise.”

Do not rebel, follow his advice.” “No one walks alone and none of us can think that he is alone,” because “this companion” is always with us. Not listening to our guardian angel’s advice, the Pope said, is like telling him to go away. “It is dangerous to chase away our travelling companion,” he said, “because no man and no woman can advise themselves. I can give advice to another,

but I cannot give advice to myself.” “The Holy Spirit advises me, the angel advises me. This is why we need him.” Turning to the readings of the day, Pope Francis noted there are two images which are presented: the angel and the child. God has given us angels to protect us, the Pope said: “If one of us were to believe he could walk alone, he would make many mistakes.” Such a person would succumb to “that most ugly mistake which is pride,” leading us into the belief in one’s own greatness, and “self-sufficiency”. Recalling the Gospel scene in which “the disciples argued over who among them was the greatest”, the Pope described this “internal dispute” as “careerism”. These first bishops, he said, were tempted toward careerism. Their behaviour set a bad example, “but it is the reality.” In contrast to the “careerist” mentality, Jesus teaches the disciples to have the attitude of children: “the docility, the need for guidance, the need for help.”

The child is the symbol of docility and helplessness, he said, adding that this is the way forward – not the question of “who is greater”. Those whose attitude is more like that of a child are “closer to contemplation of the Father”. Concluding his homily, Pope Francis put forward the following question: “How is my relationship with my guardian angel? Do I listen to



■ Guardian Angel by Pietro di Cortona, 1656

him? Do I wish him good morning? Do I say: ‘protect me during sleep’? Do I speak with him? Do I ask his advice? He is at my side.” “We can respond to this question today, each and every one of us: “How is my relationship with this angel who the Lord has sent to protect and accompany me along the way, and who always sees the face of the Father who is in the heavens?”

Homily for the Feast of the Holy Guardian Angels, 2nd October 2014

St Augustine, the doctor of grace (part 1)

The subject of angels runs through the whole of the extensive literary legacy left us by the Bishop of Hippo. There are some extreme opinions that St Augustine's philosophical and theological reflections exhibit a servile attachment to the letter (rather than spirit) of Holy Scripture, of Plato and neo-Platonists, to the extent that St Augustine became, at a certain point in his life, simply a mouthpiece for the opinions of others and had stopped articulating his own.

Let us consider, while restricting our reflections to the subject of angels whether such an opinion (despite being to some extent substantiated) is not, nevertheless, too radical and damaging. Let us begin with a legend, which grew-up rather late in the day, about a thousand years after the death of this greatest of the Fathers of the Church in terms of doctrine, that is, not until the 15th century. The legend may perhaps have existed earlier, all trace of it having disappeared or else been transmitted only in oral tradition. It is, anyhow, impossible to verify the authenticity of the happenings it describes. While retaining the strong belief that all legends reflect universal truths, I will set out the substance of the legend and let readers form their own opinions.

The boy with the shell

The figure of a slightly stooped elderly man appeared, as always, on the path. Nobody else ever passed that way. Because why would any sensible person, being in his right mind, bother taking that road, which began nowhere and led nowhere that anyone would wish to go. The path ended, suddenly and quite unexpectedly, at a wall formed of a thicket of thorny plants. Should some wanderer or vagabond ever reach this place, he would be forced to retrace his steps, having wasted several hours in the process. The inhabitants of Hippo may have, therefore, been right in thinking that this path had been formed as a result of the bishop having walked there,

separating the undergrowth using his knotty stick.

The inhabitants of Hippo considered him to be a great sage as well as a recluse. To some he seemed like a wizard, although nobody took much account of such opinions held by ignorant country folk. All the local inhabitants knew that face, sunburnt by the African sun and set-off by his tangled beard, very well. It belonged to Augustine, who for many years had held the post of Bishop of Hippo, the second-largest town, after Carthage, of the African province of the Roman Empire. Despite his difficult nature, he was a generally respected character. Everyone knew that one shouldn't bother a great philosopher, particularly during his walks by the coast. Should his countenance seem to radiate an unearthly light, his thoughts far-removed from earthly matters, it would be because new ideas and concepts were forming in his wise old





■ 'St Augustine in His Studio' by Vittore Carpaccio, 1502

head. As well as serving as periods of refreshment, these walks would also provide inspiration for Augustine's writing.

On one occasion the characteristic figure of Augustine appeared on the path and it seemed that this walk would be the counterpart of all the others. Walking forward at an unhurried pace, stopping every once in a while, he meditated on the mystery of the Holy Trinity. The subject had occupied the great philosopher's mind for several decades, despite which a satisfactory explanation constantly eluded him.

"Well then," he thought, thinking aloud, "if one of the three angels visiting Abraham spoke, using the words 'I am the God of Abraham, the God of Isaac, the God of Jacob'... which of the actual Persons of the Blessed Trinity was speaking: God the Father, God the Son, or God the Holy Spirit? As only one was speaking, are the other

two of lesser importance? If so, why had three of them come?"

Thus lost in his thoughts and oblivious to his surroundings, Augustine carried on walking along the beach. He seemed to hear neither the sound of the waves nor to notice the setting sun. A small, light coloured something was moving in the distance. Perhaps it was a dog or cat? It was of little consequence by comparison with the matters with which the mind of such a great scholar was occupied.

"The lay person cannot" thought the philosopher "work this out, but I, who have studied and know the Holy Scriptures, can conclude that certain persons of the Holy Trinity did indeed appear to the patriarchs and prophets. I would not presume to give an opinion on texts where there are insufficient indications, but in the case of Daniel, there is a clear mention of 'one of great age', 'whose robe was white as snow, the hair of his head

like pure wool" which obviously refers to God the Father. We can therefore conclude that not only God the Son but also God the Father appeared to mortal men in visible form."

While considering these and other matters, Augustine walked slowly forward. The sun had by then set completely, when he noticed a cherubic child sitting on the sand. It turned out that the light coloured object had been no cat or dog but a human child, four years old at most, wearing a white robe, completely absorbed in some curious game. Not wishing to disturb the boy, the Bishop of Hippo intended to carefully avoid him and continue his meditations on heavenly matters. On the other hand, it didn't seem quite right to leave the little boy alone on the sand.

"Little boy" began the old man, "What are you doing here? I can't see anybody with you. Have you run away from your parents? They might be frantically looking for you somewhere else."

"Nobody is looking for me. I'm playing a game and we can play it together if you like."

"What is this absorbing game?" asked Augustine, a bit more kindly.

"I've dug out this hole in the sand and we've got some shells. We need to pour all the water from the sea into this hole. When we've finished, we can rest and have a talk."

Augustine smiled pityingly, and, as kindly as he could, attempted to explain to the boy the fruitlessness of his efforts. The boy, however, despite Augustine's many and eminently sensible arguments, remained entirely deaf to the sage's advice and, with a decisiveness and stubbornness which would have been better applied to some more sensible endeavour, continued with his seemingly pointless

task. What is more, the boy's passionate absorption in his task, seeming to fill the entirety of his small body, imparted to him an ever greater joy and almost heavenly delight which increased with each shell of sea water which he poured into the hole. Angered by the fact that his advice and teaching methods had made no impact whatsoever, the Bishop of Hippo gave up and went off with a last sneering retort to the boy: "Carry on pouring your water, stupid boy! You'll never be finished anyway!"

"Old man, I will pour the water of all the world's oceans into this hole more quickly than you, proud Augustine, can uncover the smallest fraction of the mystery of the Holy Trinity" answered the small boy.

The holy scholar was stupefied and lost for words. He had never been addressed with such insolence even by the renowned Jerome, let alone by a little, snotty-nosed child. He turned around, intending to try out his knotty stick on the boy. It was well known that lessons were learnt more quickly at a young age and it was certainly best to start teaching politeness early. If words made no impact then you needed to use other, more effective arguments. However, the stick fell from Augustine's hand, because, as far he could make out, there was no living soul to be seen. The only proof of the boy's earlier presence was the hole, out of which water suddenly began to gush. It now poured out ever more abundantly, as if from a spring.

"An angel, an angel" Augustine kept repeating to himself in a whisper, unable to even catch his breath.

He, a great thinker, an outstanding rhetorician, pillar of the Christian world, a theologian at whose wisdom popes marvelled, the Donatists,

Pelagianists, Manicheans and all the pagans trembled in fear, God had chosen to oppress utterly and in such a humiliating fashion, from the lips of a child. It was to take the great Augustine a very long time to digest the bitterness of this lesson and to understand that it had been for his own good.

