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The Angels

Messengers from a loving God



**The Diary?
Simply start reading it**

**Police officers have
great support**

**Mysteries of an Act
of Consecration
to St Michael**

Purgatory and Holy Souls

An angel in the living room

Icon by Teresa Smith, England



When we honour and venerate the Divine Mercy image of Jesus and say the prayer, we will be granted the promised graces.

Jesus gave conditions for obtaining these graces. To trust in Him and perform at least one daily act of love for one's neighbour by action, work or prayer.

"The graces of my mercy are drawn by means of one vessel only, and that is trust. The more a soul trusts, the more it will receive. Souls that trust boundlessly are a great comfort to Me because I pore all the treasures of My graces into them" (Diary 1578).

"I desire to grant particularly in a soul which has placed its trust in My mercy" (Diary 1520).

"I delight particularly in a soul which has placed its trust in my goodness" (Diary 1541).

This is why Our Lord Jesus insisted on putting the statement 'Jesus I Trust in You' beneath the image. He wanted people to always remember the importance of trust and to be guided by action. Jesus is eagerly awaiting the human response of trust. He says to St Faustina "Tell souls not to place within their own hearts obstacles to My Mercy, which so greatly wants to act within them. My mercy works in

all those hearts which open their doors to it" (Diary 1577).

There is no way for us not to trust Jesus when we ourselves experience his love and mercy. He is trustworthy. Our trust, is an obvious trust to His mercy.

A serious obstacle in growing in trust is pride, man can be intellectually proud. He wants to understand everything, to find explanations to every mystery. But when we enter the world of faith, we should accept things, even though we do not understand them. Truth is beyond us, we will discover it little by little. The first step towards our spiritual growth is to humble our minds. We believe in God and we believe in what he said. We listen to Him because he is the intelligent one. He is our Creator and far wiser.

I assure you of the constant daily prayers of the priests of the Congregation of St Michael the Archangel for all our readers and their families.

God bless you,

Fr **Peter Prusakiewicz** CSMA
www.stmichaelthearchangel.info
www.stmichaelthearchangel.us

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Publisher: The Congregation of Saint Michael the Archangel – Poland

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

Deputy Editor and Chief Co-ordinator: Noreen Bavister

Editorial Staff: Agata Pawłowska, Karol Wojteczek, Magdalena Swierczewska, Magdalena Szczecina, Karolina Szydłowska

English translations: Agata Pawłowska, Isabel Brak, Joanna Jabłńska

Graphics & Layout: Jacek Kawa

Website: www.stmichaelthearchangel.info

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Editorial Office: **The Angels Magazine**

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

Email: redakcja.kjb@gmail.com

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- Page 3** Mysteries of an Act of Consecration
- Page 6** Purgatory and Holy Souls
- Page 8** "The Diary"? Simply start reading it!
- Page 14** Padre Pio, a saint who smelt of God
- Page 15** How to attend the Holy Mass
- Page 16** Pope Leo XIII denounces realism and liberalism
- Page 17** Healing in Colorado – testimony
- Page 18** The Father speaks to His children (part 2)
- Page 20** Venerable Conchita
- Page 22** Police officers have great support
- Page 26** 2019 Australian Mission – testimonies
- Page 27** Divine Mercy Pilgrimage 2020 – advert
- Page 28** An Angel in the living room – testimony
- Page 29** Angelic bookshop
- Page 30** Missions and retreats
- Page 32** Chaplet to St Michael

Mysteries of an Act of Consecration

How numerous, how spiritually abundant is the Act of Consecration? Before attempting to reveal its riches, we must first examine the official text used on pictures of St Michael and in the shrine at Miejsce Piastowe, near Krosno in Poland.

In accordance with the structure as published in the last issue of The Angels magazine and written in full in the new booklet *An Act of Consecration to St Michael the Archangel*, it is divided into three sections as follows:

OPENING:

Saint Michael the Archangel, great prince of heaven and most faithful guardian of the universal Church, I greet you and praise you for that splendour with which God has adorned you so richly. Trusting in your goodness, the power of your prayers and numerous blessings for men I stand before you in the company of my guardian angel, Blessed Father Bronislaw Markiewicz, all the saints and blessed ones. I ask them to witness my dedication and devotion to you. Saint Michael the Archangel, I consecrate to you my body and soul. I choose you as my particular defender and intercessor.

PART ONE:

I solemnly promise to always honour you and to make every effort to spread devotion to you.

PART TWO:

St Michael the Archangel, be my strength through the whole of my life

so that I do not offend God with any thought, word or deed. Protect me against all the temptations of Satan particularly those against faith and purity. Entreat peace for our souls at the hour of death and lead us to the eternal homeland. Amen.

1. Great Prince of Heaven

The first title by which we address St Michael is that of PRINCE. This title is generally understood to mean a member of a ruling family and serves to underline their dignity, importance and greatness.

It distinguishes the person in a positive way. St Michael is a prince, the first among the angels as well as being their leader. The Prophet Daniel calls him one of the leading princes (Daniel 10:13, 21), supplications, great and heavenly (the litany includes the invocations, “Prince most renowned” and in the supplications, “Prince most excellent”.

The first adjective – ‘great’ – fulfils an important role in this context. It can be said to be the key word to understanding the full significance of the person of St Michael the Archangel.

‘Great’, and, therefore, a person of immense importance and significance, outstanding in terms of his intellectual and creative capacities and capabilities; who has distinguished himself in a particular field of endeavour, having high honour in heaven; a person who has done great deeds; exceptional. ‘Great’ also implies a person of great influence and capacity; a holder of high office, who has achieved great benefits for mankind; an authority; renowned. The adjective ‘great’ not only describes this amazing spirit, but also induces us to reflect on the key question: In what does St Michael’s greatness consist and what is its source? His greatness flows from the greatest of virtues – that of humility: Who is like to God? Its opposite is pride, the source of Satan’s: I will not serve! The greatness of St Michael consists in his perfect knowledge of the design of the Creator and in his obedient fulfilment of His will. Jesus says to His disciples: “If anyone wants to be first, he must make himself last of all and servant of all” (Mark 9:34). The greatness of St Michael the Archangel consists in his humble service of God and man.

The second adjective which characterises the Prince of the Heavenly Host is ‘of heaven’. In its definition

of the terms heaven and earth, the Catechism of the Catholic Church (326) regards earth as the sphere of human beings. Heaven, on the other hand, signifies firstly, the firmament, and secondly, the dwelling place of God: Our Father, who art in heaven (Matthew 5:16), as well as the dwelling place of the heavenly spirits, the angels, which surround God. St Thomas Aquinas uses the adjective heavenly in describing St Michael the Archangel, counting him among the heavenly creatures, beings who mediate between God and man, whose existence – according to St Thomas – is necessary to the perfection of the universe (Summa 1 50:1). As a Prince of Heaven, he is the commander of the heavenly hosts (the reason he is chosen as patron of the army and police), as opposed to Satan, who is an earthly prince, the ruler of this world (John 12:31, 14:30 and 16:11).

Pope St John Paul II, on his visit to Gargano in 1987, spoke of the Prince of Heaven as follows: “He is one of the princes of heaven with whom the Saviour will come,” who will one day take upon Himself all sovereignty over the world (cf Matthew 28:18; 1 Corinthians 15:24; and, Revelation 21:6-8).

2. Most Faithful Guardian of the Universal Church

The second title: GUARDIAN OF THE CHURCH (Guardian and Patron of the Church in the Litany, Angelic Guardian of the Church in Supplications) shows St Michael the Archangel as the person to whom

God has entrusted guardianship of the Church. A guardian – a person who has something or somebody in his keeping. The term signifies care and concern for something or somebody. Such an attitude engenders trust and a sense of security. He is the most faithful of guardians. He is characterised by his sense of duty and responsibility and his constant, unwavering discreet guardianship. One can calmly count on his care and support, trusting him implicitly.

3. Saint Michael the Archangel

The third and most-frequently used title by which he is invoked is by his own proper name, SAINT MICHAEL THE ARCHANGEL. It refers to the spiritual world, to the heavenly creatures, beings which live in spiritual closeness to God, who is thrice Holy. The title shows him as one of these spiritual beings, although not anonymous. In saying these words, we know whom we are invoking. We know him by name. Among the peoples of the Ancient World names played a significant role, whereby one became aware of the essential attributes of each person. To be deprived of one's name was to be deprived of any significance whatsoever. In contrast, the possession of many names signified social standing and the roles one had to play.

God Himself wished to reveal his name (Exodus 3:13-16, 6:29) and identifies so much with his own name that when he speaks of it, he speaks of Himself.

The name invoked in the act of consecration is loved, honoured and

sanctified. The invocation of this name multiplies God's glory, is an act of praise to God (Michael means ‘Who is like God?’) and calls down upon people that which is good.

4. Particular Defender

The next title by which St Michael the Archangel is known is that of DEFENDER. It indicates someone who defends others against potential danger, aggression or evil and prevents them from coming to harm. A defender must use appropriate means to prevent that which they guard from coming to harm and effectively repel physical or verbal attack. The third preface of Easter says of Christ that: “He never ceases to offer himself for us but defends us and ever pleads our cause before you. He has given up his own life in order to defend ours.” We acknowledge St Michael as an extraordinary defender, given that he defends us against our greatest enemy – the serpent and his angels (Revelation 12:7). Pope Leo XIII, seeing the great threat facing the Church, immediately composed the prayer in which he implored St Michael the Archangel to defend us in battle and against the wickedness and snares of the Devil.

5. Intercessor

The final invocation is that of INTERCESSOR: he who intercedes for someone before another, acting on their behalf and for their benefit to obtain for them the support they require. A sign of living faith



than we do, which is why he knows that God always hears our prayer, which is why he prays for us.

Finally, his **Blessings to Men** are manifold and numerous. This was the case for the people of the Old Testament, towards Israel, of whom he was the defender (Daniel 10:13, 10:21 and 12:1). It is also true for the people of the New Testament throughout the whole history of Christ's Church. The best example of the manifold blessings is his most famous shrine on Mount Gargano in Italy. On his visit to the shrine in 1987, Pope St John Paul II said, "Since the year 493 when Pope Gelasius I granted permission that the grotto of the apparition of St Michael the Archangel become a shrine and visited it for the first time, granting the 'Angelic Pardon' indulgence, many popes have followed in his footsteps to pay their respects in this holy place. Among them were Agapetus I, Leo IX, Celestine III, Urban IV, Gregory IX, St Celestine and Benedict IX. Many saints obtained graces and strength there, such as St Bernard, St William of Vercelli, St Thomas Aquinas, St Catherine of Sienna, St Francis and many others."

We need to implore that the shrine to St Michael at Miejsce Piastowe, become a place of pilgrimage to St Michael for the whole of Poland, the cradle of the religious orders for whom Blessed Bronislaw Markiewicz took the Great Prince of Heaven as patron.

Fr Karol Dąbrowski CSMA Poland

Part of this article is from the new booklet **An Act of Consecration**.

To order, see the details on page 29 of The Angels magazine.

in the intercession of St Michael the Archangel is the acclamation which is constantly repeated in the Supplications: "Intercede with God on our behalf."

The invocation goes on to use three crucially important terms for those reciting the Act of Consecration in that these encourage an attitude of trust. The first of these concerns his **Goodness**. He is a spirit of good, just like He who created him. Jesus says: "No one is good but God alone." (Mark 10:18). The goodness of God the Creator is reflected in St Michael the Archangel. It is part of his whole

being, his will and reason. It is in all that he does and in his attitude to mankind. St Michael the Archangel is good in all his being and, therefore, he can only emanate goodness and only do that which is good.

