



The Angels

Messengers from a loving God



Mary Untier of Knots prayer
New saint: Card. John Newman

Scapular saved my faith
Fr Sopoćko about St Faustina
The potter's wheel
Holy Mass by Padre Pio

Icon by Teresa Smith, England

Angels help us to have good relationships with people.

Each morning we should pray to our guardian angels of the people whom by God's providence we will meet on this day. If you dislike or argue often with someone, pray to his and to your guardian angel so that they will help you to come to amicable agreement.

Real devotion to the holy angels should consist in imitating them. This means walking in the presence of God in the semi-darkness of our faith, doing God's will, thanking God for all, praising Him for His glory, goodness and love.

The good angels never sinned and always did the will of God: having hatred of sin and of every imperfection in the service of God, innocence and the careful avoidance of sin in any form of degree, singing to God in our hearts, adoring His name.

When we are weak and feel an urge or strong temptation to do wrong, we should invoke and implore St Michael and the angels asking for their help.

We can call on the angels when we are at the bedside of a dying person. They will help them to have a contrite heart and turn to Jesus, the only saviour.

If you have children you should often ask their guardian angels to protect them and prevent them from all sorts of evil.



We are encouraged to wear the St Michael medal or the scapular around our neck. In addition, when we have a statue or picture of St Michael or the angels in our home, our environment will help us to be aware of their presence and turn to the angels more often and pray.

Parents should teach children how to pray to their guardian angels and remind them of their constant presence. Saint Padre Pio sent all the pilgrims who would come to him in San Giovanni Rotondo saying "Go first to St Michael and then come to San Giovanni Rotondo". Make a resolution to be in effective touch with the angels in your daily life.

Heavenly Father, may we, your people, who look forward to the birthday of Christ, experience the joy of salvation and celebrate that feast with love and thanksgiving. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

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

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St John Paul II

“Et incarnatus est de Spiritu Sancto ex Maria Virgine et homo factus est”.

By pronouncing these words of the “Credo”, we kneel tonight. They express the mystery that the night of the Christmas Vigil makes present to us, every year. The Midnight Mass liturgy contains first of all the description of the events that took place in Bethlehem, the village south of Jerusalem. These events belong to history: that of the real people of Mary, of Joseph, of the shepherds who guarded the flock, and at the same time, that of Caesar Augustus, of Quirinius and the inhabitants of Jerusalem.

The mystery overcomes these events and, at the same time, covers them, giving them a different meaning: “Incarnatus est”!

When the Word becomes flesh, when the Son is consubstantial with the Father in the depths of the Eternal Trinity, he becomes, through the work of the Holy Spirit, man, Son of Mary, then human eyes see, in the human aspect, he who is invisible. They see the one who “inhabits an inaccessible light” (1 Tim 6:16). This holy night of Bethlehem is the moment, the first in which the invisible God can be seen. “Whoever has seen me has seen the Father”, Jesus will one day say to the apostles (Jn 14:9).

We therefore kneel before the ineffable mystery. Can we stop at the surface of events? They are simple and,



■ Adoration by the Shepherds by Agnolo Bronzino

The invisible God can be seen

at the same time, full of an admirable enchantment, although in themselves they do not cease to express the poverty and even the refusal of men: “He came among his people, but his own did not accept him” (Jn 1:11).

Can we not say that these first moments of the birth of Jesus of Nazareth trace, in some way, all his earthly journey, the journey of

Messiah and of Redeemer? In fact we know that the day will come in the liturgy when the Church, all over the world, will again kneel. This will happen on Good Friday, during the adoration of the cross...

This night: “Christus natus est nobis / venite adoremus”. Good Friday: “Ecce lignum crucis, in quo salus mundi pependit / venite adoremus”.

“Salus mundi”. “I announce to you with great joy... today he was born there... a saviour, who is Christ the Lord” (Lk 2:10). These are the words that the shepherds of Bethlehem hear tonight.

The Apostle Paul in the Letter to Titus comments on it extensively: “It has appeared... the grace of God, the bearer of salvation for all men”. Salvation in Jesus Christ “who gave himself for us, to redeem us from all unrighteousness” (Titus 2:11, 2:14).

This salvation shapes human life in the world, gives it a divine form: “it teaches us. . . to live with. . . piety” (Titus 2:12). It also gives human existence on earth the definitive meaning, starting our life for the future glory in Jesus Christ.