In the period following this incident, the Bishop of Hippo continued to frequently take his favourite walk in the hope of again meeting with the boy-angel. He wished to ask him many questions and, above all, to apologise for his own inappropriate behaviour. But, unfortunately, the area continued unchangingly quiet and peaceful. He never again saw any child or human being or even any other type of creature there. Only once did he notice a gigantic white bird on the open sea, like something out of the tales of Sinbad the Sailor. The old man continued to observe the approaching oddity with bated breath and after about a quarter of an hour heaved a sigh of relief. His weak eyes had failed to distinguish the twin sails of a ship.

The bishop's health started to deteriorate not long afterwards so that he was unable to continue taking his customary walks. He died a few months later. God had saved him from seeing the ruin of Hippo, the proud town razed to the ground by the Vandal invaders. Augustine's path soon became overgrown and covered by the sand.

Father of the Church and of Adeodatus

One thing is certain. From the Renaissance onwards, the child-like form of an angel with a shell became

a favourite subject of generations of painters of Augustine and continues to be the most recognisable iconographic motif related to him. This legend is valuable to us in that it is a master-stroke of the study of angels, the phenomenon of the manifestation of angels to human beings. It is also an excellent introduction to the Bishop of Hippo's teaching on the angels. An explanation is necessary at this point. Unfortunately, among the hundred or so works by Augustine still in existence to this day, we will fail to find any monographs dedicated to the subject of angels. We can therefore reconstruct the 'angelology' of Augustine only by means of a painstaking search of various tracts written by the Bishop of Hippo.

The figure of St Augustine is, moreover, so well-known, that we need only confine ourselves to the most basic details of his biography. He lived in the years 354-430, in youth he had led a dissolute life, co-habited with a woman for several years, resulting in the birth of his son, Adeodatus, whose mother he later cast off. Having had an excellent education, Augustine taught rhetoric, initially in Carthage, later in Rome and Milan. He was at that time a follower of Manicheism. However, influenced by the writings of Plotinus and Porphyry and thanks to Bishop Ambrose, Augustine had changed his life, and, together with his son, had converted to Christianity in 387 (Augustine's mother, Monica, was already a Christian). On his return to Africa he took holy orders and was soon afterwards made Bishop of Hippo.

To be continued.

Herbert Oleschko, Poland

The angels' help in our marriage

A couple months after our wedding, arguments and misunderstandings began to come between me and my wife. Much of this was down to our different points of view and in some aspects of our married life. Sensing the direction our marriage was taking we decided to see a psychologist. Despite many hours of counselling there was little or no improvement in our situation.

We had almost decided to separate when married friends advised us to entrust the matter to heaven.

And so we did. Both, my wife and I, turned to Our Lady, our guardian angels and St Michael The Archangel (who is the protector of married couples), asking them with confidence in daily prayer for the grace deep within us, received in the sacrament of marriage, to reach a resolution to our difficulties. And, it did happen for us.

As a result, our life became happier and the past tensions faded away. A year later we can say that we are a happily married couple, and what is more, we are expecting God's great gift of a child, whom we plan to call Angelo or Angela Maria.

By a devotee of the angels, Poland

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

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Interested in becoming a Devotional Knight of St Michael?



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. After a three month trial period a woman or man can then make a promise between themselves and God privately.

Many Knights read *The Angels Messengers* from a loving God magazine to gain more knowledge on the spirituality of the angels and Divine Mercy.

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 (which is on page 31 of the current issue and in the new). 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 Devotional Knights of St Michael please contact me personally by letter or email redakcja.kjb@gmail.com.

Father **Peter Prusakiewicz** CSMA
General Animator of the Knighthood
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05-261 Marki, Warsaw, Poland

The Knighthood Coat of Arms

Our coat of arms represents two important mottos closely related to the patron saint of the Michaelite Fathers. It displays a round coat divided into two fields. On the left there is a gold sword the symbol of the spiritual battle. Because of its brightness gold symbolises what is precious and valuable and so symbolises the presence of God, majesty, joy and celebration.

On the right is St Michael the Archangel – "Who is like God" the first knight and defender of the heavenly fight for justice and souls. The white violet background is the colour of humility, purity, holiness and virtue, as well as respect and reverence in the symbolism of the Catholic Church.

Our coat of arms on the front cover of *The Angels messengers* of God magazine was designed by Noreen Bavister in August 2013 when the Devotional Knighthood of St Michael the Archangel was approved.

Badges and tie pins will be available shortly.

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The Promise

I, (your name) a repentant sinner, renounce Satan and resolve to follow Jesus Christ. I express my faith in the Holy Trinity and the Holy Church. Today in the presence of God, St Michael and the Holy Angels, I promise to be a Knight of St Michael to the end of my life and to take part in the spiritual battle for the salvation of souls. I entrust myself to St Michael as my Patron and Protector in this devotion.

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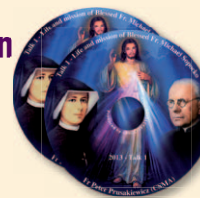


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We remove souls from Satan's grasp

Fr Gabriele Amorth SSP has become known to the faithful as the most famous exorcist in the world, the official exorcist at the Vatican and of the Diocese of Rome. Over the decades of his ministry he has had to cope with seemingly hopeless cases, proving that nothing is impossible to God.



Are you still happy in your ministry after all this time, or would you have resigned from this difficult work had you earlier been aware of what was involved?

Not at all! I am extremely happy. I will always be grateful to Cardinal Poletti, thanks to whom I became an exorcist. It was he who, quite unexpectedly, appointed me to this post. Cardinal Poletti once asked me whether I knew Fr Candido Amantini. He was the only exorcist in Rome, a renowned and saintly person, whose cause for beatification has now begun. When I replied that I did know him, the Cardinal said "That's great, as he needs some help". Some minutes later, the Cardinal began writing something on a piece of paper. I understood this to be my nomination as an exorcist. I then asked the Mother of God for Her intercession and protection. I said to Her: "Cover me with your

mantle", which is what She has done to this very day.

Nothing bad has ever happened to me over all these years, despite the many threats which I have received while performing exorcisms, saying, for instance: "Tonight I will throw you from your bed". After all, such things did happen to Padre Pio, to St John Vianney and to many of the saints, who were thrown from their beds, hit, etc. Such things, however, have never happened to me. I am convinced that this was a grace received through (the intercession of) Our Lady, who protects me. This is why I am very satisfied. I consider my ministry to be the most important, as it returns people to a state of grace.

What do you perceive to be the most significant aspect of your ministry?

Conversion is obviously the greatest gift. During conversations with

people I often become aware that they do not require exorcism but that they are not living in a state of grace, and so (as a result) are living with the Devil. I then concentrate my efforts on convincing them to pray, to go to confession, to attend Holy Mass. They are then able to recognise and perceive the help they receive from God and to feel more at peace. This is a ministry which removes souls from under the power of Satan and unites them to God.

How did they come to be in his power?

It is important to remember that, of himself, Satan is only capable of possessing bodies (and not souls). He cannot possess the soul if we do not want this to happen. He can only possess it if a person has surrendered it of their own will. There are those who have surrendered themselves to Satan. If, however, we do not do this, he can

only touch our bodies, albeit acutely. An exorcist can slowly take away this sickness. I have dealt with thousands of such cases.

There was once somebody in a small town who had a small clothes shop. It was the only such shop in the town, which meant that people only bought clothes from him. This shopkeeper had many good clients. Then someone else came to the town and opened a clothes shop in the same small square. From that time on, nobody ever visited the first shop, not even his most faithful customers. There was obviously a spell put on this shop, which, as a result of Satanic connivance, nobody any longer visited. Following exorcisms, people began to slowly return to the shop and the evil brought on by the Devil was eventually overcome.

As a member of the Michaelite order, I would like to take this opportunity to ask about St Michael. Do you call on his aid when praying for deliverance? How significant is the intercession of the saints, and particularly that of St Michael, in the battle against Satan?

The intercession of St Michael is extremely powerful as he is without doubt the Prince of the Heavenly Host in the battle against Satan. It is also good to call on the help of the saints. In general, we, as exorcists, are more effective if we call on the aid of the saint or saints to whom we have a special devotion.

If, for instance, someone has a special devotion to St Maximilian Kolbe, who gave his life for another, they will then call on his support while performing exorcisms or during private prayer. And it works! But if someone does not have a special devotion it

will be ineffective to call on the aid of that saint.

I would like to tell you about a monk of my order, who happens also to be the oldest exorcist in the world. He has performed exorcisms for over 80 years, as he became an exorcist not long after his ordination. He has a great devotion to Father Matteo d'Agnone, a Capuchin, who died in the opinion of sainthood, and of whose cause for beatification he is also vice-postulator. He calls on the aid of Fr Matteo during exorcisms and quite extraordinary things happen through the intercession of this Capuchin! The possessed person is simply thrown into a rage! I, on the other hand, tried several times to call on his intercession and nothing happened.