The next crucial term is the **Power of his Prayers**. If Jesus asserts that man can obtain all that he asks in prayer (Matthew 7:11) how much more so can a heavenly being? He – in contrast to a human being – has no limitations. In contemplating God he is constantly at prayer, more so even than the saints (1 Thessalonians 1:2, 5:17). He knows God, much more

Purgatory and Holy Souls

The souls call Our Lady “The Star of the Sea”. She brings them refreshment.

St Faustina experienced many supernatural visions of Jesus and various saints, and she wanted humanity to be aware of purgatory.

In Dante’s epic poem, *The Divine Comedy*, he describes his passage through purgatory. After passing through the gate of purgatory proper, Virgil guides the pilgrim Dante through the mountain’s seven terraces. These correspond to the seven deadly sins or “seven roots of sinfulness”: Pride, covetousness, lust, anger, gluttony, envy and sloth.

The Catholic Church teaches, “All who die in God’s grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven. The Church gives the name purgatory to this final purification of the elect” (CCC, 1030, 1031).

The Angels and the Star of the Sea

During one of St Faustina’s mystical experiences, she had a vision of purgatory of which she wrote, “I saw my guardian angel, who ordered me to follow him. In a moment I was in a misty place full of fire in which there was a great crowd of suffering souls.

They were praying fervently, but to no avail, for themselves; only we can come to their aid.

The flames which were burning them did not touch me at all. My guardian angel did not leave me for an instant. I asked these souls what their greatest suffering was. They answered me in one voice that their greatest torment was longing for God. I saw Our Lady visiting the souls in purgatory. The souls call her ‘The Star of the Sea’. She brings them refreshment.

I wanted to talk with them some more, but my guardian angel beckoned me to leave.

We went out of that prison of suffering. [I heard an interior voice] which said, ‘My mercy does not want this, but justice demands it.’ Since that time, I am in closer communion with the suffering souls” (*Diary*, 20).

The angels console the souls full of misery in purgatory and inspire living family and friends to have Masses and prayers said for them, and they let the souls know who is praying for them on earth.

Condition of my soul

St Faustina also wrote about how she had been shown the condition of her soul in the sight of God. She wrote, “Once I was summoned to the judgment [seat] of God. I stood alone before the Lord. Jesus appeared such as we know Him during His Passion.

After a moment, His wounds disappeared except for five, those in His hands, His feet and His side. Suddenly I saw the complete condition of my soul as God sees it. I could clearly see all that is displeasing to God.

I did not know that even the smallest transgressions will have to be accounted for. What a moment! Who can describe it?

To stand before the Thrice-Holy God! Jesus asked me, ‘Who are you?’ I answered, ‘I am Your servant, Lord.’ ‘You are guilty of one day of fire in purgatory.’ I wanted to throw myself immediately into the flames of purgatory, but Jesus stopped me and said, ‘Which do you prefer, suffer now for one day in purgatory or for a short while on earth?’ I replied, ‘Jesus, I want to suffer in purgatory, and I want to suffer also the greatest pains on earth, even if it were until the end of the world.’

Jesus said, ‘One [of the two] is enough; you will go back to earth, and there you will suffer much, but not for long; you will accomplish My will and My desires, and a faithful servant of Mine will help you to do this.

Now, rest your head on My bosom, on My heart, and draw from its strength and power for these sufferings because you will find neither relief nor help nor comfort anywhere else. Know that you will have much, much to suffer, but don’t let this frighten you; I am with you” (*Diary*, 36).

On the day of St Faustina’s perpetual vows, one of the three requests she



■ An angel frees the souls from purgatory by Ludovico Carracci, c. 1610

asked of Jesus concerned the dying and the souls in purgatory. She wrote, "... Jesus, I plead with You for the souls that are most in need of prayer. I plead for the dying; be merciful to them. I also beg You, Jesus, to free all souls from purgatory" (**Diary, 240**).

Three stages of a soul's life

St Faustina felt the presence of many souls around her. Even in the face of difficulties St Faustina was persistent in prayer for the Holy Souls throughout her life (Diary entries 240,

274, 346, 1226-1227). Her Diary gives us many examples of a number of prayers and Masses being offered for the Holy Souls.

Often members of her own congregation who had recently died came to her to ask for prayers and the intercession they needed to pass through purgatory and enter heaven (Diary, 21, 58, 594, 1185-1187).

One time, she went to offer her assistance to the deceased directly and they responded. She wrote, "One evening, one of the deceased sisters, who had already visited me a few times, appeared to me. The first time I had seen her, she had been in great suffering, and then gradually these sufferings had

diminished; this time she was radiant with happiness, and she told me she was already in heaven. She told me that God had tried (58) our house with tribulation because Mother General [Michael] had given in to doubts, not believing what I had said about this soul. And further, as a sign that she only now was in heaven, God would bless our house. Then she came closer to me, embraced me sincerely and said, 'I must go now.'

I understood how closely the three stages of a soul's life are bound together; that is to say, life on earth, in purgatory and in heaven [the Communion of Saints]" (**Diary, 594**).

Take my heart

St Faustina asked Jesus for a big, merciful heart, like His. She wrote, "O Jesus, I understand that Your mercy is beyond all imagining, and therefore I ask You to make my heart so big that there will be room in it for the needs of all the souls living on the face of the earth. O Jesus, my love extends beyond the world, to the souls suffering in PURGATORY, and I want to exercise mercy toward them by means of indulgenced prayers. God's mercy is unfathomable and inexhaustible, just as God Himself is unfathomable. Even if I were to use the strongest words there are to express this mercy of God, all this would be nothing in comparison with what it is in reality. O Jesus, make my heart sensitive to all the sufferings of my neighbour, whether of body or of soul. O my Jesus, I know that You act toward us as we act toward our neighbour.

My Jesus, make my heart like unto Your merciful Heart. Jesus, help me to go through life doing good to everyone" (**Diary, 692**).

The two roads

In another vision St Faustina is shown the wide and easy road and the narrow path that Jesus spoke about in His Sermon on the Mount (Mt 7:13-14). She wrote, “One day, I saw two roads. One was broad, covered with sand and flowers, full of joy, music and all sorts of pleasures. People walked along it, dancing and enjoying themselves. They reached the end without realising it. And at the end of the road there was a horrible precipice; that is, the abyss of hell. The souls fell blindly into it; as they walked, so they fell. And their number was so great that it was impossible to count them.

And I saw the other road, or rather, a path, for it was narrow and strewn with thorns and rocks; and the people who walked along it had tears in their eyes, and all kinds of suffering befell them. Some fell down upon the rocks, but stood up immediately and went on. At the end of the road there was a magnificent garden filled with all sorts of happiness, and all these souls entered there. At the very first instant they forgot all their sufferings” (Diary, 153).

Chosen souls illuminate the earth

On this topic, St Faustina wrote, “The Lord has given me to know how much He desires the perfection of chosen souls. ‘Chosen souls are, in My hand, lights which I cast into the darkness of the world and with which I illumine it.

As stars illuminate the night, so chosen souls (6) illuminate the earth. And the more perfect a soul is, the stronger and the more far-reaching is

the light shed by it. It can be hidden and unknown, even to those closest to it, and yet its holiness is reflected in souls even to the most distant extremities of the world” (Diary, 1601).

St Faustina wants us to join her in devoting prayers and good works to aid the Holy Souls on their journey to God and life everlasting. One of the days of prayer in the Divine Mercy Novena is dedicated to interceding for the Holy Souls suffering in purgatory. We are called to pray the Chaplet for the dying to speed them on their way home to heaven.

“Today bring to Me the souls who are in the prison of purgatory, and immerse them in the abyss of My mercy. Let the torrents of My Blood cool down their scorching flames. All these souls are greatly loved by Me. They are making retribution to My justice. It is in your power to bring them relief. Draw all the indulgences from the treasury (64) of My Church and offer them on their behalf. Oh, if you only knew the torments they suffer, you would continually offer for them the alms of the spirit and pay off their debt to My justice” (Diary, 1226).

St Faustina accepted all the responsibility with which Jesus entrusted her for the Holy Souls. She prayed, “May you be blessed, O God, for everything You send me. Nothing under the sun happens without Your will” (Diary, 1208).

The souls also told St Faustina that what they need us to do is offer Mass, fast, pray the Rosary, recite the Eternal Rest prayer.

Noreen Bavister, England
Taken from the **Diary of St Faustina**



■ Sr Elizabeth Siepak CSOLM

Jesus told St Faustina: “You are the secretary of My mercy. I have chosen you for this office in this life and the next life” (1605). What legacy does this “secretary” leave us in the 80th year since her departure from this earth? What is most significant in the “Diary” dictated to her by Jesus? How can we participate in the mission entrusted to Faustina?

What were the circumstances in which you, yourself, encountered the person of St Faustina and the devotion to the Divine Mercy?

You could say that it happened by chance, although, as we know, there is no such thing. While on pilgrimage to Kalwaria Zebrzydowska, I bought a book in which Sr Faustina was mentioned. I then felt a deep desire to also read

“The Diary”?

Simply start reading it!

her “Diary”. I then went to Łagiewniki, and there, in the convent, in a small room next to the front door, there was a hidden ‘shop’, which sold a few items relating to Faustina. We must remember that this was during Communism. Sr Eustela, of blessed memory, pulled out of a desk, a copy of the Diary, the first edition, printed in Rome. I have the book to this day, though it has by now almost fallen apart and would require a new binding. I read it almost at once, as it is the type of reading matter which is incredibly absorbing.

I’m sure you could tell of many such testimonies from people who, having once read the ‘Diary’, could not bear to be parted from it...

Let me give you an example. On our website, faustyna.pl our congregation offers people subscriptions to the ‘Diary’ and they receive extracts as emails or as apps. People are so attached to this “service” that when something doesn’t work and they don’t obtain the extract for any given day, they let us know at once. They are so used to being “accompanied” by the Diary each day.

What of those readers who reach for the Diary for the first time and complain that they understand little? Why do some find it easier to read and not others? Can we speak of particular ‘stages’ in recognising the truth of the ‘Diary’?

I suppose it’s like reading the Bible... Some take up the Bible and absorb its content in as much as they are capable of understanding it at any given stage of their spiritual maturity. For others, it is simply too difficult and even unacceptable.

Stories of the Diary are at times so astonishing and miraculous that one could write a separate book about them. I know of instances when people have been given the Diary, perhaps as a wedding present, and put it away on a shelf. They have only taken it off the shelf when things have started to go wrong in their lives. They generally come across words of Jesus which have altered their lives and lit a flame of hope... I cannot forget the story of a certain man, whose life had fallen apart and who only then reached for the Diary. The Diary can appear a simple work, but theologians or translators clearly see how difficult a work it is, how many shades of meaning it contains. It is true to say that while we can all understand the words used by Sr Faustina, discovering the depth of their meaning is dependent upon our spiritual experience and theological knowledge.