Everything has its beginning on this night in Bethlehem. Here the new principle of human history is born. Grace is revealed in Jesus Christ. God confirms in him his love for man. In fact, the Christmas song of the night of Bethlehem speaks of the men whom God loves (cf. Lk 2:14).

Here is a great joy: “I announce to you a great joy, which will be of all the people”. Not only of the chosen people from which Jesus was born. It is the joy of all men. The joy of every man. The mystery of the night in Bethlehem has a universal scope. It is the first word of the Gospel, that is, of the good news.

God takes pleasure in every man. The Father sees each of us in the Son of Mary, for he is the Eternal Son, of the same substance as the Father. He himself is the Son of God’s pleasure: God from God and Light from Light. In him we begin to exist again, when he was born to redeem us. In him we become “children in the Son”, children whom God loves.

Is this not the first and fundamental truth of the good news? Isn’t this precisely what is expected of man at all times? The fundamental and absolute statement. Does he not need it – and perhaps in a special way – the man of our times? Is this not what he misses the most in the midst of all the progress of material civilization? He is tempted from the beginning to want to become like God (cf. Gen 3:5) without God! Without the mystery of the incarnation. Without the night of Bethlehem.

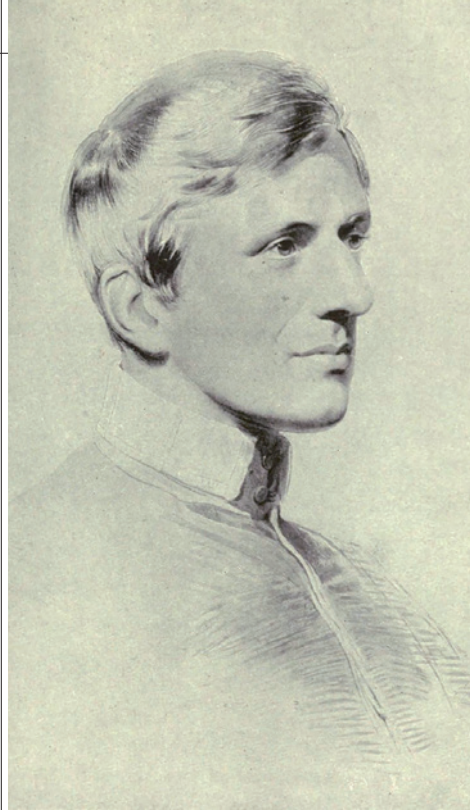
However, this inconceivable night endures and repeats itself. “I announce to you a great joy”. The joy that comes from a pure gift, from an unbeatable gift. It is not possible to think of a greater gift. It is not possible to offer man a greater gift. It is only necessary that he opens his eyes this night, as did the shepherds of Bethlehem, and then the magi of the East, and later, over the centuries and generations, so many and many others.

A great joy. This is the joy of all creation, for on this night he is born who is “begotten before every creature” (cf. Col 1:15). All of creation finds in him, in the Word of God, his eternal origin, his place: “all has been done through him, and without him nothing has been made of all that exists” (Jn 1:3).

Oh, night of Bethlehem! Let us speak with the voice of all creatures! Let us speak with the languages of all peoples and of all men! Night of Bethlehem, we salute you. Christus natus est nobis! Come, adoremus!

Homily of St John Paul II
Monday, December 24, 1990
www.vatican.va

Noreen Bavister, England



A well-respected Oxford academic, Anglican preacher and public intellectual risked everything to become a Catholic.

On 13th October 2019 Pope Francis named Cardinal John Henry Newman a saint and said at the canonization Mass in St Peter’s Square to Catholics that the goal of life is a transforming encounter with Jesus.

We too are called to care for “those who have stopped walking, those who have lost their way”, said the Pope. “We are called to be guardians of our distant brothers and sisters”.

“Giving thanks, this is the final step, only to the one who thanked Him did Jesus say: ‘Your faith has saved you’. The ultimate goal is not health or wellness, but the encounter with Jesus... He alone frees us from evil and heals our hearts. Only an encounter with Him can

St John Henry Newman

save, can make life full and beautiful. Today we give thanks to the Lord for our new saints. They walked by faith and now we invoke their intercession,” he said.