I have a very particular relationship with Padre Pio. I visited him in San Giovanni Rotondo for 26 years. I would usually spend a few days there and would participate in Masses said by Padre Pio. These were quite extraordinary! I also travelled there for confession. I would have to wait for two, three or even four days. We also spoke of many different matters. I would go to confession and then leave. I would then return after a year. When I became an exorcist, there would be some occasions when I had not called on his aid while performing exorcisms. Despite this, I would hear from the person who was possessed, the words: "Away with that monk! I don't want that monk!" "Who?" I would ask. "Padre Pio?" "Yessss, it's him!" would come the answer. I didn't see him, but the possessed person would see him and be horrified. Undoubtedly they would have been a person with a devotion to Padre Pio and he would come to their aid.

There were only a few occasions on which a saint to whom the possessed person did not have a devotion interceded during an exorcism. Once, a girl was helped by St John Bosco, whom she saw during the exorcism. When she came to herself afterwards, she talked about it. I had known nothing about it, had not heard any voice, but think that it was a Divine initiative to send St John Bosco. Yes, many things happen during exorcisms as you are then in touch with supernatural realities.

One last question. I am preparing to become a monk and am wondering how (best) to love Jesus. What, in practical terms, should I do? Should I just spend a lot of time in the chapel speaking to God? Or should I try, above all, to go out to people, to help them and to also fulfil my own desires and dreams? What should I be doing? Or should I just wait and see what transpires?

You need to pray to Jesus. You need to imitate Him. How? Above all, by the love of your neighbour. Christ said: "Love one another as I have loved you". If someone does not try to imitate Christ, then they do not love Him. St John wrote: "If you say that you are Christians, you must behave as Jesus behaved. You must live as he has lived." Becoming human, Jesus has saved us by His death. He also left us many teachings. Remember, when proclaiming the Gospel, to use His words, so that, having the Gospel in your hands, you have the Word of God, which teaches (us) with patience, humility and goodness.

Fr Gabriele Amorth, SSP,
interviewed by **Kamil Walczyk, CSMA**

Proclaiming Divine Mercy

Mercy...

from generation

to generation

An Image of Our Generation

We have every right to believe that our generation too was included in the words of the Mother of God when she glorified that mercy shared in “from generation to generation” by those who allow themselves to be guided by the fear of God. The words of Mary’s Magnificat have a prophetic content that concerns not only the past of Israel but also the whole future of the People of God on earth. In fact, all of us now living on earth are the generation that is aware of the approach of the third millennium and that profoundly feels the change that is occurring in history.

The present generation knows that it is in a privileged position: progress provides it with countless possibilities that only a few decades ago were undreamed of. Man’s creative activity, his intelligence and his work, have brought about profound

changes both in the field of science and technology and in that of social and cultural life. Man has extended his power over nature and has acquired deeper knowledge of the laws of social behaviour. He has seen the obstacles and distances between individuals and nations dissolve or shrink through an increased sense of what is universal, through a clearer awareness of the unity of the human race, through the acceptance of mutual dependence in authentic solidarity, and through the desire and possibility of making contact with one’s brothers and sisters beyond artificial geographical divisions and national or racial limits. Today’s young people, especially, know that the progress of science and technology can produce not only new material goods but also a wider sharing in knowledge. The extraordinary progress made in the field of information and data processing, for instance, will increase Man’s creative capacity and provide access to the intellectual and cultural riches of

other peoples. New communications techniques will encourage greater participation in events and a wider exchange of ideas. The achievements of biological, psychological and social science will help man to understand better the riches of his own being. It is true that too often this progress is still the privilege of the industrialised countries, but it cannot be denied that the prospect of enabling every people and every country to benefit from it has long ceased to be a mere utopia when there is a real political desire for it.

But side by side with all this, or rather as part of it, there are also the difficulties that appear whenever there is growth. There is unease and a sense of powerlessness regarding the profound response that Man knows that he must give. The picture of the world today also contains shadows and imbalances that are not always merely superficial. The Pastoral Constitution *Gaudium et Spes* of the Second Vatican Council is certainly not the only document that deals with

the life of this generation, but it is a document of particular importance. "The dichotomy affecting the modern world," we read in it, "is in fact, a symptom of a deeper dichotomy that is in Man himself. He is the meeting point of many conflicting forces. In his condition as a created being he is subject to a thousand shortcomings, but feels untrammelled in his inclinations and destined for a higher form of life. Torn by a welter of anxieties he is compelled to choose between them and repudiate some among them. Worse still, feeble and sinful as he is, he often does the very thing he hates and does not do what he wants. And so he feels himself divided, and the result is a host of discords in social life."

Towards the end of the introductory exposition we read: "In the face of modern developments there is a growing body of men who are asking the most fundamental of all questions or are glimpsing them with a keener insight: What is Man? What is the meaning of suffering, evil, death, which have not been eliminated by all this progress? What is the purpose of these achievements, purchased at so high a price?"

In the span of the fifteen years since the end of the Second Vatican Council, has this picture of tensions and threats that mark our epoch become less disquieting? It seems not. On the contrary, the tensions and threats that in the Council document seem only to be outlined and not to manifest in depth all the dangers hidden within them have revealed themselves more clearly in the space of these years; they have in a different way confirmed that danger, and do not permit us to cherish the illusions of the past.

Taken from www.vatican.va



■ The original Divine Mercy Image painted in 1934 by E. Kazimirowski under the direction of St. Faustina (Diary 49)

In the footsteps of St Faustina

Family home

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

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

Glogowiec

The village of Glogowiec is on the border between the Greater Poland and Mazovia regions. It is there that Marianna and Stanislaw Kowalska bought a few acres of farmland and,

in 1900 built a modest, one-storey house and farm buildings. The house consisted of only one room, hall and kitchen, which was also the father's workshop in the winter. The house was small and cramped. Still, it was a place that belonged to the family and it was there that ten children were born, including St Faustina, the prophet of our times, who revealed the message of Divine Mercy to the world.

The Kowalska's supported themselves by farming and on the father's carpentry skills. Although they lived very modestly and there



was not enough money for many things, it was sufficient to buy what was necessary for a spiritual life: in the main room there was a little altar with the Passion scene and fair-ence statuettes of the Heart of Jesus and Mary. Holy pictures hung on the walls and there was also a small collection of religious books. God was most important there, which was expressed not only in the decoration of the house but above all by the family's everyday life: by prayer, work and the parents' testimony of life. This was the atmosphere in which little Helena (later sister Faustina) grew up. At home she learnt not only to work but above all, to believe and love God and one's neighbour. Today St Faustina's family house belongs to the parish. It has been converted into a museum, which shows the atmosphere of the times and the life of the Kowalska family. The farm buildings and the area surrounding the house have been adapted for the pilgrims' needs. /To Be Continued/

Sr M Elizabeth Siepak O.L.M.

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



■ The family home of St Faustina in Glogowiec, Poland

How to Make a Good Confession

We can get so caught up with getting on in this world that we give no thought to the things of God and what is sin.

Essential elements:

Pray first asking for God to help us. Make a sincere examination of conscience to see how we have sinned since our last confession. Confess our sins simply with humility and honesty. Make an act of contrition with heartfelt sorrow and a 'firm purpose of amendment' being determined that we will avoid the occasions of sin. Devoutly carry out the penance prescribed and pray in thanksgiving for God's overflowing love and mercy.

Almighty and merciful God, you have brought me here in the name of your Son to receive your mercy and grace in my time of need. Open my eyes to see the evil I have done. Touch my heart and convert me to yourself. Where sin has separated me from you, may your love unite me to you again: where sin has brought weakness, may your power heal and strengthen; where sin has brought death may your Spirit raise me, to new life. Give me a new heart to love you, so that my life may reflect the image of your Son. May the world see the glory of Christ revealed in your Church, and come to know that he is the one whom you have sent, Jesus Christ your Son our Lord, Amen.

Examination of conscience

Careful preparation is vital in order to make the most of this encounter with our loving heavenly Father. Find some time to be alone and quiet to reflect on your life, your relationship with God and others. An examination of conscience provides us with what we are going to say in the confessional. Without time given to such examination our confession is in danger of being incomplete. There are many ways; one is to use a gospel passage, especially one of the many healing miracles or occasion of forgiveness (eg Lk 15:11-32, Jn 4:5 – 42; Mt 18:21-35; Lk 18:9-14). Imagine you are the person being healed or forgiven by Jesus. Read the scripture passage, imagine you are in the scene and listen to the words of Jesus. He speaks to you! What do you say? Alternatively, Jesus summed up and extended the Ten Commandments by his two great commandments (Mk 12:28-42): Love your God and your neighbour.