For many, the Diary is a prayer book or a textbook of the spiritual life. People living in the world do not generally have the time to study the theology of the interior life. Even students of theology do not have the kind of knowledge of the spiritual life

contained in St Faustina’s diary. This is why priests and the ordinary faithful treat this work as a textbook of spiritual life. It is, however, a quite unique textbook, as Sr Faustina’s Master was Jesus Himself. Thanks to the formation she received from Jesus and the grace of her charism, she introduces a new school of spirituality to the Church, based entirely on the mystery of Divine Mercy: a school deeply rooted in the Gospel and also universally accessible to all in order to get to know God in the mystery of mercy, to learn contemplation of the everyday, an attitude of trust in God and merciful love towards others.

In that case, are there people about whom one can say that the Diary is not for them? Would a child, for instance, be capable of gaining something from reading the Diary?

Last year, our sisters organised a competition in which primary and secondary school pupils across Poland were asked about their knowledge of St Faustina. Speaking with the young finalists in this competition, the last stage of which took place in Łagiewniki, I was surprised to discover how well they understood the Diary.

It may seem to us that the mysticism of which St Faustina writes, is so deep that it can be understood only by people of spiritual maturity or those consciously seeking perfection.

In fact, Jesus told St Faustina to write the Diary in order to console and strengthen many souls.

This is why, although St Faustina is among the greatest mystics of the Church, and her “Diary” one of the pearls of mystical literature, it turns out to be addressed to everyone, including sinners, perhaps to them above all, in order that they might come to know the love of God and return to Him. I wouldn’t call it suitable reading matter for infants but would certainly recommend it to young people who are in the process of shaping their own world view and identity.

What advice would you give to those taking up the Diary for the first time?

I don’t think there is a universal recipe as to how one should go about reading the Diary. One simply has to start reading. Each person will find something which speaks to their current situation in life and will certainly be able to discover the merciful love of God for themselves. It is not without reason that St John Paul II said of this work that it is like a “Gospel of Mercy”.

Are you able to tell us, Sister, what is the most important sentence in the Diary?

The most important sentence is that which affects our lives most deeply. For me, personally, this sentence is: “I LOOK FOR NO HAPPINESS BEYOND MY OWN INTERIOR WHERE GOD DWELLS. I REJOICE THAT GOD DWELLS WITHIN ME” (Diary 454). That sentence had the greatest impact on my own life. Through it, I discovered what is said in the Gospel, but which I had previously failed to notice – the truth that God is closer than another

person, that He lives within me and that I do not need to be continually in church in order to meet with God. I can be with Him everywhere I am, if only I have a pure heart.

I also recall the testimony of one man for whom other words from the Diary were important. He was an alcoholic and wanted to commit suicide by drinking himself to death. He shut himself away in a room and drank, but death did not come. He then reached for a small red book entitled: “Jesus, I trust in Thee” and opened it at the words: “THE GREATEST SINNERS HAVE A RIGHT TO MY MERCY” (723 and 1146). This sentence from the Diary saved his life.

But the Diary very nearly failed to see the light of day (due to Satanic intervention).

That is very true. During Sr Faustina’s time in Vilnius, at Jesus’ precise instruction, and confirmed by her confessor, she began to write the “Diary”. But, while Fr Sopoćko was in the Holy Land, she saw a figure of an ‘angel’, who told her that her notes were meaningless and that she should burn them. Given that she had no one to advise her, she did as she was instructed by the supposed ‘angel’ and burned her notes. Fr Sopoćko later asked her to re-write the earlier notes and to write the diary on an ongoing basis. This is why the chronology, particularly in the first notebook, is so muddled.

We can wonder and speculate why it was that Faustina didn’t recognise Satan. It seems that God allowed the deception, for our good, that we should be aware that such discernment is no simple task and that we are fallible human beings who can never trust our own judgment and

that all such experiences and inspirations should be tested by those competent to do so.

Faustina’s life, however, was not limited to her role as Secretary of the Divine Mercy. She had many mystical gifts: mystical marriage, the gift of reading in human souls, the gift of prophecy, hidden stigmata...

St Faustina’s most important mission was to pass on the message of Mercy, with which she was sent to the entire world. It reminds us of the biblical truth of God’s merciful love for mankind and calls us to proclaim it with new power. Part of this message is the devotion to the Divine Mercy in the form communicated to her by Jesus. But the “Diary” also recounts St Faustina’s unusually rich spiritual life and her many extraordinary gifts. These include not only apparitions of the Lord Jesus, but also of Our Blessed Mother, of angels and saints, meetings with souls in purgatory, the mystical experience of heaven, hell and purgatory, as well as many other graces, among them her hidden stigmata.

This gift of hidden stigmata suited St Faustina very well, in the sense that it was hidden. Such gifts always give rise to curiosity. St Faustina hid her spiritual life from view and would certainly have been very embarrassed were these stigmata visible to others. As mystics tell us, such hidden stigmata are no less painful than those which leave visible wounds on the body. St Faustina suffered pain from these wounds during Holy Mass or when coming into contact with those whom the Lord wished to convert by means of her expiatory suffering. Apart from stigmata on her hands, feet and side, Sister Faustina also suffered the pain of the crown of thorns.



And the gift of reading people's souls? I've heard that Faustina offered advice to other sisters in her congregation, that she knew their spiritual battles and dilemmas...

Sister Faustina had the gift of reading into people's souls, but she used it only in appropriate situations when she could assist a given person in their conversion or spiritual life. The recollections of the sisters indicate that they had the distinct impression that she knew them inwardly and was aware of what went on in their souls. I'll use Sr Justyna as an example. When Sr Faustina left Vilnius to visit her dying mother in her family home, she wanted to leave her notes in someone's care. She packed them up and gave them to Sr Justyna, for whom

she was an "angel", or simply an elder sister in the novitiate. Sr Justyna later related how something had tempted her to open the notes and start reading them. She realised that they concerned Faustina's spiritual life and revelations. Justyna quickly closed them, but her conscience troubled her and so she went to confession, and, as her penance, was absolutely forbidden to speak of the matter to anyone. Sr Justyna nevertheless felt a strong need to apologise to Sr Faustina, but could not do so. Added to this, she had the impression that Sr Faustina already knew all about it, and so her penance was all the more painful.

This gift of reading into people's souls also occurred when speaking to lay people: whether in hospital,

or with those with whom she came into contact at the convent gate. Even when Sr Faustina met with people who had caused her harm and was aware that they had done so, she did not treat them in human terms, but always asked herself how Jesus would act towards them.

Another mystical experience had to do with Faustina's advancing illness... Even before her death, she experienced the so – called "horror of death".

Sister Faustina suffered from tuberculosis of the digestive system and lungs, an illness which was long unidentified, even when, during her third probation, she was examined in Warsaw. The mystic was then sent

to Vilnius where the illness was diagnosed when it was already in its advanced stages. But Faustina had earlier undergone a certain mysterious experience. It was like a form of sunstroke, accompanied by a feeling, or rather, an awareness of dying. Sister Faustina then asked for a meeting with her confessor, Fr Sopoćko, at whose hands, following her confession, she received the Sacrament of the Sick.

I think that this experience was granted her, also for our benefit, to leave us with the message that we should always be prepared for our ultimate meeting with God and not to put off making our confession. We could, after all, find ourselves in the position that we are no longer capable of making our confession, even if we wish to do so.

We must also recall that this took place at a time when people felt an enormous dread of the Sacrament of the Sick, 'Extreme Unction' as it was then known. To this day, we can find people afraid of receiving this sacrament, believing that they will die soon afterwards. Sister Faustina, however, was restored to health after having received it, thereby demonstrating its power. Obviously, this sacrament does prepare a person to pass from this life, but it also gives the necessary graces to endure illness, and, if such is God's Will, also brings about healing, as shown in this episode in the life of St Faustina.

Was it perhaps also necessary to Faustina in her service of the dying...

It was at this time that her gift of bilocation was made manifest, thanks to which Sr Faustina supported those leaving this world, sometimes hundreds of kilometres

distant from Cracow. She also had the gift of knowledge of the state of a soul at the moment of death. She saw the battle being waged by evil spirits for that soul and would drive them away by means of holy water, so that, for instance, a fellow sister could die in peace. Some sisters were indignant when Sr Faustina, not being a priest, would sprinkle a dying sister with holy water, as, many years later, she sprinkled the dying Fr Sopoćko. Holy water is such a simple thing, but yet is so very effective!

We feel powerless in the face of death, and people frequently do not know what to do. Our Lord, through the hands of Sr Faustina, gives us effective means to support the dying. As well as the use of holy water, one such means is the Chaplet to the Divine Mercy, which is linked with very particular promises regarding a happy and peaceful death. Sr Faustina was the first to see for herself how these promises were fulfilled in practice.

What is the source of the power of the Chaplet?

Its power lies in the fact that we are offering to God His Own Son. There is nothing greater that we could offer to God, than the body and blood, soul and divinity of His dearly beloved Son, Our Lord, Jesus Christ. Each person who says the Chaplet with faith, becomes convinced of its power. In reciting the prayer which Jesus himself dictated to Sister Faustina in Polish and which is today being said by the faithful in so many languages, we participate in the universal priesthood of Christ: we sacrifice to God in a spiritual fashion that which a priest offers sacramentally during the sacrifice of the Eucharist.

And eventually the hour of death came to Sister Faustina herself...

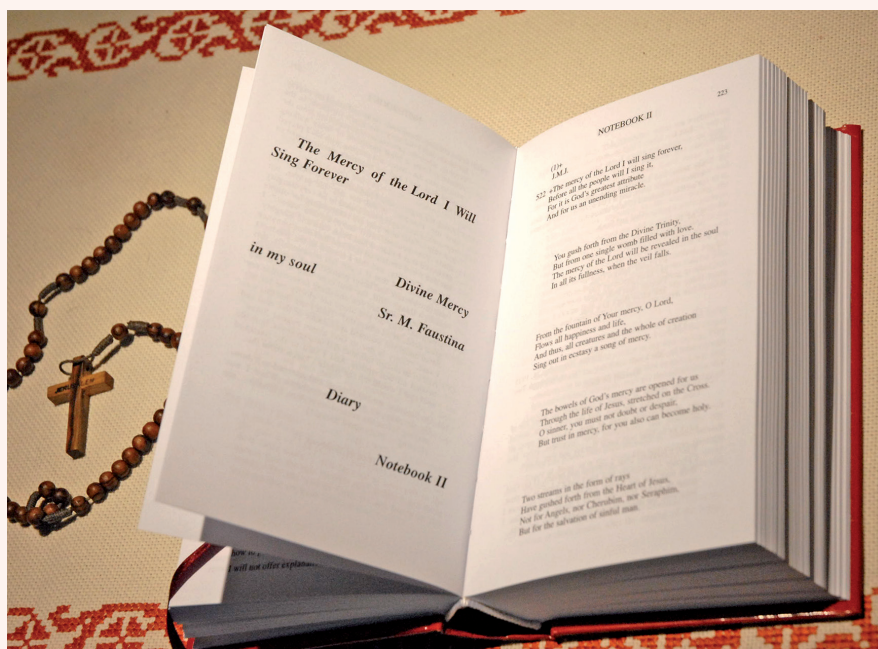
She returned to the hospital in Prądnik on 17th September 1938. She was given a place in the side ward for gravely ill Sisters, preparing for eternity. So that the younger nuns were not placed at risk of contracting tuberculosis, Sister Faustina was cared for only by the older Sisters. On 5th October 1938, at 4pm, Sister Faustina made her last confession to Fr Józef Andrasz SJ. In the evening the Sisters prayed for her, together with the chaplain. Sister Faustina died at 10.45pm in the presence of two sisters. She had waited for that day for a long time, as she knew that it was the gate to eternity and being in the presence of God whom she knew as Love and Mercy itself.