Pope Francis officially recognized John Henry Newman, Mariam Theresia, Marguerite Bays, Giuseppina Vannini, and Dulce Lopes as saints. Pope Francis said that these three religious female saints show us that the consecrated life is “a journey of love at the existential peripheries of the world. On the journey of life, purification takes place along the way, a way that is often uphill since it leads to the heights.” The Pope said “Faith calls for journey, a ‘going out’ from ourselves, and it can work wonders if we abandon our comforting certainties, if we leave our safe harbours and our cosy nests. Faith increases by giving, and grows by taking risks.”

Approval given

Two miracles were approved by the Vatican, the first for Cardinal Newman happened in 2000 when Jack Sullivan from Boston, Massachusetts, USA had agonising back pain while completing his course to become a deacon, the level below Catholic priesthood. He prayed for Cardinal Newman’s help and the next morning the pain temporarily vanished. The second occurred in May 2013 when pregnant Melissa Villalobos prayed for Cardinal Newman to heal the internal bleeding that threatened the life

of her child in the womb. According to the Birmingham Oratory, ‘the miraculous healing was immediate, complete and permanent’.

Pope Francis read a quote from one of St John Henry Newman’s sermons describing the holiness of daily life: “The Christian has a deep, silent, hidden peace, which the world sees not... The Christian is cheerful, easy, kind, gentle, courteous, candid, unassuming; has no pretence... with so little that is unusual or striking in his bearing, that he may easily be taken at first sight for an ordinary man.”

Services to the Catholic Church

St John Henry Newman was a 19th-century theologian, poet, Catholic priest and cardinal. Born in 1801, his conversion in 1845 to the Catholic faith was controversial in England, and resulted in the loss of many friends, including his own sister.

He was quickly ordained as a priest in 1847 and continued as an influential religious leader, based in Birmingham. In 1879, he was created a cardinal by Pope Leo XIII in recognition of his services to the cause of the Catholic Church in England. He founded the Oratory of St Philip Neri in England. He was particularly dedicated to education, and was instrumental in the founding of the Catholic University of Ireland in 1854, although he had left

Dublin by 1859. CUI in time evolved into University College Dublin today the largest university in Ireland. He was also a prolific literary figure and letter writer. Newman died in Birmingham in 1890 at the age of 89.

Kindly lights

Newman is Britain’s first new saint since the canonization of St John Ogilvie in 1976. “Let us ask to be ‘kindly lights’ amid the encircling gloom. Jesus, ‘stay with me, and then I shall begin to shine as Thou shinest: so to shine as to be a light to others.” Pope Francis said in his homily, quoting parts of Newman’s “Meditations on Christian Doctrine”.

His guardian angel, brother of his soul

St John Henry Newman called his guardian angel his oldest friend, who guided and helped him during every moment of his childhood, a friend who knows him completely. He thanks his guardian angel for whispering in his ear, giving him guidance, calling him back when he had strayed. And then Newman reminds us that our guardian angels will remain with us, throughout life, and on our deathbed they will be there for us as well, lending us courage and strength in our last moments.

Noreen Bavister, England



■ Tobias and Archangel Raphael by Lorenzo Lippi, c. 1640-1650

His oldest faithful friend

St John Henry Newman, from childhood to old age, wrote about God's messengers, the angels. In his "Apologia pro Vita Sua" he even speaks of wondering if he was an angel when growing up, since he had such a strong sense of the invisible world.

This recently canonised saint referred to the dream of Jacob as evidence of another world that is real even though we don't see it:

"And he dreamed that there was a ladder set up on the earth, and the top of it reached to heaven; and behold, the angels of God were ascending and descending on it. And behold, the Lord stood above it..." (Gen. 28:10-13). Angels were all about him, though he knew it not (Gen. 28:16-17). And what Jacob saw in his sleep, that Elisha's servant saw as if with his eyes - an angelic army (2 Kings 6:17); and the shepherds, at the time of the Nativity,

not only saw, but heard (Lk. 2: 8-14). They heard the voices of those blessed spirits who praise God day and night, and whom we, in our lower state of being, are allowed to copy and assist.

"Guardian Angel" is one of Newman's hymn poems, written after he had established the Oratory of St Philip Neri in England. This beautiful poem tells us of his love for his guardian angel, but through it he also gives sound Catholic teaching on guardian angels. It is one of his later poems that he wrote to be sung as a hymn, and can be easily understood, especially by children.