Mortal sin is sin whose object is a grave matter and which is also committed with full knowledge and deliberate consent (Catechism 1857). We must confess all mortal sins. We are not obliged to confess all venial sins.

We commit venial sin when, in a less serious matter, we do not observe the standard prescribed by the moral law, or when we disobey the moral law in a grave manner, but without

full knowledge or without complete consent (Catechism 1862). Confession of venial sins is an act of devotion. We need not be unduly anxious to confess them all, but may rather choose to focus on areas of our life that are most in need of God's grace.

The following examination of conscience helps us to remember what it means to be a true disciple of our Lord

Sins against God

Have I rejected my faith, refused to find out more about it?

Have I forgotten my daily prayers or said them badly?

Have I experimented with the occult or put my trust in fortune tellers or horoscopes?

Have I blasphemed against God or used bad language?

Have I shown disrespect for holy things, places or people?

Have I missed Mass on Sunday or Holy Days through my own fault?

Have I let myself be distracted at Mass or distracted others?

Have I received Holy Communion without proper reverence, care or thanksgiving?

Sins against myself and others

Have I been impatient, angry or jealous?

Have I brooded over injuries or refused to forgive?

Have I taken part in or encouraged abortion, the destruction of human embryos, euthanasia or any other means of taking human life?

Have I been verbal or physically violent to others?

Have I been racist in my thoughts, words or deeds?

Have I hurt anyone by speaking badly about them?

Have I betrayed confidences without good cause or revealed things simply to hurt others?

Have I judged others rashly?

Have I been drunk or used illegal drugs?

Have I driven dangerously or inconsiderately?

Have I spoken in an obscene way?

Have I look at obscene pictures, films or books?

Have I been involved in any impure behaviours on my own or with someone else?

Have I been vain, proud, selfish or self-seeking?

Have I told lies to excuse myself, to hurt others or to make myself to look important?

Have I stolen anything?

Have I failed to contribute to the support of the Church in proportion to my means?

Have I been disobedient, rude or insolent to those in authority over me?

Have I cheated my employers or employees?

Have I misused or damaged the property of others?

Have I set my heart greedily on possessing things?

Have I given scandal or bad example?

Have I been lazy at my work, study or domestic duties?



Picture by J. Kawa

■ The confessional used by Padre Pio, San Giovanni Rotondo, Italy

Have I been jealous of others – of their looks, their popularity, their good work?

Have I encouraged others to do wrong in any way?

For spouses

Have I neglected to foster the warmth of my love and affection for my spouse?

Have I prolonged disagreements through resentment or failing to apologise when I have been in the wrong?

Have I mistreated my spouse verbally, emotionally or physically?

Have I used artificial means of birth control?

Have I been unfaithful to my spouse in any way?

For parents

Have I neglected to teach my children to pray?

Have I neglected the religious education of my children?

Have I failed to bring my children to Sunday Mass?

Have I argued with my spouse in front of my children?

Have I failed to exercise vigilance over what my children read, see on television or on the internet?

Have I been harsh or overbearing to my children?

Have I neglected my children's welfare in any way?

For young people

Have I been disobedient to my parents?

Have I been unhelpful at home?

Have I failed to try to understand my parents and talk with them?

Have I upset the peace of my home for selfish reasons? Have I lost control when I have been angry?

Have I sulked or been sarcastic instead of asking for help?

Have I failed to work properly at school?

Have I treated teachers or other adults with disrespect?

Have I played unfairly at games or sports?

Have I taken part in fights?

Sacrament of Reconciliation

When you are sure that you are sorry, you are ready to approach the priest. He welcomes you warmly in brotherly love. You make the sign of the cross, saying: *In the name of the Father, and of the Son, and of the Holy Spirit. Amen.*

The priest will then briefly invite you to have confidence and trust in God.

You reply: *Amen.*

Next tell the priest about yourself, unless he already knows you. You should tell him anything which may help him to help you in your spiritual life; for instance, when you last went to confession, whether you are married or not, and the main difficulties which you have in trying to live the Christian life.

Then the priest, or yourself at his invitation, may choose to celebrate a Liturgy of the Word by reading an appropriate passage of Holy Scripture proclaiming God's Mercy and calling men to conversion. The passages which appear in the CTS 'A Simple Prayer Book' are the same as those in the book which the priest is using.

You may, if you wish, now say a general formula for confession (for an example see page 20, the Confiteor).

I confess to almighty God that I have sinned through my own fault, in my thoughts and in my words, in what I have done, and in what I have failed to do; and I ask the blessed Mary, ever virgin, and all the angels and saints, to pray for me to the Lord our God. It has been... since my last confession.

Then confess your sins, and listen to any advice the priest may give you. After this, accept the penance the priest will propose and express your sorrow in any words you can choose

or say The Act of Contrition: *O my God, because you are so good, I am very sorry that I have sinned against you and by the help of your grace I will not sin again.*

Listen carefully to the words of Absolution and at the end reply: *Amen.*

The Rite of Penance concludes with a proclamation of praise of God. The priest may say: *Give thanks to the Lord, for he is good.*

You reply: *His mercy endures forever.*

The priest dismisses you saying: *The Lord has freed you from your sins. Go in peace.*

In place of the proclamation of God's praise and the dismissal, the priest may use any one of four other given texts. None of them require any reply from you.

After confession

Pray now to God for the forgiveness of your sins and that He may grant you the grace of a change of heart and of a opportunity to reflect on what has taken place and genuine determination to live your life according to the Lord's word. You could read something from Scripture, such as chapter 1 of the first letter to St John, to be found very near the end of the New Testament. Thank God for his mercy and forgiveness in the quiet of the church. You are once again part of the mystery of salvation.

Here is a prayer of thanksgiving:

Father, in your love you have brought me from evil to good and from misery to happiness. Through your blessing give me the courage of perseverance.

AMEN.

Noreen Bavister, England

Taken from "A Simple Prayer Book"
CTS D 665

Prayer to God for the archangels' assistance

O God, send the Archangels Michael, Gabriel and Raphael to our assistance. May they who stand forever praising You at Your throne present our humble petitions before You. May they be our safeguard in times of trouble and temptation. May they defend our country from attack. May they tirelessly work to end abortion and all the sins against life in the world. May these powerful angels help to assure the leaders of our country follow You first in all things. And may they help to strengthen our Holy Catholic Church and draw others to this vessel of the Way and the Truth and the Life. We ask this through Christ our Lord in unity with You and the Holy Spirit. Amen.

Prayer to guardian angel for friends

Guardian angel, watch over those whose names you can read in my heart. Guard over them with every care and make their way easy and their labours fruitful. Dry their tears if they weep; sanctify their joys; raise their courage if they weaken; restore their hope if they lose heart, their health if they be ill, truth if they err, repentance if they fail.

Divine Peace

The risen Jesus greeted the Apostles saying “Peace be with you!” (John 20:19). These aren’t only just words. At the moment of saying them the apostles experienced this peace. Being in Jesus’ company means experiencing of peace.

Nearly always the phrase “Peace be with you” is quoted when meetings of Christ and his disciples are given account of. Jesus wanted to emphasise that peace is given to them as a result of his death and resurrection, by which we can experience what Adam and Eve experienced in the paradise at the beginning.

The intimate relationship with the living Christ comprises the experience of divine love and merciful love and peace. The gift of peace is connected with experiencing the kingdom of heaven. The Bible says: “For it is not eating and drinking that make the kingdom of God, but the saving justice, the peace and the joy brought by the Holy Spirit” (Rom 14:17).

What is this kind of peace like? We notice that often we pray for the peace of the nations or families which are in conflict. In such situations peace is the opposite of war. When we ask God for such peace we desire the grace of God to incline people in conflict to stop quarrelling and to reach an agreement.

The peace granted by the risen Jesus is the peace of the heart. Although the disciples weren’t in conflict, Christ is saying to them “Peace be with you”. That peace is an inner experience, a gift of the Holy Spirit.

We find the requests for peace in the text of the Holy Mass. A celebrating priest prays: “Jesus Christ, you

said to the apostles ‘I leave you peace, my peace I give’, look not at our sins but on the faith of your Church and grant us peace these days.” Before Holy Communion we sing “Lamb of God who takes away the sins of the world grant us your peace.” At the end of the Mass we hear the words: “Go in the peace of Christ.”

This peace is described in the Bible “The peace of God which is beyond our understanding will guard your hearts and your thoughts in Christ Jesus” (Phil 4:7).