The Lord Jesus had said, nevertheless, that He had chosen her as his secretary, in this world and the next...

Sister Faustina was conscious that her prophetic mission to proclaim the Mercy of God to the world would not end with her death, but would only begin. Jesus had told her: "You will prepare the world for my Second Coming". She continues to do so through her "Diary" and also obtains graces through her intercession to all who in any way participate in her mission.

How then should we interpret the prophecy of the spark that would come from Poland?

There have been various interpretations. Pope John Paul II, during his last visit to Cracow, indicated that it was not a matter of any one individual, but of the message of Divine Mercy written in St Faustina's diary.



Perhaps spiritual battles were easier for Sister Faustina because she saw angels?

Possibly? I think, however, that it was easier in one way and harder in another. We know from the experiences of the saints, that mystical experiences do not make life easier. The opposite, in fact, is the case. We, on the other hand, being people who do not have ecstasies or revelations, have been assured of sufficient Divine Grace to grow in the faith in a safe manner. If God granted revelations to Sister Faustina, it was to reveal or to communicate certain truths to us. Divine gifts do not direct us to think of ourselves, but are intended for the good of humanity.

Returning to the subject of St Michael – he revealed himself to Faustina only once, telling her that evil hated her particularly, but that God had ordered him to keep her in his especial care. He ended with the words: “Who is like God”.

Sister Faustina was aware that she was accompanied by St Michael the Archangel. She held him in great honour because, having no example to follow, he perfectly fulfilled the will of God. Faustina’s relationship with St Michael, however, was not limited to one meeting.

The words: “Who is like God” are memorable, although from my perspective, I should say: “Who is like the Merciful God?” I wish the readers of “The Angels” magazine to experience such Divine love that will proclaim that there is nothing greater.

Fr Peter Prusakiewicz CSMA
was speaking to
Sr Elizabeth Siepak CSOLM,
spokesperson for the Congregation
of the Sisters of Our Lady of Mercy

This spark is carried throughout the world by all the apostles of the Divine Mercy, who proclaim the merciful love of God by the whole of their lives – by word, deed and prayer. It is not a task only for priests and religious sisters. It is a mission for the whole Church, as St John Paul II reminded us in his encyclical “Dives in misericordia”.

Is this why the devil so hates the devotion to the Divine Mercy?

Satan hates the Divine Mercy, as it snatches the greatest number of souls out of his hands. When people become acquainted with the merciful love of God for them, they turn from their present lives towards God. The Devil works by deceiving us by means of things which appear good. He cannot stand it when he has worked hard and God’s merciful love gives a person the chance to begin his or her life anew after each consecutive fall. Divine Mercy is a continual opportunity for us, which ends only at the point of death. That is precisely why Satan hates the message of the

Divine Mercy, which is why he attacked Sister Faustina.

What form did these attacks take?

For instance, on one occasion when Faustina was praying in the chapel, he broke a plant pot. He also damaged the screen in her cell or else appeared in the form of a dog, in order to frighten her. He also made more subtle approaches, appearing as an “angel”, putting thoughts into her mind, as, for instance “Don’t speak about this Divine Mercy. Live like the other Sisters. You don’t need to try to save all sinners...”

How did Faustina defend herself against such attacks?

By very simple means: by making the sign of the Cross, which is always our first line of defence; the next being to call for the aid of God or her guardian angel. Sister Faustina’s life very clearly demonstrates how much we need our guardian angels (so often relegated to a devotion for children) and the role he plays in our lives, a role similar to that of St Michael the Archangel.

Quotes from Padre Pio



Concerning the value of the Mass, Padre Pio said “If men only appreciated the value of a holy Mass they would need traffic officers at church doors every day to keep the crowds in order.”

Padre Pio was asked what his Mass meant to him. He responded “It is a sacred participation in the passion of Jesus. All that the Lord suffered in His passion, I suffer, to the extent that it is possible to a human being. And that is apart from any merit of mine, but entirely due to His goodness.”

Before Padre Pio offered the unconsecrated host on his Paten, he would run his fingers around the host to make sure there were no loose particles.

“Every Mass heard with devotion, produces in our souls marvellous effects, abundant spiritual and material graces which we, ourselves, do not know. It is easier for the earth to exist without the sun than without the holy Sacrifice of the Mass.”

“I am going to the wine-press of the Church, to the holy altar, where from the Blood of that delightful and unusual Grape, is distilled the sacred Wine with which only a few fortunate people are permitted to become inebriated.”

Padre Pio, a saint who smelt of God

Confession is a visible sign of invisible graces

because of the nuclear bomb and you smell the same as my father.”

Who is a saint?

Padre Pio is here - it is not only his body - he is alive, present in this beautiful chapel. He is the instrument of God's graces. During the final stage of World War II, the United States detonated two nuclear weapons over the Japanese cities of Hiroshima and Nagasaki on August 6 and 9, 1945, respectively. When I talk about holy people I remind pilgrims about a little girl who was in hospital after the nuclear bombing in Nagasaki, Japan.

Each day she would go to a different ward and silently put her head on the chest of a sick man. The patient did not know the little girl and asked, “Why do you put your head on my chest?” She answered, “My father died

A saint is a person who smells of God. Many people wanted to be near St John Paul II for the same reason: he smelt of God, and it was the same with Padre Pio.

Some saints possess the gift that is known as ‘odour of sanctity’. This gift allows a person to perceive the saint's presence in the smell of personal perfumes. Padre Pio had the gift of holy perfumes called odours of holiness. People that were next to him could very often smell his perfumes.

The divine fragrances are still emanating from Padre Pio's mortal body because he is here and saints are alive, and they can intercede, minister and bring the graces from God to us.



■ Body of Padre Pio, San Giovanni Rotondo, Italy



■ Fr Peter Prusakiewicz CSMA and Fr Rafał Sz wajca CSMA during the Holy Mass in San Giovanni Rotondo, Italy

How to properly attend Holy Mass

On 25th July 1915, Padre Pio wrote a letter to Annita Rodote on how to properly attend the Holy Mass:

“The Divine Master calls the church the house of prayer. In order to avoid irreverence and imperfection I exhort you in the Lord to: Enter the church in silence and with great respect. Take the holy water and make the sign of the cross carefully and slowly. Before God in the Blessed Sacrament genuflect devoutly. At your place, kneel down and render to Jesus the tribute of your presence. Confide in him all your needs and those of others. Speak to him with filial abandonment. Be very composed when standing up, kneeling down and sitting. Carry out every religious act with the greatest devotion. Be modest in your glance. Don’t speak to anybody, except when requested for charity or other strict necessity. Say the words distinctly, observe the pauses, and never hurry. Behave in such a way that all present are edified by you. Don’t leave without asking Jesus for his blessing, and forgiveness for your shortcomings. Leave the church recollected and calm.”

Information from Volume III of Padre Pio’s Letters, “Correspondence with his Spiritual Daughters (1915-1923)”

Sacred mysteries

Padre Pio reminds us of the importance of the basic things in our lives. Firstly, the Sacrament of Penance and Reconciliation or Confession is one of the seven sacraments of the Catholic Church (called sacred mysteries in the Eastern Catholic Churches) in which the faithful obtain absolution for the sins committed against God and one’s neighbour. Sin is that which separates us from God. What a grace to hear these words “Your sins are forgiven, go in peace!” We need forgiveness because we are sinners. The confessional boxes should be decorated with hundreds of beautiful flowers because many people receive tremendous graces, restoring life to the soul each time we attend Confession.

God reveals his greatness through the saints. Holy people regularly attend Confession. There is a good tradition in Poland and many people attend confession monthly to receive graces: St Faustina went bi-weekly.

Padre Pio had the stigmata, was a mystic and he had the gift of discernment of souls to help people repent.

Reconciliation is a visible sign of invisible graces and it is the same with the Eucharist. The Holy Mass is a mystery of faith, it is the Sacrifice of Christ on the Cross that is renewed in every Mass, every day. We experience that the Holy Mass is something extraordinary and divine.

Padre Pio really lived the mysteries when he celebrated the Holy Mass, at times for hours, on the altar. He suffered all that Jesus suffered in his Passion, through the grace and goodness of God.

Sacrament of healing

The goodness coming from the Eucharist will touch our hearts. During the Mass we receive Communion. It is the sacrament of healing; we say “Lord, I am not worthy to receive you, but only say the word and my soul shall be healed.”

We appreciate the importance of the Holy Mass as we know that this is a special gift from the Lord. He said, “Do this in memory of me.” It is His sacrifice and also the banquet, the feast of sitting with Jesus at the same table and receiving His Body and Blood as a special holy gift.

Padre Pio we thank you for your holy presence in this place. We invite you into our lives. Help us to believe as much as you believe. Help us to love as much as you loved people. Help us on our way to holiness. Amen.

Fr Peter Prusakiewicz CSMA
Homily at the Sanctuary of Saint Pio of Pietrelcina in San Giovanni Rotondo, Italy, 22nd January, 2019

Pope Leo XIII denounces realism and liberalism



■ Pope Leo XIII, c. 1903

He condemns Freemasonry and its agenda against marriage, family and education.

The following excerpts from the writings of Pope Leo XIII, who warned of the future attacks upon the Church, which led him to compose the prayer of exorcism to St Michael, are as relevant for our times as they were when first written, perhaps even more so. It is worth reading them in their original form so as not to detract from the message the pope conveyed over a century ago.

A Gospel of pleasure

Wherefore we see that men are publicly tempted by the many allurements of pleasure; that there are journals and pamphlets with neither moderation nor shame; that stage-plays are remarkable for license; that designs for works of art are shamelessly sought in the laws of a so called realism; that the contrivances of a soft and delicate life are most carefully devised; and that all the blandishments of pleasure are diligently sought out by which virtue may be lulled to sleep.

Wickedly, also, but at the same time quite consistently, do those act who do away with the expectation of the joys of heaven, and bring down all happiness to the level of mortality, and, as it were, sink it in the earth. Of what we have said the following fact, astonishing not so much in itself as in its open expression, may serve as a confirmation.

For, since generally no one is accustomed to obey crafty and clever men so submissively as those whose soul is weakened and broken down by the domination of the passions, there have been in the sect of the Freemasons some who have plainly determined and proposed that, artfully and of set purpose, the multitude should be satiated with a boundless license of vice, as, when this had been done, it would easily come under their

power and authority for any acts of daring (**Paragraph 20**).

Teachings on marriage

What refers to domestic life in the teaching of the naturalists is almost all contained in the following declarations: that marriage belongs to the genus of commercial contracts, which can rightly be revoked by the will of those who made them, and that the civil rulers of the State have power over the matrimonial bond; that in the education of youth nothing is to be taught in the matter of religion as of certain and fixed opinion; and each one must be left at liberty to follow, when he comes of age, whatever he may prefer.

To these things the Freemasons fully assent; and not only assent, but have long endeavoured to make them into a law and institution. For in many countries, and those nominally Catholic, it is enacted that no marriages shall be considered lawful except those contracted by the civil rite; in other places the law permits divorce; and in others every effort is used to make it lawful as soon as may be.

Thus, the time is quickly coming when marriages will be turned into another kind of contract - that is into changeable and uncertain unions which fancy may join together, and which the same when changed may disunite (**Paragraph 21**).