"Guardian Angel"

*My oldest friend, mine from the hour
When first I drew my breath;
My faithful friend, that shall be mine,
Unfailing, till my death;*

*No beating heart in holy prayer,
No faith, inform'd aright,
Gave me to Joseph's tutelage,
Or Michael's conquering might.*

*Nor patron Saint, nor Mary's love,
The dearest and the best,
Has known my being, as thou hast known,
And blest, as thou hast blest.*

*Thou wast my sponsor at the font;
And thou, each budding year,
Didst whisper elements of truth
Into my childish ear.*

*And when, ere boyhood yet was gone,
My rebel spirit fell,
Ah! thou didst see, and shudder too,
Yet bear each deed of Hell.*

*And then in turn, when judgments came,
And scared me back again,
Thy quick soft breath was near to soothe
And hallow every pain.*

*Oh! who of all thy toils and cares
Can tell the tale complete,
To place me under Mary's smile,
And Peter's royal feet!*

*And thou wilt hang about my bed,
When life is ebbing low;
Of doubt, impatience, and of gloom,
The jealous sleepless foe.*

*Mine, when I stand before the Judge;
And mine, if spared to stay
Within the golden furnace, till
My sin is burn'd away.*

*And mine, O Brother of my soul,
When my release shall come;
Thy gentle arms shall lift me then,
Thy wings shall waft me home.*
(*The Oratory*, 1853).

‘Brother of my soul’

This poem reminds us of the unfailing help and steadfastness of our guardian angels. St John Henry Newman saw his angel as his oldest friend, who knows him completely and who guided and helped him during his childhood and called him back when he had strayed. He thanks his angel for whispering in his ear, giving him guidance in his time of need. In this prayer the saint reminds us that our guardian angels will remain with us throughout life and on our deathbed they will be there for us as well,

lending us courage and strength in our last moments.

In 1865, thirteen years after writing “Guardian Angel”, and almost 20 years after becoming a Catholic, St John Henry Newman wrote “The Dream of Gerontius”. This, his most famous poem, is about the soul at the moment of death and the ensuing judgment. The role of angels, particularly of the guardian angel, is prominent in this poem. His guardian angel accompanies Gerontius into purgatory, and as in his earlier poem the saint teaches us that the angel will remain by his side as his sin is ‘burned away’ in the ‘golden furnace,’ of purgatory.

The “Guardian Angel” ends with the beautiful image of his guardian angel, whom the saint calls “brother of my soul”, carrying him in his arms, the angel’s wings wafting him home, to heaven.

Angels active in the world

Angels are inhabitants of the world invisible, but they are actively at God’s service among us in the Church. They are “ministering spirits sent forth to serve, for the sake of those who are to obtain salvation” (Heb. 1:14). The angels bear the greatness, glory, purity, and awe of God, and the very sight of them would strike us to the earth, as it did the prophet Daniel, even though he was a holy and righteous man (Dan. 10: 5-17). And yet they are our servants and fellow-servants in the Kingdom of God who carefully watch over and defend even the humblest of us, if we be followers of Christ and live by faith and love.

Phil Kerins, Scotland

Sources: 1. *The Holy Bible, Catholic Edition, RSV* / 2. Barbara H Wyman, www.cardinaljohnhenrynewman.com / 3. Stephanie Mann, www.ncregister.com

PRAYERS

Pope Francis Prayer to Our Lady of Knots

Holy Mary, full of God’s presence during the days of your life, you accepted with full humility the Father’s will, and the Devil was never capable to tie you around with his confusion once with your son you interceded for our difficulties, and full of kindness and patience you gave us an example of how to untie the knots of our life.

And remaining forever our Mother, you put in order, and make clearer the ties that link us to the Lord.

Holy Mother, Mother of God, and our Mother, to you who untie with a motherly heart the knots of our life, we pray to you to receive into your hands (*name of person*), and to free him/her of the knots and

confusion with which our enemy attacks. Through your grace, your intercession and your example, deliver us from all evil, Our Lady and untie the knots that prevent us from being united with God, so that we, free from sin and error, may find Him in all things, may have our hearts placed in Him, and may serve Him always in our brothers and sisters. Amen.

Jorge Bergoglio brought this devotion to Argentina and composed this prayer.