We may sense this peace in many moments of our lives. Sometimes we experience it during prayer, adoration of the Blessed Sacrament, after receiving Holy Communion. But it is given not only for such moments but for all circumstances of our lives. It can be experienced as an inner power, serenity and as an ability to endure difficult situations. Experiencing this kind of peace is situated deeper than our thoughts, feelings and emotions. It is situated at the bottom of our hearts. We find it very deep inside us. We have it and feel it even in times of crisis and misfortune. It is present within us also when we have a sinking feeling. Despite all the difficulties we may experience it deeper than everything else.

Jesus was filled with this peace when he was being accused, judged



in court and was dying on Calvary. Having a peaceful heart, he prayed for the cursing under his cross: “Father, forgive them, they do not know what they are doing” (Lk 23:34).

In what way can we experience this peace?

It is based on a true, intimate relationship with God. It comes from a pure heart and conscience free of sin; we get it after making confession. We should ask for this gift in our everyday prayer as we do at the Holy Mass. “Who asks, will be granted.” But what will it happen with those who don’t ask? Who doesn’t ask, won’t be granted unless others ask for him instead.

Therefore we should often ask for this divine peace for ourselves and for others.

If there is such peace in my heart, I will be able to share it with others. If there isn’t, I will not be able to. We can’t share and give what we haven’t got.

We might have come across some people who radiate such peace. People want to be very close to them, to be



influenced by their inner treasure. Some well known owners of this divine peace have been St Francis of Assisi, Blessed Mother Teresa or St John Paul II.

We may also find this peace in the soul of Sister Faustina. In her life it was additionally the result of her contemplating the mystery of the Divine Mercy. She received the gift of contemplation which meant experiencing God's presence in her interior. Divine peace is a part of this spiritual experience.

She wrote: "Jesus, my love today gave me to understand how much He loves me, although there is such an enormous gap between us... I immerse myself in Him losing myself as it were, and yet, under His loving gaze, my soul gains strength and power and an awareness that it loves and is especially loved. It knows that the Mighty One protects it (Diary 815).

Whenever she began meditating on the mystery of the Divine Mercy, she could not finish this meditation because her spirit became entirely drowned in God.

"I become lost in admiration when I recognise and experience this incomprehensible love of God with which God loves me... The more I know Him, the more completely with all the strength of my being I drown in Him" (Diary 729).

"During these moments I experience the greatness of God and my own misery. Such knowledge doesn't depress me nor keep me away from the Lord, but rather it arouses in my soul greater love and boundless trust" (Diary 289, 852).

In Sister Faustina's life, contemplation was not restricted to the time of prayer. It was extended over all her life. Because she discovered God in her soul, she didn't have to go anywhere. She didn't have to go before the tabernacle to meet Him. Sister Faustina communicated with Him in the depths of her being wherever she was. The theme of the presence of Jesus living within her appears many times on the pages of the diary. For instance it reads: "I am aware that You are dwelling in me, together with the Father and the Holy Spirit, or rather

I am aware that it is I who am living in You" (Diary 478). "The Lord penetrates my soul just as a ray from the sun penetrates clear glass. When I was enclosed in my mother's womb, I was not so closely united with her as I am with my God" (Diary 883).

She compared her soul to the tabernacle, where the living host is preserved (cf. Diary 1302).

Sister Faustina writes: "I rejoice that God dwells within me; here I abide with Him unendingly; it is here that my greatest intimacy with Him exists; here I dwell with him in safety; here is a place not penetrated by the human eye. The Blessed Virgin encourages me to communicate with God in this way" (Diary 454).

"I know God is in my heart. And I do not lose the presence of God in my soul. With him I go to work, with him I go for recreation, with him I suffer, with him I rejoice, I live in him and he in me. I am never alone because He is my constant companion. He is present to me at every moment" (Diary 318).

Heaven is a place of eternal, divine peace. Therefore we pray for the souls in the purgatory in such words: "Lord give them eternal peace. May they rest in peace."

Let us finish with a few phrases taken from her diary. It is the Litany that praises the Divine Mercy:

"Divine Mercy, sweet relief for anguished hearts, I trust in You,

Divine Mercy, the only hope of despairing souls, I trust in You,

Divine Mercy, repose of hearts, peace amidst fear, I trust in You,

Divine Mercy, delight and ecstasy of holy souls, I trust in You,

Divine Mercy, inspiring hope against all hope, I trust in You" (Diary 949).

Fr Peter Prusakiewicz CSMA, Poland

One Body: Unity of Faithful

You may wonder why the feasts of All Saints and the feast of the Holy Souls follow on from each other so closely. You may also wonder if there is a difference between the two groups. After all St Paul talked about us as 'saints' so why the distinction?

Do we all not end up in Heaven if we are faithful? Are we not all part of the One Body of Jesus, People of God? Did Jesus not talk about 'The Father's House' having many mansions. Therefore, even those perhaps who have not died in a state of great grace or sanctity will still be part of the Communion of Saints. Clearly the answer is yes, we are one Body and although we do not know fully when we will reach heaven that is where we are destined to go... in the fullness of time. The emphasis of course here is on the faithful for there are those who choose not to be among that heavenly array and who condemn themselves.

So why two feasts? It would be a very brave or bold person or even a strongly judgmental one, and we are bidden not to judge, who claims to know the answer on an individual basis. That privilege belongs to the Father and at the end of time to the Father, Son and Spirit. Who would dare to guess who is, at death, destined to be defined as a 'Saint' and who goes to heaven upon death? We know that Jesus himself tells us to be very careful about making assessment and tells us that the most unexpected people receive this honour. Yet the others may also be Holy Souls. So who are they?

The Church is defined as The Church Triumphant, The Church Suffering and the Church Militant.

The Church Triumphant is those members of the faithful who have died and are already in heaven, they have triumphed over sin and death. The Church Militant are ourselves, those who are still struggling to become holy and are actively following Jesus as best we can. Finally, the Church Suffering is those who while achieving a great deal of goodness have not yet been able to shed all that bound them to error and are awaiting to go to heaven. This term is often used today to speak of those who suffer for their faith either in persecution or loss of religious freedom or indeed difficult service. This also includes those who perhaps are ill or have difficult crosses to carry.

However, the original meaning was confined to the Holy Souls. In a curious sort of manner both are correct because it is often said that suffering can be used to purify and correct us and maybe therefore put us on the Path to Heaven. But those who have died await their final liberation in suffering. Waiting for good things is never easy. Patience does not come to most people readily. Waiting

to join those who are already sanctified, saints, not necessarily those who bear that title, cannot be easy.

This leads us to the special call of the month of November to pray for all who have died. It is known as the month of the Holy Souls. Unless someone is canonised, deemed to be regarded as extraordinary in holiness and regarded as already sharing the beatific vision, we as one body are all united and in need of prayer. Thus we celebrate with those known and unknown who are saintly on the first feast, and then we pray for those who are so much in need of our help in prayer. Many Masses and prayer are offered for those who have preceded us on the path to eternal life. Although we hope that the people we know and love are, as we would hope, already enjoying eternal happiness we cannot be certain of this for everyone. We are therefore called to pray for our dead. This should not just be at the time of the funeral, or only for certain people but for *All* the faithful who have died. Many people who die have no one to pray for them. Is it not a worrying thought that one day we might be in that situation? There is also a bright side for the Holy Souls pray for us continually. They cannot pray for themselves for they have concluded their earthly journey but they

can and do pray for us. Should we not remember that we are brothers and sisters sharing a common Baptism and part of One Body? Many of our family members intercede for us and keep an 'eye open for us.' Should we not do the same for them?

There are many prayers that we can say for the Holy Souls and each other but perhaps an interesting prayer in this context is the Rosary. There are many stories of how effective this prayer is but in so many ways it is the perfect prayer because it contains the many elements of what has been given to us through Scripture. The Four Mysteries, Sorrowful, Joyful and Glorious remind us of the passage through life and that the end of everything is Hope and life eternal, the Mysteries of Light tell us about Mission and the importance of living the Gospel. The Our Father is Jesus' own prayer and the perfect prayer, the Hail Mary tells of the coming of Our Redeemer and that death is surely coming to all of us and that we need Mary the Queen of Intercessors. The Glory be to the Father reminds us to praise God in *All* things, the Creed of the tenets of faith and finally the Fatima

prayer (if added) of the importance of praying for the dead and dying. It is a prayer that has brought comfort to those at the last stage of their journey and been a source of consolation for the Bereaved.