Educational agenda

With the greatest unanimity the sect of the Freemasons also endeavours to take to itself the education of youth. They think that they can easily mold to their opinions that soft and pliant age, and bend it whither they will; and that nothing can be more fitted than this to enable them to bring up the youth of the State after their own plan (**Paragraph 21 Contd.**).

Therefore, in the education and instruction of children they allow no share, either of teaching or of discipline, to the ministers of the Church; and in many places they have procured that the education of youth shall be exclusively in the hands of laymen, and that nothing which treats of the most important and most holy duties of men to God shall be introduced into the instructions on morals.

Disintegration of the family

The evil, too, is increased by the dangers, which threaten both domestic and civil society. As we have elsewhere shown, in marriage, according to the belief of almost every nation, there is something sacred and religious; and the law of God has determined that marriages shall not be dissolved. If they are deprived of their sacred character, and made dissoluble, trouble and confusion in the family will be the result, the wife being deprived of her dignity and the children left without protection as to their interests and well being (**Paragraph 24**).

Excerpts from *Humanum Genus*:
Encyclical Letter of His Holiness **Pope Leo XIII** on 20 April 1884



TESTIMONIES



Healing in Colorado

Dear Father Peter,

I am writing to you to thank you for your recent visit to Colorado, USA and to report that I am enjoying the physical healing that I received during the Saturday retreat day at the St Francis of Assisi Church in Castle Rock, Colorado.

I was healed while kneeling in the pew as you carried the Blessed Sacrament near me and others during the afternoon Eucharistic healing service.

I have had intermittent symptoms like rheumatoid arthritis in my hips for many years. It has come and gone but when it has been more severe, I have had trouble with routine activities like tying my shoes, getting out of bed in the morning, or simply walking. It was the most severe it had ever been on that Saturday morning and it was healed that Saturday afternoon. That event occurred approximately one month ago in mid-February 2019. I had a sense early that afternoon that I would receive a significant amount of healing that day, and I did. I have not had a problem with

tying my shoes or the other issues since that day.

The purpose of writing this is simply to inform you and thank you for your priestly work in general and for your special work with particular lives during your visit to Colorado, including the healing that I received.

I have returned to the Catholic Church having been away from it, mostly as a Protestant Evangelical, for decades. I returned to the Catholic Church in a sudden, one-day change of mind and heart on 18th May 2015, which would have been the 95th birthday of Saint Pope John Paul II had he lived, with my primary influence being the writings of the papal biographer, George Weigel, and the Vatican II documents. Thank you for your work in promoting St Faustina and the Divine Mercy devotion, the St Michael the Archangel devotions, and special remembrance of Pope St John Paul II. I thank you for coming from Poland and teaching and serving us here in Colorado.

Your sincerely,

Greg Griffith, Colorado, USA

The Father speaks to His children

(Part 2)

“God is my Father!” This cry is being heard ever more frequently in today’s world: people are coming to recognise that God is indeed their Father.

Mother Eugenia Elisabetta Ravasio of Bergamo, Italy, was the Superior General of the Congregation of Missionary Sisters of Our Lady of the Apostles. She discovered the first medicine for the cure of leprosy. She conceived, planned and brought to fruition the project for a “Lepers’ City” at Azopte [Ivory Coast]. In recognition of this achievement, France conferred the highest national honour for social work on the Congregation of Missionary Sisters of Our Lady of the Apostles.

“The Father speaks to His children” is recognized as authentic by the Church after ten years of the most rigorous examination. It is noteworthy that the Father in 1932 dictated the message to Mother Eugenia in Latin, a language totally unknown to her.

God says

Book 1, part 1

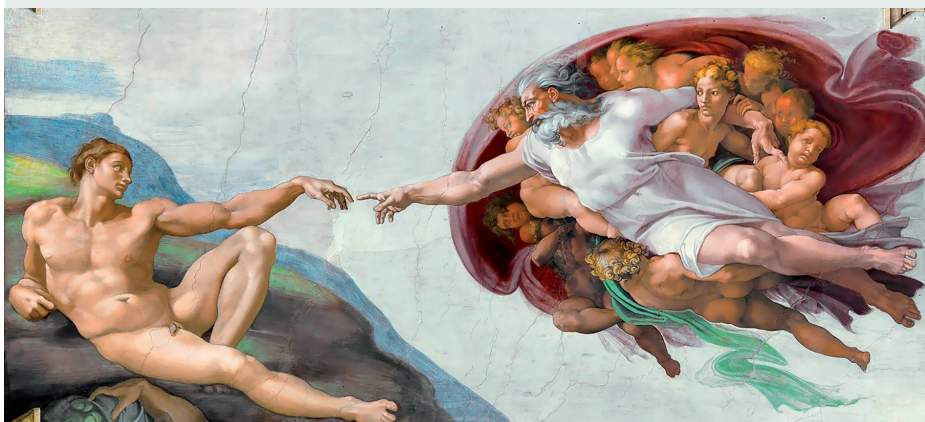
July 1, 1932: Feast of the Precious Blood of Our Lord Jesus Christ.

‘I promised the world a Messiah. I did all I could to prepare His coming, showing Myself in the figures

that represented Him, even thousands of years before His coming! For who is this Messiah? Whence does He come? What will He do on earth? Whom does He represent? The Messiah is God. Who is God? God is the Father, the Son and the Holy Spirit. Whence does He come? Or rather, who ordered Him to come among men? It was I, His Father, God. Whom is He to represent on earth? His Father, God. What is He to do on earth? He will make the Father, God, known and loved. Did He not say: “Do you not know that I must be about My Father’s business?” (“Nesciebatis quia in his quae Patris mei sunt oportet me esse?” St Luke, ch. 2, v. 49). “I have come only to do the will of My Father.” “Whatever you ask the Father in My name, He will give you.” “You will pray to Him like this: ‘Our Father, Who art in heaven...’, and elsewhere, since He came to glorify the Father and to make Him known to men, He says: “Whoever sees Me, sees the Father.” “I am in the Father and the Father is in Me.” “No one comes to the Father except through Me” (“Nemo venit ad Patrem nisi per me” St John, ch. 14, v. 6) “Whoever is with Me is also with My Father”, etc.? Realize then, o men,

that for all eternity I have had but one desire, to make Myself known to men and be loved by them. I wish to stay forever with them.

Do you want an authentic proof of this desire that I have just expressed? Why did I command Moses to build a tabernacle and the Ark of the Covenant, if not to come and dwell, as a Father, a brother, a close friend, with My creatures, men? This was My ardent desire. In spite of this, they have forgotten Me and offended Me with countless sins. I gave Moses My commandments to remind them, in spite of everything, of God, their Father, and of His sole wish, to save them. They were supposed to observe the commandments and thereby remember their infinitely good Father, always intent upon their present and eternal salvation. All this was forgotten and men sank into error and fear, considering that the observance of the commandments as I had transmitted them to Moses was too taxing. They made up other laws in accordance with their whims, in order to observe them more easily. Little by little, in the exaggerated fear they had of Me, they forgot Me more and more and heaped outrages upon Me.



■ The Creation of Adam by Michelangelo Buonarroti, c. 1511

Yet My love for these men, My children, never quite ceased. When I realized that neither the patriarchs nor the prophets had been able to make Me known and loved by men, I decided to come Myself. But how could I come among them? There was no other way than to come Myself, in the second Person of My divinity. Would men know Me? Would they listen to Me? Nothing in the future was hidden from Me; I Myself answered these two questions: “They will ignore My presence, even though they will be near Me. In My Son they will treat Me cruelly, notwithstanding all the good He will do for them. In My Son they will speak ill of Me, they will crucify Me to bring about My death.” Shall I stop because of this? No, My love for My children, men, is too great.

I did not stop there. Understand well that I loved you, as it were, more than My beloved Son, or rather, more than Myself. What I am telling you is so true that, if one of My creatures had been enough to atone for the sins of other men through a life and death similar to those of My Son, I would have hesitated. Why? Because I would have betrayed My love by making a beloved creature suffer, rather than suffering Myself, in My

Son. I would never have wished My children to suffer.

This, then, in brief, is the story of My love until My coming among men through My Son. Most men know of all these events, but they fail to grasp the essential thing: that love was the guiding principle in it all! Yes, it is love. This is what I want to impress upon you. Now this love has been forgotten. I want to remind you of it, so that you can learn to know Me as I am, so that you will not be, like slaves, afraid of a Father Who loves you so much. You see, in this story we are only at the first day of the first century, and I would like to bring it up to the present time, the twentieth century. Oh, how My paternal love has been forgotten by Men! Yet I love you so tenderly! In My Son, that is to say, in the Person of My Son made man, what have I not done! Divinity is veiled in this humanity, it is shrunk, impoverished, humiliated. With My Son Jesus I led a life of sacrifice and work. I received His prayers, that man might have a clearly indicated path along which to walk always in justice, so as to reach Me safely! Of course, I can understand My children’s weaknesses! Because of this, I asked My Son to give them the means to get up again after they have fallen. These means

will help them to purify themselves from their sins, so that they may still be the children of My love. They are, chiefly, the seven Sacraments. And the greatest means of securing your salvation, despite your falls, is the Cross, My Son’s Blood poured out upon you every moment, if you so wish, both in the Sacrament of Penance and in the Holy Sacrifice of the Mass.

My dear children, I have lavished these gifts upon you with special graces for twenty centuries, but with what miserable results! How many of My creatures, who become children of My love through My Son, have quickly thrown themselves into the eternal abyss! Truly, they have not known My infinite goodness; I love you so very much (A favourite expression of Mother Eugenia, often repeated in the text). You, at least, who know that I Myself am coming to talk to you, to make you aware of My love, for your own sake, do not throw yourselves over the precipice. I am your Father! Is it possible that, having called Me your Father and having shown your love for Me, you could find in Me such a hard and insensitive heart as to let you perish? No, no, do not believe it! I am the best of Fathers! I know My creatures’ weaknesses! Come to Me, come with confidence and love! I will forgive you after you have repented. Even if your sins were as repulsive as mud, your confidence and your love will make Me forget them, so you will not be judged! I am just, it is true, but love pays for everything!

Taken from
 “The Father speaks to His children”
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 Vaticanae, Roma, die 13 Martii 1989

Venerable Conchita

Mystic, Messenger to Priests, and Spiritual Mother

Declared Venerable by His Holiness Pope Saint John Paul II on December 20, 1999, Concepcion Cabrera de Armida (Conchita) (1862-1937) was born in Mexico into a pious Catholic family. She was a married woman, the mother of nine children, the foundress of the Five Works of the Cross, and a great mystic of the Mexican Church.

Pope Francis approved a miracle attributed to Venerable Conchita Cabrera, clearing the way for her beatification in Mexico City in May 2019. In 2007, Rome's Congregation for the Clergy wrote, "In the future, she will be of great importance for the universal Church. The spiritual motherhood for the sanctification of priests consumed her completely until she died at the age of seventy-five."

Conchita spent many hours in Eucharistic adoration, and she received messages from the Lord regarding the priesthood. These are Church approved, and quoted in the Congregation for the Clergy's booklet on priestly holiness and spiritual maternity. Venerable Conchita's messages are also widely published in books.

The spiritual maternity of clergy has a historical tradition in the Church and is well articulated in the Congregation for the Clergy's publications (2007, 2013). Why spiritual motherhood? Motherhood of souls,

especially of clergy souls, distinguishes itself by the essence of the term "mother" which denotes one who labours to give birth. God invites women to labour spiritually to birth grace in the souls and ministry of Christ's ordained ministers.