Full novena and history at
www.theholynosary.org/
maryundoerknots



■ Mary Untier of Knots by Johann Georg Melchior Schmidtner, c. 1700

Father you are the potter, we are the clay, the work of your hands, mould us and fashion us into the image of Jesus your Son.



Swapnil Dwivedi, www.unsplash.com

The potter's wheel

We have two hands; one is for giving and the other for receiving. We have ten fingers and each finger reminds us of one commandment of God. The ten commandments of God.

In everyday life we need our hands, we use them for preparing food, eating, driving, praying, to name but a few. Usually handmade items are the most expensive.

But what is the cost of the many crises in modern society these days? The crisis may be called 'Crisis of the human hands', the crisis of solidarity, the crisis of hands that do not want to shake the hand of their neighbour. These examples reveal that people do not place God first in their lives, these hands are not placed together in prayer.

God wants to embrace us

God the Father wants to embrace us and attract us to His loving and merciful heart.

The Bible says God created man from the best clay. We live in God's hands, like at the potter's wheel, God is the potter and we are the clay, the work of His hands. He made us and moulded us from the best clay and best soil. He is forming us all the time as on the potter's wheel. This what we mean by the Divine Providence.

One hand is strong enough to keep us on the wheel, the other hand is gentle and delicate so that we will

be moulded to give us the best possible shape, so we can experience the power of God and also the gentle love of God who touches our heart.

Angels, hands of God

The angels were often called arms of God or hands of God, because by using the angels God is acting in this world in our spiritual life.

God stretched out his hands to us by creating the angels, who really exist and are real and next to us. When we go to church we go with our own guardian angel. We do not know the number of angels God created whom are divided into nine choirs

of angels; Seraphim, Cherubim, Thrones, Dominions, Powers, Virtues, Principalities, Archangels and Angels.

The angels have names; however, we only know three names from the Bible; St Michael, St Gabriel and St Raphael.

The names refer to God: Michael – ‘Who is like God; St Gabriel – the strength of God; and, St Raphael – ‘God heals’. God is always in the centre.

St Michael, who belongs to the choir of Archangels and because of his decision when the angels were tested, they were ordered by the Lord to serve the people as his favourite creatures. St Michael was the first one to say ‘Who is like unto God’. Due to his humility he became angel number one and leader of all the angels.

St Gregory the Great wrote “When something comes out that requires great strength and courage it is said that Michael must be sent. In order that it might be understood from his name and his peace that no one else can act like God.”

Some saints had a very special relationship with St Michael, one of them was St Faustina. St Michael was accompanying her all the time she wrote in her Diary “Then I saw one of the seven spirits near me radiant in the form of light, I constantly saw him beside me when I was a passenger on the train. I saw an angel standing on every church roof surrounded by light that was paler than the spirit accompanying me on the journey. Each of these spirits who were guarding the churches bowed his head to the spirit who was near me.”

Churches have their own guardian angels. All the angels were greeting St Michael the Archangel.

According to the Bible, St Michael plays a very important role in our spiritual battle, in spiritual warfare.

A knight

He is presented in the statue like the one housed at the shrine in Monte Sant’Angelo as a knight, a soldier, with his sword; armour he wears are the symbols of the spiritual weapons.

Why do we have to fight? Because we have enemies. The first enemy is nature, human nature because we are self-centred, proud and egoistic. This is the reason we need to fight against our nature. We always have a choice, to pray or not to pray. To fast or have something to eat, to pray or stay longer in bed, to go to Mass or go to the pub, to sacrifice or not to sacrifice, to be generous or to be greedy. There is always a choice and we can be tempted by the fallen spirits; they exist and that is why under the foot of St Michael you will see the Devil. Each day when we say the Lord’s Prayer we say “Lead us not into temptation but deliver us from evil. Amen.”

We do not lead our lives in a cruise ship but in a battleship and it is important to be aware of this.

The Devil does everything to blind people’s minds and put out the light of faith.

People can be blinded by their own selfishness, conceit, jealousy, anger, hatred, greed for material goods and power etc, etc.

Many addictions are caused by the fallen spirits due to people fighting. The fallen spirits want them to be addicted to the flaws in human nature and to be under the Devil’s control.