The following two stories show in their own way the importance of the rosary, both involving saints. Blessed Fr Titus Brandsma, Carmelite was one of the holy priests of the Nazi concentration camps. After years dedicated to the service of souls and to writing scholarly works on the mystics Fr Brandsma was arrested and eventually sent to the camp at Dachau. Even here he was a channel of grace to the souls around him. Starvation and ill treatment soon broke down his frail health. Here he was subjected to medical experiments which he knew would kill him. The welfare of souls remained his first concern especially for his nurse who had abandoned her faith basically because of the scandal given to her by other Christians. She said prayer was impossible for her. Fr Brandsma gave her his rosary, for the answer to scandal is not reproach but love. This made little difference and she held out against prayer

saying that it was impossible for her to say the Hail Mary. Fr Brandsma's reply to this was unromantic, no instant conversion here. He said: "If you cannot say the first part, you can say the second, 'Pray for us sinners'." She did not hesitate when the order was given to her to give the priest a fatal injection.

Yet in time the Carmelite's gift did what he intended. The nurse made her peace with God. We have this story from her.

The next story is even more recent. An English student for the priesthood, a deacon studying in Rome, was invited to the Chapel of St Pope John Paul II for early Mass. Attired in his best 'bib and tucker' he arrived early and was escorted to a front row opposite the Holy Father. He had taken great care with his appearance though still unsure why he had been invited. Pope John Paul II did not wait for all to assemble and started his daily Rosary. To the young deacon's horror he realised that he had forgotten his rosary and was very aware that the goodly Pope had noticed that his search through his pockets had not produced the beads. Mass followed and at the end Pope John Paul II approached him and kindly showing his rosary made his position clear. He then handed the rosary to the astonished deacon with the words: "Have mine and you will not forget it again, eh" To this day he uses this rosary. Surely a lesson well learnt and an important point made.

Maybe this month we can remember to pray even a decade of the Rosary for a loved one or even for someone not known to us, maybe a soldier who died in battle, or even someone we found difficult.

Halina Holman

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■ 'Christ Glorified in the Court of Heaven' by Fra Angelico, 1430



■ Fontaine Saint-Michel, Paris, France

Wings are the most characteristic attribute of angels. On hearing the word “angel”, we immediately associate it with winged beings. They have been seen as an inseparable attribute of the divine messengers for centuries, both in literature and iconography.

Do angels have wings?

Even small children will obviously be aware that angels (which are spiritual beings) do not really have wings, as these are only symbolic. But what do these wings actually symbolise?

The symbolism of angelic wings

Wings were a very important symbol to Christians in the ancient world as well as in medieval times. In the Psalms, wings as a symbol were also used when speaking of God, for instance, in Psalm 57:2 “Take pity on me, God, take pity on me, in you my soul takes shelter; I take shelter in the shadow of your wings until the destroying storm is over”, in Psalm 17 “guard me like the pupil of your eye; hide me in the shadow of your wings” as also in Psalm 61 “Let me stay in your tent forever, taking refuge in the shadow of your wings. You, God, accept my vows”. In the context of thanksgiving for salvation we read in Psalm 63 “I sing for joy in the shadow of your wings; my soul clings to you, your right hand supports me”.

These texts do not obviously imply that the Jews imagined God looking like the winged gods of Samarian religion in ancient Mesopotamia,

(such as Ninurta or Ishtar). God, as a spiritual and transcendental being, cannot have wings. The Fathers of the Church make some interesting references to the wings of God. Hilary of Poitiers sees in them a metaphor for the female bird caring for her nestlings, protecting and sheltering them under her wings, and links Psalm 57 with the words of Jesus in Matthew's Gospel “Jerusalem, Jerusalem, how often have I longed to gather your children, as a hen gathers her chicks under her wings, and you refused!” (Mt 23:37), which is an indication of the care and protection for His people which we obtain through God's mercy. Cassiodorus notes that, as in nature wings come in pairs, so also do these indicate the two divine attributes of mercy (*misericordia*) and love (*caritas*). The image of the female bird caring for her nestlings also ties in with the representation of the spirit of God hovering over the waters (Genesis 1:2) or the metaphor of the eagle watching its nest, hovering over its young (Deuteronomy 32:11). We have also the additional symbolism of the act of descending in flight and hovering, which represents God stooping over mankind, and ascending again, when man, with divine assistance, overcomes his limitations and turns back once again to God. The metaphor of wings can also be used to represent

Picture by M. Pawłowski

the means used by God to save and sanctify human beings, which then enable them to raise their thoughts to heaven.

The wingless angels of the Bible

The immortal messengers, visiting man at divine behest, about whom we read in the Bible, never actually have wings. Their human appearance allows them to fulfil their mission. The earliest representations of divine messengers in iconography show them without either wings or halos. The angels represented on the walls of the catacombs, and on sarcophagi and mosaics, do not differ in any way from other figures. They were shown as men, usually young, although they are also represented as mature and bearded men.

It is very exceptionally, in the Book of Daniel (Daniel 9:21), that the visionary introduces the divine messenger, the Angel Gabriel, saying “Gabriel, the being I had seen originally in a vision, flew suddenly down to me, at the hour of the evening sacrifice”. The aim is clearly to indicate the swift and sudden nature of the angel’s appearance, but the description of the angel’s coming as ‘flying’ suggests the presence of wings. If the interpretation of this passage (this passage having posed scholars many difficulties) was correct, it would be the first mention of angels with wings. Obviously, the Angel Gabriel could also have flown without using wings.

While angelic messengers sent to human beings have an entirely human appearance, the heavenly creatures which form God’s heavenly court are described as being winged. The

seraphs in Isaiah’s vision have three pairs of wings (Isaiah 6:2). They use one pair of wings for flying, another to cover their faces, and another to cover their feet, as a sign of respect for God. The cherubim (Exodus 25:18-20, 1 Kings 6:23-28) and the “four animals of human form” (Ezekiel 1:5-6) possess two pairs of wings.

Among the writings of the Fathers of the Church, however, a comparison of angels to birds appeared quite early on. Tertullian wrote: “Each spirit is like a bird. Such are the angels and demons. In this way they can be everywhere at the same moment. To them the whole of the earth is but one location. They get to know of whatever is happening anywhere, and pass on this information just as easily. Being unaware of the true source of their speed and knowledge, people consider them to be likened to gods” (Tertullian).

In the Jewish tradition, angels are even referred to as ‘heavenly birds’ and the Talmud quotes the opinion of a certain rabbi that the angels were created on the fifth day, together with birds, as, being capable of flight, they must therefore be related.

A pagan legacy?

There is an opinion among art historians that the iconography of the divine messengers was influenced by representations of the Greek goddess, Nike, and the Roman goddess, Victoria. Although Christians initially separated themselves from this ancient tradition, they later quite deliberately returned to it. Towards the end of the 4th and early 5th centuries, there appeared the first representations of winged angels based on pagan tradition. Despite this quite evident

likeness to representations of Nike or Victoria, however, Christians preferred to represent the divine messengers as young men rather than women. The difference was also obvious from their clothing, as the goddess of victory was represented wearing a peplos, while angels were shown wearing a tunic and pallium.

The earliest representations of winged angels appear on the sarcophagus of a child in Sariguzel, preserved in the Archeological Museum in Istanbul, dating from the time of Theodosius the Great (379-395), as well as on the so-called ‘Sarcophagus of Pignatta of Ravenna’ from the early 5th century, on a scene showing the Annunciation. Over time there developed another element in the representation of angels which showed them as winged messengers with a nimbus (halo) above their heads. The decoration of the basilica of Santa Maria Maggiore in Rome, dating from the 5th century, shows angels, still without wings, but with nimbuses over their heads. The intention was to draw attention to the angels’ immortal nature, in order to clearly differentiate them from people. The representation of a winged divine messenger became accepted by artists in later centuries and is clearly recognised to this day.

Winged angels symbolise not only their speed of movement, thanks to which they can swiftly reach the earth, when they are sent there by the Creator, but is also an indication of their spiritual nature, differentiating them from human beings as well as from God. The wings of angels are also symbolic of the care which God extends to human beings by means of their angelic mediation.

Roman Zajac, Poland

The Prince of Angels arrives in Ireland

A procession with the statue of St Michael the Archangel, the copy of the original one from the Apparition Grotto in Gargano, Italy, led by Fr Peter Prusakiewicz CSMA started inside the church grounds of St Columba's Church, Long Tower, Derry, Northern Ireland before prayerfully processing inside the church.

The sun shone brightly on the morning of Saturday 9th May 2015 as the Knights of the Blessed Sacrament were joined by a large crowd in welcoming for the first time the pilgrim statue of St Michael the Archangel, pausing beneath the rooftop statues of St Michael and St Raphael. It was then crowned by Fr Peter before being carried into the church and placed on the altar.