All authentic spiritual motherhood derives from the life and heart of the Virgin Mary, Mother of all priests. After the Ascension of Christ, I imagine that the Apostles and earthly Church thought of the Mother of Jesus as their cherished and necessary spiritual mother. The term 'spiritual mother' is so much richer than a 'spiritual friend or sister' because of the birthing process of grace obtained by prayer and sacrifice. As Jesus told Venerable Conchita, "The Virgin Mother did not cease sacrificing her motherly heart to the divine will of the beloved Father."

Christ spoke to Venerable Conchita on the zeal of the Virgin Mary for the sanctity of priests: "She was chosen from among all women so that the Incarnation of the Divine Word would be accomplished in her virginal womb. From that moment, the Immaculate Virgin Mother did not cease to offer Me up to him as the Victim who came from heaven to save the world, sacrificing her motherly heart to the divine will of the beloved Father. My sacrifice on the Cross and that accomplished in her heart were one sacrifice, which continued afterwards in the martyrdom of her solitude, in the martyrdom of her memories, and the sufferings that she offered in union with me to the eternal Father."



■ Concepcion Cabrera de Armida (Conchita) (1862-1937)

The Lord revealed to Conchita the vital role of the priesthood for the world, and the need for a spiritual motherhood of priests.

"There are souls, who through ordination receive a priestly anointing. However, there are also priestly souls who do not have the dignity or the ordination of a priest, yet have a priestly mission. They offer themselves united to me... These souls help the Church in a very powerful spiritual way... You will be the mother of a great number of spiritual children, yet they will cost your heart the death of a thousand martyrs.

I want to give my Church a powerful impulse in which I will pour out the Holy Spirit over my priests like a new Pentecost. The Church and the world need a new Pentecost, a priestly Pentecost, an interior Pentecost. I will entrust to you a different martyrdom, you will suffer what the priests undertake against me. You will experience and offer up their infidelity and wretchedness." (Venerable Conchita quoted by Kathleen Beckman, *Praying for Priests*, Sophia Press, 2018.)

Conchita's Eucharistic life was exemplary. She spent many hours in Eucharistic adoration and frequently received Christ in Holy Communion. She focused on praying for priests who are the means by which the Eucharist or Body and Blood of Christ is made present through the Sacrifice of the Holy Mass, which only priests are ordained to do. Ardent prayer and generous sacrifice for the holiness of priests and for

the fruitfulness of their ministry is to pray as Mary prayed: the Eucharistic way of life, as exemplified by Mary.

Wife, mother, spiritual mother to countless priests

Rooted in the family, grounded by the cross, fixed on the Eucharist, Conchita's life was ordinary in the way that ordinary life is abundant with Christ. A note from her spiritual diary reveals how ordinary family life is a catalyst for communion with Christ, who makes all things possible.

Conchita as wife: "I remember that at the wedding banquet, when toasts were being made, I got the idea to ask him, who was my husband, to promise he would do two things for me: allow me to receive Communion every day and never be jealous. Poor soul! He was so good that many a year later, he stayed home with the children waiting for me to come back from the Church. During his last illness, he asked me whether I had gone to receive Our Lord. God must have rewarded him for this favour which made up his whole life" (M.M. Philipon, O. P. (ed.), *Conchita: A Mother's Spiritual.. Diary*, Albahouse.org, p. 16)

Conchita as mother: "I wished that God would give me a daughter and not so many sons. One after the other I had three boys. After Manual the Lord sent her to me, setting her apart for Himself. She was named Maria de la Concepcion. I offered her right away to the Lord, with all my heart, that she might be all His. I strove to keep her a lily until her total consecration to the Lord, as I will tell

later. Some years later she had an attack of typhoid fever for forty days, and constantly hung between life and death. Her First Communion was her Viaticum. I offered her to the Lord as a bud to open up in the heavens if that was his divine will" (Ibid, p. 21).

Conchita as relative and friend: "The Lord made me go through painful humiliations by my sisters-in-law. He willed that I appear in their eyes as useless and not very agreeable. No matter what I did I could never please them. This went on for many years, but with God's grace, I managed to control myself. This resulted in my being able to forget about myself and brought me to think that I was capable of nothing neither in my relations with others, nor myself" (Ibid).

Conchita as spiritual mother to priests: 'Bring yourself as an offering for the priests. Unite your offering with my offering, to obtain graces for them... I want to come again into this world... in my priests. I want to renew the world by revealing myself through the priests.'

Mystic

"The Lord told me: 'The world is buried in sensuality, no longer is sacrifice loved and no longer is its sweetness known. I wish the Cross to reign, today it is presented to the world with My Heart, so that it may bring souls to make sacrifices. No true love is without sacrifice. It is only in My crucified Heart that the ineffable sweetness of My Heart can be tasted. Seen from the outside, the Cross is bitter and harsh, but as soon as tasted, penetrating and savouring it, there is no greater pleasure. Therein is the repose of the souls, the soul inebriated by love, therein its delight, its life'" (*Auto*, 1,216-218).

Her mission in the Church

"A New Pentecost through the Cross". Venerable Conchita founded the Order of the Works of the Cross. "Being a wife and a mother was never an obstacle to my spiritual life," she asserted. In the last conversation with her husband when he was gravely ill, she asked him, "What is your last wish in regard to me?" He replied, "That you be wholly given over to God and wholly devoted to your children."

The Lord told her one day: "You married in view of My great designs for your personal holiness, and to be an example for many souls who think that marriage is incompatible with holiness."

The most sublime mystical graces described by spiritual masters are not privileges confined to souls consecrated to God, the priestly, or religious life. They are offered to all Christians no matter what their state of life. Vatican II clearly and forcibly testifies to it (*cf.* ch. V, especially #40, *Lumen Gentium*).

An instrument of God, Conchita, as she was familiarly called, has a prophetic mission for today's world. In May 2019, in Mexico City, when Venerable Conchita is beatified as ordained by Pope Francis, let us pray for "a new Pentecost through the Cross".

Permission to reprint.

Author **Kathleen Beckman**
L.H.S. President and Co-founder
of the Foundation of Prayer for Priests.
www.foundationforpriests.org,
www.catholicexchange.com, Publisher.

Police officers have great support

You are the first Australian born priest of the Congregation of St Michael the Archangel, how long have you been a priest?

I have been a priest for nine years this year, I was ordained on 3rd July 2010 by the now Archbishop Julian Porteous.

How did you become a police chaplain?

The Archbishop of Sydney is always asked by the police for priests to be nominated to be a chaplain for the State Police. A few years ago, Archbishop Fisher (Sydney) asked me if I would like to be the chaplain because St Michael is the patron saint of police forces and the Archbishop thought it would be good to have a Michaelite priest to be appointed given our charism.

Does this request come from the Bishop or the Police Department?

The police ask the bishop to nominate a priest. The New South Wales Police Force have a number of chaplains that work across the state from all religious denominations such as Christian, Buddhist, Muslim and Jewish. Each different faith group nominates a priest

/ minister / rabbi / imam to be the chaplain to the police force.

30% of people living in Australia have no religion and do not believe in God and 20% are Catholics. How many Catholics are in the police force?

We do not know the actual statistics because that question is not asked, but surprisingly many Catholics historically have joined the police force. When you walk around my police command the number of police officers that have been to Catholic primary and high schools is significant. Their children are now attending Catholic schools and a significant number are Catholics, whether they are practising is another thing.

What is the role of the chaplain in Australia?

The police chaplains in NSW provide pastoral care and support only for the police officers and their families. We do not do general support for the general public or for the criminals that they deal with. So often police officers suffer trauma caused by some of the things that they have seen, particularly the younger police officers. The area that I cover is near the harbour so when these young officers go out



■ Fr Anthony Casamento CSMA

to their first road accident or suicide, where people jump of the harbour cliff, they have to recover the bodies. The younger and also the experienced officers are traumatised by these events and they want to talk to someone so they would rather talk to the chaplain than talk to a professional councillor because they find the chaplain more pastoral and approachable. In the past, if officers saw a dead body no one would talk about it and the police officer would go back to work and get on with their job. Now the police force encourages its officers to talk to the chaplains particularly about their experiences and what they are feeling. For us chaplains we have a different perspective on life, we bring a spiritual and religious dimension to life. We are able to talk to the officers about the experience in the terms of the fullness of life and faith as opposed to a clinical approach for counselling and trauma.

How many years have you been a police chaplain?

I have been a police chaplain for seven years.

Did you learn your job from experience?

A lot of the things that the police experience, you as a priest would not normally experience, so you learn on the job from the police but also from the other chaplains.

How practical is your role?

Usually I spend one day a week down at my police command and there are five police stations for the 380 officers that I go to. The police officers know the day that I will visit and they make appointments to come and see me. Often I will do extra things for new recruits explaining what is available to and for them in the chaplaincy. I go on fitness runs with the police officers to build up camaraderie, to let them know that although I am a priest that I am a normal person, and that I am not some special person.

I have done many weddings, baptisms and funerals for police officers. Essentially it is a ministry of presence, you go to the police station, walk around and ask them what they do, how their day is going, what they have been up to. What you experience is that police have normal problems as well, not just related to work. I have a situation at the moment where one of my police sergeants has breast cancer. She is in hospital at present having chemotherapy and I have been to the hospital to visit her and her family, at home, to see if they need anything. It is the normal things that you deal with in parish life but also the added things associated with the demands of the job.

Often the police are traumatised and they want to speak with someone. Studies and research from the FBI in the USA have found that those police officers and emergency service people who have a faith life are able to better cope with the demands and stresses of life than those who do not have a faith life. For NSW police it is important they maintain us chaplains and we are considered a critical part of the police service. What I find interesting is that the police chaplains are very well respected among the officers. It is uncomfortable for me, I go down to the police station and because I am an officer they all call me Sir, I say please call me Padre or Father Anthony, do not call me Sir. They call me Sir because my rank is senior so they show me that respect, but I am happy to be just called Padre.

I imagine you go to all these five locations once a week?

Yes, that is correct. I also get called out to what is called a 'critical incident', for example if there is a shooting, stabbing or a major incident such as a terrorist attack and they need the chaplains to be there, but that is very rare. My usual call-outs are domestic violence, drugs and drink-driving so I

do not have the issues that some of the other chaplains have. But we do get called out in the middle of the night if there is a major incident, we are on call 24 hours a day.

You mentioned St Michael is the patron of the police, do the offices know about this?

The chapel at the NSW Police Academy is St Michael's Chapel. During their training there is a whole section on what the police chaplaincy service does and part of that involves talking about St Michael. In fact Police Remembrance Day is an annual event to honour officers who have lost their lives in the line of service and is held on the Feast of St Michael on the 29th September each year where all the chaplains, police officers and the senior leadership gather together to remember those who have died in the line of duty.

Is there a Mass?

Yes, the Catholic chaplains get together and have a Mass and there is also a major prayer service in the City where the Police Commissioner and the Governor attend. At the end of the service they say the prayer to St Michael.



What is the attitude of the Australian people towards the police?

99% of Australians are happy to have the police around because they provide safety and security, but you will always get those people who get into trouble with the law and they do not like the police. Sometimes when the police are walking down the street they will get abused by common criminals who know that they have been caught by the police before and will have a go at them. The police are lovely people and the public can forget they are regular mums and dads with families and mortgages, kids at school, teenagers causing problems and all the normal things in life. They deal with family life and try to ensure policing is upheld so the public in Australia are safe.