We do need St Michael

White represents innocence and purity. During the Eucharistic Healing hour, St Michael is helping us to come back to the state of grace to the white colour. People say “Father do I really need St Michael as I have Jesus and the Blessed Mother?” The answer is ‘yes’ we do need St Michael. Jesus needed St Michael, the Blessed Mother needed the angels, the angels were sent to Joseph in his dreams and St Faustina when she once had a special encounter with St Michael said, “The Lord has ordered me to take special care of you.” It was Jesus’ decision for St Michael to take special care of St Faustina.

The scapular of St Michael the Archangel is the second most worn and popular scapular after the Brown Scapular of the Blessed Virgin Mary. It is one of the sacramentals designed and made known by Pope Leo XIII, the same pope who wrote St Michael’s prayer. Jesus is giving us Himself in the Eucharist.

Remember the angels are beside us, over us, behind us, next to us but God is within us and only we, human beings are allowed to receive Holy Communion. The angels and even St Michael have no right to receive Holy Communion because they do not have a body. Jesus did not become an angel, He became a man and in order to give us His resurrected body in the piece of bread, in the Eucharist.

We thank you St Michael for taking special care of us. We entrust to you our souls, our minds, heart, will, our peace and emotions. Watch over and protect us and lead us to heaven.

Fr Peter Prusakiewicz CSMA
Talk given 20th July 2019, Ireland



■ The Grotto of Apparition of St Michael, Monte Sant'Angelo, Italy

The scapular saved my faith!

As we all know, St Michael the Archangel is a powerful intercessor and helper in our spiritual battle as well as in assaults of the Evil One.

In my own life, being tormented by the Evil One started when I was 15 to 16 years old, that is when I went to a high school. I then thought that this was something which everyone experienced and so did not seek out help or tell anyone about what was happening

to me. At the same time, I began to have health problems. I had bad migraines, pains in my heart, women's problems, back pain, astigmatism (an eye condition), all of which became progressively worse. I had terrible nightmares in which I saw horrific monsters. I often felt as if I was going to fall out of bed – and I slept on a bunk bed! I sometimes had visions in which I would see light and heard noises as if someone was playing a computer game in the lounge, but as soon as I got up it would go quiet. My parents slept in

another room. I always felt terrible fear. I often wept during the night and wanted to scream but didn't, so as not to wake anyone. It always occurred at around 3 o'clock in the morning and would sometimes go on until 6 o'clock.

The danger of hypnosis

In 2014 I found out that the statue of St Michael was to visit Radom

(a Polish city) and that there would be the opportunity to be invested with the scapular. I had read that it protects us from evil. I thought that I should receive it and that it would help me with the torment I experienced almost every single night. I fought a great spiritual battle over whether I really wanted to receive the scapular and whether I would be able to persevere with the required prayers. I only bought the cloth scapular just before the start of Mass. I took the decision at the very last moment. Being invested with the scapular is an extraordinary moment, but, on the other hand, I was afraid that I would not be able to continue in my commitment, as it is, after all, lifelong. The early stages of fulfilling this commitment proved difficult.

In January 2015 as part of an exercise to do with my studies, I was hypnotised. Hypnosis poses a serious spiritual danger and had a devastating effect on my spiritual development. I did not want to go to confession, I was angry at everything and everybody, particularly at members of my prayer group and at priests. I wanted to leave the Church and to take off the scapular and throw it away. I did once take it off when I had a medical examination and did not put it back on until the following day. I once missed Sunday Mass, which I had never previously done. I found prayer very difficult. There was a period when I only prayed the exorcism prayer to St Michael the Archangel. Sometime later, I discovered that it was this prayer which saved my faith and my relationship with God. Were it not for this prayer, I would have stopped praying altogether.

Skype with St Michael

The worst time for me was when I had finished my studies and was working as a trainee in Warsaw. I then knew nobody and had no spiritual support. I often wanted to give up on my faith as I was being terribly tormented by the Evil One. At that time my only prayer was the exorcism prayer to St Michael the Archangel. I also met some Protestants at this time, although I did not initially realise that they were Protestant. They also prayed for me.