Celebrating Mass, Fr Peter told those gathered that the arrival of the pilgrim statue of St Michael the Archangel was not only a great day for Derry but for the whole of Ireland, as it will be taken around parishes throughout the island.

Fr Peter welcomed the Franciscan Friars of Renewal to the ceremony, and said "The Franciscans have a great devotion to St Michael the Archangel and it is a wonderful grace for us all to be under His protection. He wants to be very close to each of us and it is wonderful that the statue has arrived



in here. In welcoming this statue, we invoke St Michael to help your country, your families, your young people and children."

Many people listen intently to the homily by Fr Peter when he explained St Michael as "the leader of the Holy Angels. He comes from Heaven. He is in the presence of God and when he is invoked he comes to help people. St Michael wants to make our hearts holy. Everything about the angels magnifies the beauty, glory, majesty and omnipotence of God."

St Francis of Assisi had said that veneration of St Michael was the greatest remedy against subordination, scepticism and infidelity.

Recalling St Michael's promise that the cave where he appeared would be "a place of reconciliation", Fr Peter

said: "Many people, when they enter the cave initially want to take photographs because it is a very beautiful place, but after a while something touches their hearts and people want to pray and go to confession. Only when we feel the holiness of God do we feel our sinfulness and our need for God's mercy. When the pilgrim statue of St Michael goes from one parish to another in Poland, people come to ask for the archangel's intercession because he is so close to God. His intercession is so powerful. This is the testimony of many saints, including St Pio, who gave people the prayer to St Michael to say as part of their penance. This is a very powerful prayer. Say it often and teach others to pray it."

Delighted that the statue of St Michael is to be taken to various

parishes in Ireland, Fr Peter said: "When people pray they receive healing, forgiveness and peace. They are reconciled with one another. They receive peace so they can offer peace to others."

People came forward at the end of the ceremony to be enrolled in the scapular, promising to say the prayer to St Michael daily and many enrolled in the Knighthood of St Michael the Archangel. The St Michael scapular displays both an image of St Michael and of the Blessed Virgin Mary and is made by the Carmelite nuns who pray for every person who will be wearing the scapular.

Following the ceremony in the Long Tower, the Knights of the Blessed Sacrament brought the St Michael statue to Galliagh, for a healing service in St Joseph's Church led by the Franciscan Friars of the Renewal. Fr Thomas said "This mission was very powerful."

Darren Sheaffer whose daughter carried St Michael's crown on the red cushion, shared "It was a God inspired weekend, amazing." Jim Grossan added "A great day and powerful night in the stillness in the chapel when we bought St Michael inside, it was just of heaven."

Mrs Adele McCauley commented "It was a beautiful day, the people in this area have a strong faith and this was truly a gift from God to the people of Derry."

On leaving Marie Martin finished saying "We felt that the pilgrim statue of St Michael coming to Ireland was significant and special at this time. It reminds us of the importance to call on St Michael daily for protection from evil in our world today and has encouraged our priests to recite the St Michael exorcism prayer after each Holy Mass as Pope Leo XIII and other popes have asked us to do."

Fr Peter received a very warm welcome on his mission at the other venues he visited by Fr Gabriel Kelly of St Naile's RC Church Kinawley, Co Fermanagh; Marie Martin of Christ the King RC Strathroy, Omagh, Co Tyrone; Mary Doogan of Fintown, Co. Donegal; Breda Laffey of Finney, Clonbur, Co Galway and Fr Michael Fitzgerald of Mitchelstown, Co. Cork. The trip ended with a weekend retreat hosted by Fr Emmet O'Hara of the Pallotine College Chapel, Thurles, Co Tipperary.

Noreen Bavister, England



Canada rejoices with a Michaelite bishop

On April 14 at St Peter's Cathedral Basilica in London, Ontario, Fr Joseph Dabrowski from the Michaelite Fathers was ordained as a bishop. What a truly remarkable celebration it was! Twenty bishops from all across Canada and USA, with the Cardinal Thomas Collins and the Superior General of the Michaelite Fathers, Kazimierz Radzik and about 150 diocesan priests, sisters and religious and many faithful from the diocese of London and beyond were in attendance. After the ceremony everyone commented on how beautiful the celebration was and a great spirit of one family of the people of God. Please pray for Bishop Joe Dabrowski as he assumes the responsibility of the Auxiliary Bishop to Bishop Fabbro CSB in the administration of the Diocese of London.

Taken from www.michaelites.ca

FAQs about the Scapular of St Michael the Archangel (part 2)



Given the sheer number of telephone calls, emails and letters which we receive regarding the scapular, we thought it would be useful to include the following compendium of prepared answers to frequently-asked questions, compiled by Fr Rafał Sz wajca, in the magazine. We would also encourage you to send us your own questions on this subject.

Should we receive the scapular personally?

Yes, we should receive it personally. The very dignity of him whom it represents, demands that we should do so, as well as the desire to form a personal relationship with St Michael the Archangel.

When can I receive the scapular?

You can receive the scapular on a day of your own choosing. However, receiving on the feast of St Michael (29th September) accords it added significance.

How should I prepare to receive the scapular?

Such preparation should include the Sacrament of Penance, in order to receive the scapular in a state of grace. This will allow the flow of Divine Grace on the person entrusting themselves to the protection of St Michael the Archangel.

Can I receive the scapular if I am in a non-sacramental relationship?

Yes, if there is a situation where confession is not possible, such as the existence of a relationship outside marriage,

where a marriage cannot take place because of an impediment covered by canon law. In such circumstances, a person can receive the scapular, while expressing the desire that St Michael, who is present in this sacramental, will help them to persist in goodness, and, should the impediment be removed, 'regulate' their marital status.

Can small children receive the scapular?

There is no impediment to small children receiving the scapular. It is advisable, however, that they should be of an age to be capable of understanding the basic truths of the Faith, preferably after having received their First Holy Communion.

Can I receive the scapular only once in my life?

The scapular can be received only once. The first scapular we receive must be made of cloth, which can later be replaced with a scapular medal. We can acquire a new cloth scapular once the first becomes worn-out, when we can simply put it on by ourselves. We also do

this after we have taken it off or stopped wearing it, when the reason for this was not contempt for the sacramental sign itself, in which case we need to receive it a second time.

Is the rite of receiving ('being invested with') the scapular necessary?

The wearing of the scapular is the personal decision of each individual person. However, participation in the graces attached to it requires that it be received according to the accepted ritual. Obviously, anyone can put on a scapular medal, and St Michael the Archangel will certainly accompany them in their life. However, in order to share in the graces attached to the scapular, we require the particular formula of acceptance of this sacramental. The rite used for being invested with the scapular derives from the Shrine of St Michael the Archangel on Mount Gargano, where it is celebrated as a form of sacramental.

Should the scapular be blessed?

Yes, this should be done in the usual way.

Who can bless a sacramental?

Any diocesan or monastic priest or deacon can bless a scapular.

Who can admit me into the scapular confraternity?

Your reception into the confraternity is valid if the priest or deacon uses the rite prescribed by the Superior General of the Michaelite Congregation.

Can a lay person admit a sick or housebound person, for instance, into the scapular confraternity?

A lay person cannot do this in a valid manner. Such a person can invest an elderly or sick person with the scapular, but this does not constitute official admittance into the scapular confraternity. When they are able to do so, the person should ask a priest to invest them with the scapular. If they are unable to come to church, they should invite a priest to their home.

Is it a sin to stop wearing the scapular?

No, it is not a sin to cease to wear the scapular with which we have been invested, but the person who stops wearing it can no longer take advantage of the graces attached to wearing it. If someone has not worn the scapular for a long time, for months or even years, they need to be invested with it a second time.

Should a priest or deacon do this for them?

A person requiring to replace a worn scapular with a new one for themselves, should do this without asking a priest. When a scapular has been put aside with contempt, the person requires to be re-invested with it at the hands of a priest or deacon.

What should I do when a scapular has become worn-out?

As was mentioned above, such a scapular can be replaced by a new one,

as the blessings and investiture apply to the person wearing the scapular for life.

What should I then do with the worn-out scapular?

A cloth scapular which has been replaced with a new one should then be burned. It should not be discarded with the rubbish on account of the respect due to the sacramental.

Can a scapular be kept anywhere (rather than being worn)?

A scapular should be worn around the neck. It is usually discreetly hidden under one's clothing. A person who has been invested with a scapular, and then hangs it on their wall at home, is not observing the terms of the devotion. The great graces which are obtained through the powerful intercession of St Michael require from us that we should wear the scapular in a dignified and respectful manner.