How do the officers see St Michael?

Some of the officers are curious about St Michael because of the different types of angels that are spoken about these days. We give them a scripture basis for angels, talking about the history of St Michael and who he is, and what they do and why St Michael is held in esteem in the Church. They understand and see the connection.

In Poland sometimes when we are stopped by a police officer we hand out the St Michael prayer card, and not so long ago one of them showed us the scapular saying "I know St Michael and I have worn this scapular for many years."

I hand out the prayer card of St Michael to the officers only when I am doing a pastoral counselling session and mention to them "Say this prayer". They are very grateful to receive these cards.

Do they have the Statue to St Michael?

No, because it is government building, they cannot have any religious symbolism in the police station.

Maybe one day when you have the Mass you can invite the officers with the pilgrim statue of St Michael and also promote the scapular of St Michael as well as The Angels magazine.

Yes.

Do people approach you who are not Catholics?

Often I am approached as I am chaplain to all the police in my

command whether they are Catholic or not. I have a couple of Jewish officers, a couple of Pentecostal officers and a couple of Muslim officers, and if they want to talk about faith and they come to speak to me. You have a lot of non-practising Catholics who love to tell you that their children are in a Catholic school, they are very proud of that.

Do Catholics ask to go to Confession to you?

Yes, I use my office at the station for Confession and I do get officers who come to me and ask for Confession. It is a good ministry.

Do the other denominations do similar work to you?

Sydney's Northern Beaches span three local council areas including Manly which I cover. In a nearby police command there is a rabbi, there is a Muslim chaplain in Lakemba, a suburb in south-western Sydney and a Pentecostal chaplain in the southern part of the city. You are sent to where you are needed. In my command there tends to be a lot of police officers and inspectors who are Catholics and they decided it would make a good fit to have a Catholic chaplain in the Northern Beaches. It is done on demand and no other reason.

You are from the Order of St Michael and how do you use this situation or take advantage of his help?

I was heartened last year when Pope Frances encouraged everyone to pray to St Michael. At the university where I work full-time I am aware students are very keen to know more about St Michael including the staff who are concerned about the Church. They place the Church



under the patronage of St Michael the Archangel. In these days you can really see the need for St Michael in the Church and for what he does for the Church particularly.

We have a saying in Poland, when you are in dire straits you turn to God; does this happen in Australia?

Yes, especially when the police have suffered trauma, they often ask questions, not always straight away: it could be a few months later. They say Padre, 'Do you remember we were chatting about this... and I have been thinking about this, "and then we have a conversation. I baptised a police inspector last year on Father's Day and received him into the Church which was a nice thing to do on Father's Day.

If someone would like to become a police officer, from your point of view, what kind of person should they be?

Each time a police officer puts on the uniform they represent the police force, they should be tolerant, patient and understanding as dealing with the general public can be difficult at times. Of course the officer also needs to be fit to chase people.

It must be difficult because these officers are called often and must be under a lot of stress.

The police deal with the ugly side of life and human nature. The police do not deal with many happy situations. They are faced with many situations like going to the home of a victim and saying for example to the parents whose daughter or son has been involved in a car accident, a murder or domestic violence and other crimes. Therefore, it is important that the chaplains are there to support and remind the officers that

human nature is not always bad and we can help them through that period by reminding them to have faith in God.

Should we pray more for our police officers?

Anyone who is involved in the emergency services should be remembered in your prayers; the Police, Fire and Rescue Service, Ambulance Crew and Paramedics. They deal with people who can be in an extremely difficult or dangerous situation or crisis, having to remain cool, calm and collected to deal with an emergency or disaster.

Is any priest suitable to become a police chaplain?

No, there is an interview process for the candidate and several tests to be taken because it takes a particular kind of priest for this role. You are not there to convert the officers to become Catholics, you are there to be the presence of God in their lives. The candidate would need to be a person of faith and understand that life is not always good; so that when you are hearing about experiences such as child murder or child abuse you have got to hear what the police officer has experienced so you need to be able to cope with all of those situations yourself.

So we should pray not only for those serving in uniform but also for the police chaplain?

Yes, of course.

We wish you all the best in your role as police chaplain.

Fr **Peter Prusakiewicz CSMA**
interviewed

Fr **Anthony Casamento CSMA**
NSW Australia

Prayer for police officers

O Almighty God, whose great power and eternal wisdom embraces the universe, watch over all policemen and law enforcement officers everywhere. Protect them from harm in the performance of their duty to stop crime, robbery, riots and violence. We pray, help them keep our streets and homes safe, day and night. We commend them to your loving care because their duty is dangerous. Grant them strength and courage in their daily assignments. Dear God, protect these brave men and women. Grant them your almighty protection, unite them safely with their families after duty has ended. Please God, grant us this wish. Amen.

Prayer for priests

Eternal God, please bless our priests, who represent you on this earth. Make them more greatly aware of the grace that you pour out through them when they minister the sacraments, and help them to fall more deeply in love with You after each and every Mass that they celebrate. Please strengthen our priests, who shepherd your flock, when they are in doubt of their faith, that they may be examples of your Truth and guide us always on the path to you. We ask these things of You our Eternal Priest. Amen.

Taken from www.catholic.org

2019 Australian Mission



Jesus came directly to me

A very big thanks to Fr Peter for taking time to visit our church in Horsley Park, Sydney. We are most grateful for the Eucharistic Healing Mass. Everyone present was absorbing Father's words about the different kinds of healing, St Michael the Archangel and our own angels battling the evils of our time.



In my own experience, I felt all the angels were present driving away the impurities of our hearts, especially when Fr Peter was walking around with the Blessed Sacrament in his hand towards each one of us. This is the first time I have experienced this kind of blessing, it was as though Jesus came directly to me personally and acknowledging His most sincere love for us.

I was, and I am, humbled by this experience. How easily we can forget His significance in our daily living! We are so busy with our daily chores and can tend to forget Him. Yet He is always with us.

My wife Connie and I have now started reciting the Chaplet of St Michael the Archangel as an integral part of our prayers.

May the Lord assist Fr Peter and his congregation spreading the Good News of Jesus and His angels.

Joseph Simon, Sydney
20th March 2019

An eye-opening moment

Our parish was blessed to have Fr Peter Prusakiewicz CSMA here at St Michael's Parish just before Lent.

Fr Peter's retreat at The Star of the Sea, Serpentine Road, Terrigal, NSW Australia gave us a deeper knowledge and understanding on the angels and especially St Michael the Archangel.

After hearing Fr Peter preaching, I started talking to my guardian angel. From this talk I learnt one important thing that even I can talk to my husband's (or anyone's) guardian angel. It was really an eye opening moment in my spiritual life. As an example, I could ask my guardian angel to go to say Padre Pio and his guardian angel and for them both to go to my husband's and his guardian angel and mention my intention.

Through our parish priest Fr Janusz Bieniek CSMA, we have become



more informed on St Michael the Archangel. Our parish prays the chapel regularly and we can feel the presence of St Michael everyday.

I hope and pray for all people to realise just how important it is to pray and ask for the help of the angels in our daily life. Our church needs the help of St Michael more than ever at this time.

I will forward Fr Peter's website onto family and friends.

Deena Geol, New South Wales
5th March 2019

I learn so much each time

I pray your visit at Our Lady of Victories Horsley Park was full of reverence as I feel your message was.

We are very blessed to have the Michaelite Priests spiritually nourishing us daily and weekly with homilies that are enriching to our souls. Thank you for teaching the Michaelite Priests as now they teach us.

I have been reading The Angels Magazine for a few years now and

find the information so fulfilling. The priest has a certain amount of time for the homily (a direct message) which enhances our knowledge. There are so many books to read, but I find The Angels Magazine directly and precisely giving me messages that I am able to reflect on from God and learn so much each time.

Jesus and Our Lady are both a very big part of my life and walk with me daily, and now St Michael has become very dear to me in the last few years. I call upon his help many times and have learnt to understand how quickly he responds. The power of St Michael the Archangel (Who is like God).

Fr Peter, may God walk with you in your journey around the world, as you enlighten us and bring to us the first class relic of St Faustina and further knowledge of The Divine Mercy, St Michael The Archangel and to become enrolled with the Scapular of St Michael.

God bless you and be with you.
Jesus I Trust in You.

Katherina,

Our Lady of Victories, Horsley Park, NSW



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An angel in the living room

The following tale is not strictly about my own experience, but that of three other persons. However, it does concern the house which was our family home at the time in Lancashire, England.

One Sunday at lunch time the conversation had somehow got onto the subject of angels. Our son, then sixteen years old, had not been involved with the chat but had gone upstairs to get ready for going out. On his way out he picked up the essence or gist of the talk and said, “We have an angel in this house, he is in the living room.” He went on to explain how, on this particular morning he was opening the front door to go out when he had this impulse to go into the living room, a room which neither of our youngsters ever bothered with as it was used for our weekly prayer meetings and most other days for counselling and/or prayer ministry. Not their scene, as he put it. However, on this occasion as he opened the door, he was amazed to see what he described as an enormous figure standing as if on guard; he described it as being as tall as the ceiling, highly burnished and shining.

Needless to say, as the father of a teenager who had never shown any signs of religious interest, I was sceptical enough to wonder what substance our son might have been indulging in.

Later on, in the same week a young man of 29 years came for counselling. This was his third or fourth visit to see me and as I

showed him in from the front door he turned around and said “I know that it is right to come here and see you because on my first visit as I entered this room, I was aware of the presence of an angel.” I could not believe my ears. But it did not stop there, for at the same time my wife and I were seeing a 25 year old female and on her next visit to us, a few days after the young man had told us of his experience, she was halfway through the session when, totally out of context, she said, “I feel safe when I come here because I know that you are both special, you must be because there is always an angel in the room with us.”

Well with three young adults, none of whom knew each other, and all giving witness to the presence of an angel in our living room, what was I expected to do, have them hospitalized or believe them. I chose to believe them.

Communicating with the angels

On another occasion, a few years previously, my wife and I were doing ‘outreach’ in Lincolnshire and we went to a pre-arranged visit at an elderly lady’s home. As we stood at the front door, we could hear her



television and correctly guessed that she, like myself, was hard of hearing. I said to my wife, "We had better pray that the lady will turn the TV off."

As we entered the room and the lady made us feel most welcome, she turned around and walked over to the TV set. I breathed a prayer of thanks, but it was too soon and she only turned the volume down partially.

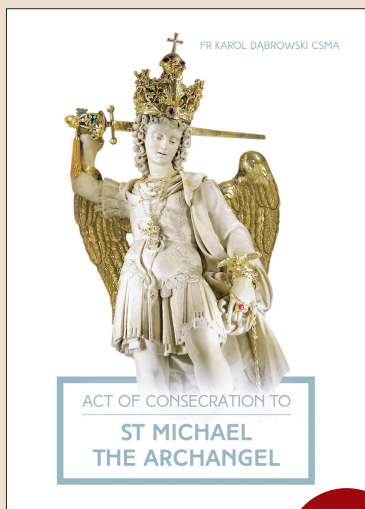
Immediately, under my breath, I said "Angels, please get her to switch that thing off." The lady had already turned around and taken a couple of steps back towards her chair when she stopped abruptly, turned around again and switched the TV set off.