Can a cloth scapular be replaced by the scapular in the form of a medal?

The scapular medal was formally approved on 1st March 2013 by the Superior General of the Congregation of St Michael the Archangel to be used interchangeably with the cloth scapular. The faithful who wear the medal share in all the spiritual goods pertaining to those who wear the cloth scapular. However, admittance to the scapular confraternity is conferred by means of investiture with the cloth scapular by a priest or deacon. One can later replace it with a scapular in the form of a medal (which must, obviously, have first been blessed).

What does the scapular medal look like?

It is a silver medal in the shape of a buckler (a small shield, used for parrying), the shape making reference

to that of the cloth scapular. On one side, it bears the image of St Michael the Archangel of Mount Gargano with the inscription "St Michael, defend us in battle", while the other side portrays the coat of arms of the Congregation of St Michael with the inscriptions "Who is like to God?" and "Temperance and Work".

Can we renew our acceptance of the scapular?

It is not necessary to renew the rite of investiture with the scapular from the hands of a priest. There is, however, a beautiful custom of renewing the act of entrustment to St Michael the Archangel each year on the feast of St Michael the Archangel (29th September) or the anniversary of investiture. There is no prescribed form of doing so. It usually consists of visiting a church and renewing the act of entrustment in one's heart.

How do I purchase a scapular or details on the Knighthood of St Michael the Archangel?

Please write or email with your full contact details to:

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

For USA & Canada – only

Phone: +1-(313) 647-5072

Email: info@stmichaelthearchangel.us

Where is the headquarters of the devotional Knighthood to St Michael the Archangel? In Marki near Warsaw, Poland. If you have more questions, please email me at lojzito@wp.pl or redakcja.kjb@gmail.com

Fr **Rafal Szwajca** CSMA, Poland

Pilgrimage to the Holy Land

5 - 13 March 2016

Our pilgrimage is organised
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HB – Breakfast & evening meal

Spiritual director

Fr Peter Prusakiewicz CSMA

Our English speaking guide will be Agnieszka

Day 1 – Arrival into Tel Aviv.

Day 2 – Jerusalem – Mt. Olives, The Ascension Chapel and the churches of the Pater Noster and Dominus Flevit, Garden of Gethsemane, lunch, Mt. Zion, Wailing Wall, Coenaculum 'upper room of the last supper', the Church of St Peter in Gallicantu. Dinner, overnight stay.

Day 3 – Holy Sepulchre Basilica, Via Dolorosa, lunch, Old City - free time. Dinner, overnight stay.

Day 4 – Journey to Tel Aviv: panoramic view and Jaffa oldest part of the city, then onto Caesarea and Tiberius. Dinner, overnight stay.

Day 5 - Tiberius – boat ride on the Sea of Galilee, Kafarnaum, Tabgha, Jordan river, lunch, Multiplication Church, Mt. Beatitudes. Dinner, overnight stay.

Day 6 Nazareth and Nazareth Village, lunch, Cana, Mt. Tabor, return to Tiberius. Dinner, overnight stay.

Day 7 – Jericho – Mt. Temptation, lunch, Dead Sea, free time, return to Bethlehem. Dinner, overnight stay.

Day 8 - Bethlehem – Nativity Church, Shepherd Fields, lunch, East Jerusalem. Return to Bethlehem. Dinner, overnight stay.

Day 9 – Departure to airport.

For further information

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2015

USA

5th – 11th October 2015

Divine Mercy mission

Talks: Divine Mercy, St Faustina and St John Paul II

Holy Cross Catholic Parish
2300 Main Street,
Batavia, Illinois 60510
United States
Contact: Jen Haviland
Phone: +1 630-879-4750

WALES

16th – 18th October 2015

Talks: Holy Angels retreat

Franciscan Friary
Monastery Road, Pantasaph
Holywell, Flintshire CH8 8PE
Contact: Br Loarne Ferguson
Phone: office +44(0)1352-711-053

SCOTLAND \ PAISLEY

24th October 2015

9:00am – 5:00pm

Holy Mass 4:00pm

Divine Mercy Conference

Turnbull Hall,
Glasgow University
Catholic Chaplaincy,
13-15 Southpark Terrace,
Glasgow, G12 8LG.
Contact: Helen Boarder
Email: Helen.Border@glasgow.ac.uk

25th October 2015

11:40 am Holy Mass

5:00 pm Holy Hour

Talk: Divine Mercy

Holy Cross Church,
Constarry Road,
Croy. Kilsyth,
Glasgow, G65 9JG
Contact: Fr Joseph Sullivan
Phone: +44 (0)123-6822-148

11th November 2015

7:00 pm Holy Mass

Talk: St Michael & St Faustina

Our Lady of Lourdes,
Aberdour Road,
Dunfermline KY11 4QZ
Contact Fr Alex Davie
Phone: +44(0)138-372-2202

12th November 2015

7.30 pm Holy Mass

Talk: Merciful Deeds, Words & Prayers – The Year of Mercy with St Faustina

St Mary's Church.
Upper Bridge Street, Stirling FK 8 1ES
Contact Fr Andrew Kingham
Phone: +44(0)786-473-749

13th – 15th November 2015

Talks: The mystery of the diary of St Faustina

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

SPAIN

3th – 8th November 2015

Divine Mercy Mission

Divine Mercy Shrine
Peublo Neuvo de Guadiaro, Spain
Contact: Denise Fitzpatrick
Phone: +34 600-245-521
Email: denisecannes@hotmail.co.uk

2016

USA

9th – 10th January 2016

All Weekend Masses

11th - 13th January 2016

Divine Mercy Mission

St Anthony of Padua
Catholic Church

Fresno, California 93704

5770 N. Maroa

Contact: Marie Farley

Email: mariefarley@live.com

Phone: +1- 805-878-6902

14th – 15th January 2016

Parish Mission

Holy Spirit Catholic Church
355 East Champlain Drive
Fresno, CA 93730-1273
Contact: Marie Farley
Email: mariefarley@live.com
Phone: +1- 805-878-6902

TRINIDAD AND TOBAGO

3rd April 2016

Divine Mercy Sunday

Start time: 9.00am – 4.00pm

12:00 pm Holy Mass

3.00 pm Chaplet

and Benediction

Venue: Green Meadows
Retreat Centre
Santa Barbara Blvd. Santa Cruz.
Contact: Mona Rahael
Email: monarahael@mac.com
Phone: +1-868-678-2636

WALES

5th – 7th February 2016

Divine Mercy Retreat

Reading the Diary

of Saint Faustina

Franciscan Friary
Monastery Road, Pantasaph
Holywell, Flintshire CH8 8PE
Contact: Br Loarne Ferguson
Phone: office +44(0)1352-711-053

14th – 16th October 2016

Talk: The Angels – invisible or visible companions

Franciscan Friary
Monastery Road, Pantasaph
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11 Ballymena Road, Portglenone.
County Antrim BT44 8BL
Contact: +44 28-2582-2404
Phone: Pat Cuskeran

St Mary's Repository
The Holy Shop
7 Chapel Lane, Belfast BT1 1HH
Contact: Fiona Docherty
Phone: +44 28-9032-7848
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20 Shipquay Street
Derry BT48 6DW.
Contact: Lucy Gillespie
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Dear Brothers and Sisters, I have often thought about how the Church might make clear its mission of being a witness to mercy. It is journey that begins with a spiritual conversion. For this reason, I have decided to call an extraordinary Jubilee that is to have the mercy of God at its center. It shall be a Holy Year of Mercy. We want to live this Year in the light of the Lord's words: "Be merciful, just as your Father is merciful. (cf. Lk 6:36)"

This Holy Year will begin on this coming Solemnity of the Immaculate Conception and will end on November 20, 2016, the Sunday dedicated to Our Lord Jesus Christ, King of the Universe – and living face of the Father's mercy. I entrust the organization of this Jubilee to the Pontifical Council for Promotion of the New Evangelization, that [the dicastery] might animate it as a new stage in the journey of the Church on its mission to bring to every person the Gospel of mercy.

I am convinced that the whole Church will find in this Jubilee the joy needed to rediscover and make fruitful the mercy of God, with which all of us are called to give consolation to every man and woman of our time. From this moment, we entrust this Holy Year to the Mother of Mercy, that she might turn her gaze upon us and watch over our journey.

Part of the homily by Pope Francis with
announcement of the Year of Mercy
Taken from www.en.radiovaticana.va

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PRAYERS

Chaplet of St Michael

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

Say the following prayer on the medal:

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

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

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

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

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

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

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

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

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

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

Recite on the next four beads:

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

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

Prayer of Pope Leo XIII

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