In Hebrews 12:22, "But, you have come to Mount Zion, to the city of the living God, the heavenly Jerusalem, and to countless thousands of angels in a joyful gathering." And the rhetorical question is asked – "Are not angels ministering spirits?" and there are other scriptures that refer to angels as "fellow servants with the brethren" and that "he has given his angels orders about you to guard you wherever you go" Psalm 91:11.

It has certainly been my experience on many occasions through the years that when certain threatening or potentially disruptive circumstances are suddenly 'in your face' that a quick call to the angels to take such and such an action has never ever been turned down. It is sufficient for me to know and experience their very practical role in ministry to all of us and to thank God for the same.

Ronald Bissett, Scotland, UK

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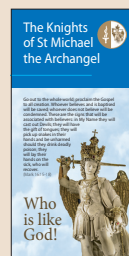
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St Faustina is full of wonder, respect, reverence and admiration for St Michael the Archangel. The fundamental and only reason behind such an attitude is, as she is at pains to stress, the fact that he did the will of God. He is for her the angel resplendent in his wonder and boundless humility towards the Creator. He is the angel who gazes at God with love, who learns the will of God and courageously carries it out.



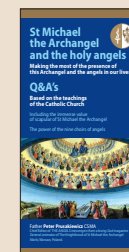
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IRISH MISSION 2019

Visitation of Pilgrim Statue of St Michael

Wednesday 10th July 2019

7:30pm Holy Mass + homily
Talk: St Michael the Archangel
Eucharistic Healing Hour
St Joseph's Church
 Carsrock, Baltinglass,
 Co. Wicklow W91 V4P9
 Contact: Fr Gerard Ahern
 Phone: +353-596-481-254
 Email: admin@baltinglassparish.ie

Thursday 11th July 2019

7:00pm Holy Mass
Talk: St Michael the Archangel
Eucharistic Healing Hour
St Michael's Church
 St. Michael's Street, Tipperary Town
 Co. Tipperary E34 RW71
 Contact: Rev. Eugene Everard
 Phone: +353-625-1536
 Email: longorchard@eircom.net

Friday 12th July 2019

7:30pm Holy Mass
Talk: St Michael the Archangel
Eucharistic Healing Hour
Church of St Patricks
 Cullyhanna. Co. Armagh,
 Northern Ireland, BT78 2RJ
 Contact: Fr Tremmer
 Phone: +44(0)2830-861-235

Saturday 13th July 2019

8:00pm Vigil Mass

Sunday 14th July 2019

Parish Mass 9:30am and 12 Noon
Mini – Mission Divine Mercy
and St Michael
Mgr Tommy Johnston
St James Church
 Lowpark, Charlestown
 Co. Mayo. F12 EY75
 Phone: +353-949-254-315

Monday 15th July 2019

7:00pm Holy Mass,
Talk: St Michael the Archangel
Eucharistic Healing Hour
Church of Mary Immaculate
 Main Street (Off N15)
 Grange, Co. Sligo F91 VPP3
 Contact: Fr Christy McHugh
 Phone: +353-877-986-602
 Email: ahamlishparish@gmail.com
 www.asamlsh.com

Tuesday 16th July 2019

7:00pm Holy Mass
Talk: St Michael the Archangel
Eucharistic Healing Hour
St Naul's Church, Ardaghey
 Off Mountcharles Road,
 South West Donegal
 Contact: Fr Morty O'Shea S.O.L.T.
 Phone: +353-871-613-031
 Email: inverparish@gmail.com
 www.inverparish.com

Wednesday 17th July 2019

10:00am Holy Mass + homily
Talk: St Michael the Archangel
Eucharistic Healing Hour
St Mary's Church
 115 Irish Green Street,
 Limavady Co. Derry BT49 9AB
 Contact: Mgr McCanny
 Phone: +44(0)2877-762-522
 Email: parishoflimavady@btinternet.com

Wednesday 17th July 2019

7:30pm Holy Mass
Melmount Parish
 39 Melmount Road, Strabane
 Northern Ireland. BT8 29EF
 Contact: Fr Michael Docherty
 Phone: +44(0)2871-882-648
 Phone: +44(0)2871-383-777
 Email: frmdoc@aol.com
 Email: melparish@aol.com

Thursday 18th July 2019

7:30pm Holy Mass
St Eunan's Church
 Meetinghouse St, Townparks, Raphoe,
 Co. Donegal, Ireland
 Contact: Fr Eamonn Kelly

Friday 19th July 2019

7:00pm Rosary,
7:30pm Holy Mass
Eucharistic Healing Hour
Cathedral of the Immaculate
Conception
 Temple Street, Sligo City, F91 CF59
 Contact: Fr Delcan Boyce
 Email: info@sligocathedral.ie
 Email: stannesparish@eircom.net

Saturday 20th July 2019

7:00pm Rosary,
7:30pm Holy Mass
Eucharistic Healing Hour
Holy Cross Dominican Friary
 Dominic Street, Sligo
 Phone: +353-719-142-700

Sunday 21st July 2019

10:00am Parish Holy Mass
11:30am Eucharistic Holy Hour
12:30am Parish Holy Mass
St Anne's Church
 Cranmore Rd, Abbeyquarter North,
 Sligo. F91 R250
 Contact: Fr Pat Lombard,
 Phone: +353-719-145-028
 Email: stannesparish@eircom.net

USA 2019

14th, 15th & 16th June 2019

Divine Mercy.
The secrets of St Faustina
and St John Paul II
St Clare's Retreat Centre
 2381 Laurel Glen Road, 95073
 Soquel, California
 Phone: +1-831-423-8093
 Email: stclaresretreatcenter@gmail.com
 www.stclaresretreatcenter.com

July 31st – August 4th 2019

22nd Annual Conference
Theme: Christ the King
St Thomas Aquinas Society
Pikes Peak Center
 190 South Cascade Ave
 Colorado Springs,
 Colorado 80903
 Contact: Therese Lorentz
 Email: thereselorentz@aol.com
 Phone: +1-719-448-0020

27th – 28th September 2019

USA Conference
Theme: St Michael the Archangel
arising: Defender of the Church
Holy Vietnamese Martyrs
Catholic Church
 1107 E Yager Ln,
 Austin, Texas 78753
 Phone: +1(877)218-7884
 Phone: +1 (281)358-9195
 Email: Info@fullnessoftruth.org
 www.FullnessOfTruth.org

30th Sept September & 1st – 2nd October 2019

Angelic Parish Mission
The Church of the Nativity
 210 Oak Grove Ave, Menlo Park,
 CA 94025, USA
 Contact: Patsy Gonzalez
 Phone: +1-650-224-6010
 Email: patsygee@yahoo.com

Main Contacts

Chief Editor

Fr Peter Prusakiewicz
The Angel Magazine
– Head Office
The Congregation
of St Michael the Archangel
ul. Pilsudskiego 248/252
05-261 Marki, Warsaw, Poland
Email: redakcja.kjb@gmail.com

Deputy Editor and Chief Co-ordinator Ireland / United Kingdom and Worldwide

Noreen Bavister
P.O. Box 4332 Harlington
Dunstable Beds, LU6 9DG U.K.
Email: holyangelsinfo@gmail.com
Phone: +44(0)7795-318-605
www.stmichaelthearchangel.info

USA CSMA Office

Colleen Keelan
The Angel Magazine
1401 Whittier Road,
Grosse Pointe Park,
MI 48230, USA
Phone: +1-313-647-5072
Email: theangelsmagazine.usa@gmail.com
www.stmichaelthearchangel.us

**Details of Churches /
shops and distributors
– see subscription form
inside middle of magazine**

ENGLAND 2019

28th - 30th June 2019

"When I am weak than I am strong"
– St John Paul II, St Faustina
and Bl Fr Michael Sopoćko
– the Apostles of the Divine Mercy
Sandymount House of Prayer
16 Burbo Bank Road, Liverpool L23 6TH
Contact: Stuart
Phone: +44(0)7564-882-006
Email: sandymountcrosby@montfort.org.uk
www.sandymountcrosby.co.uk

14th September 2019

3:00pm Divine Mercy Chaplet
4:00pm Talk: Deeper in Divine Mercy
5:00pm Eucharistic Healing Hour
6:00pm Parish Vigil Mass
Homily: St Faustina and St Michael
St Anthony Church
Keinton Walk, Henbury,
Bristol BS10 7BE
Contact: Fr Colin Mason
Phone: +44(0)1179-620-676
Email: colin.mason@cliftondiocese.com

15th September 2019

9:15am & 11:15am Sunday Masses
Homily: St Faustina and St Michael
Sacred Heart Church
Grange Court Road
Westbury-on-Trym, Bristol BS9 4DR
Contact: Fr Colin Mason
Phone: +44(0)1179-620-676
Email: colin.mason@cliftondiocese.com

1st - 3rd November 2019

**Talks: Walking in the footsteps
of St Faustina**
St Michael of All Angels
Belmont Abbey
Ruckhall Lane, Hereford HR2 9RZ
Contact: Geraldine Downing
Email: geraldine@dgdown.plus.com
Phone: +44(0)1978-357-367

SCOTLAND 2019

25th October 2019

7:00pm Holy Mass
**Talk: Obeying the will of God
and not our own will**
St Mary's Church
167 George Street, Paisley PA1 2UN
Contact: Helen Border
Email: Helen.Border@glasgow.ac.uk

26th October 2019

6th National Divine Mercy Conference
9:00am - 5:00pm
**Theme: "Father, if you are willing,
take this cup from me; yet not my
will, but yours be done" (Luke 22:42)**
St Augustine's Church
12 Dundyvan Road, Langloan
Coatbridge, ML5 1DQ
Contact: Helen Border
Email: Helen.Border@glasgow.ac.uk

WALES 2019

29th & 30th October 2019

Theme: Saints of Divine Mercy:
**St Faustina, Bl Michael Sopoćko,
St John Paul II**
Diocesan Shrine of Divine Mercy
Sacred Heart Church
Morrison, Swansea SA6 6HZ
Contact: Fr Jason Jones
Phone: +44(0)1792-771-053
Email: corjestreforys@yahoo.com

USA 2020

5th, 6th & 7th June 2020

St Clare's Retreat Centre,
2381 Laurel Glen Road,
95073 Soquel, California
Phone: +1-831-423-8093
Email: stclaresretreatcenter@gmail.com
www.stclaresretreatcenter.com

27th - 29th September 2020

Divine Mercy Conference
Holy Cross Ministries
4460 W SHAW SUITE 522
FRESNO, CA 93722
Contact Name: Christy Villas
Phone: +1-559-457-8800
Email: christyvillas25@gmail.com

CANADA 2020

18th January 2020

**3rd Annual Vancouver
Marian Conference**
Talks by Fr Peter:
**The Divine Mercy,
Our Lady and St. Michael**
The Croatian Cultural Center
3250 Commercial Drive
Vancouver BC V5N 4E4, Canada
Contact: Ethelyn David
Phone: +1(604)-889-3842

Chaplet of St Michael

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

A. *Amen*

Say the following prayer on the medal:

O God, come to my assistance.

O Lord, make haste to help me.

Glory be to the Father, etc.

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

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

Prayer of Pope Leo XIII

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

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

(1 Our Father, 3 Hail Marys)

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

(1 Our Father, 3 Hail Marys)

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

(1 Our Father, 3 Hail Marys)

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

(1 Our Father, 3 Hail Marys)

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

(1 Our Father, 3 Hail Marys)

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

(1 Our Father, 3 Hail Marys)

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



■ Archangel Michael hurls the rebellious angels into the abyss by Luca Giordano, c. 1666

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.