St Michael's assistance came my way in a quite unexpected form, that is, though Skype. An acquaintance gave me a contact to her spiritual director. As it turned out, he was a Michaelite priest and an exorcist. He said that he could help me spiritually and would speak every once in a while on Skype. He explained to me how important it was that I should forgive my parents. He prayed a prayer of intercession for me on Skype, as we could see one another by means of the camera. I decided to completely forgive my parents, although I had just recently said that I would never forgive them. However, through the prayer of this Michaelite priest, God changed my heart and I entirely forgave my parents, which I had been unable to do for over ten years, which was why I had suffered such terrible migraines. After I had forgiven them the migraines never returned. I also forgave other people who had hurt me. The priest began to help me in the battle for my relationship with the Virgin Mary, for my deliverance from the demon which

was preventing me from building this relationship, but this battle is not yet at an end, although much has changed for the better.

An unexpected visit

In September 2015 I was on a pilgrimage to Italy. A visit to the grotto of St Michael in Gargano was not, however, included in the programme. I prayed that we would be able to go there. When we visited San Giovanni Rotondo and the shrine to Padre Pio, the organisers informed us that they had a surprise for us and that we were going to Gargano to visit St Michael! There I could entrust myself to him anew and ask that I could survive the diabolic torments and he always remain at my side. As we were leaving Monte Sant'Angelo, the coach would not move. Nobody did anything and only I began to pray and ask St Michael for the coach to be able to start so that we could get to Rome, where we were staying that night. Half an hour later, the coach finally managed to start! The view from Mount Gargano was amazing! I will never forget it. It is a marvellous place, touched by the presence of the archangel. Unfortunately, we were unable to spend long in the grotto as Holy Mass was being said at the time.

In November 2017, I was given a medal with a relic of St Faustina. I also had a small reliquary with a relic of St Theresa of the Child Jesus. I then experienced particularly vicious diabolic torments and invited this saint to stand by my bedside together with St Michael and prevent the Devil from touching me. Since

that time they both stand guard by my bedside and the Devil has not touched me or attempted to choke me as he had often done previously. There were other days when I did not pray at all and was unable to even recite the prayer to St Michael and sometimes would just manage to say it before midnight. Reciting the prayer takes all of 2 minutes but I would sometimes be unable to say it until 11p.m. and there was even a time when I did not say it at all, as I was totally incapable of praying. This year the statue of St Michael visited my home town once again. I then thought that as the statue had visited several parishes, why could it not come to my own parish which is, after all, actually dedicated to St Michael? That was my dearest wish and desire and I even considered proposing this idea to my parish priest, but somehow lacked the courage.

Carried on angel's wings

In March 2018, which is when I am giving this testimony, I was particularly badly tormented by the Devil one night, when he tried to take me to a black ravine. I then recited the exorcism prayer to St Michael and physically experienced being carried on wings and transported towards the light. The fear and trepidation that I would not survive were terrible. Saint Michael the Archangel saved me and asked me to give this testimony. From 17th March onwards, the Michaelite Fathers had a mission in my parish and they confirmed me in the conviction that my testimony

was necessary. That was important to me, as it confirmed for me that it had been St Michael himself who had asked me to write my testimony. On 22nd March, the statue of St Michael visited my parish, and so my dream was fulfilled!

Being invested with the scapular of Saint Michael saved not only my faith and my relationship with God but, at times, also saved my life while I was being tormented by the Devil. Whenever I called upon the assistance of St Michael, or of that of St Theresa of the Child Jesus, the Devil swiftly left me. St Michael likes St Theresa very much and it is worthwhile calling on their help together.

I would encourage everyone to be invested with the scapular of St Michael the Archangel, who is a tremendous help and protection in the battle against evil. Praise the Lord for all the graces which I have obtained through the intercession of St Michael! As it says in the words of one of the hymns:

*Who is like God?
Him above all,
Lofty is His throne.
The mountains bow down,
the oceans roar,
Doing homage to the Lord.*

Aneta, Poland



Thank God for the Chaplet to St Michael

Early in 2013 while on retreat at Craig Lodge Family House of Prayer, Dalmally, I picked up the only copy of the Angels magazine on the table outside the chapel door. It changed my life.

I began to pray the chaplet of St Michael, on the back page of the magazine, on a daily basis and little did I realise how invoking the help of St Michael and the nine choirs of angels would lead me to a change of heart, a deeper relationship with my Lord Jesus and Our Lady, and a life I had never imagined for myself.

At first I just read the intercessory prayers to the nine choirs each with the Lord's Prayer and three Hail Marys, then the prayers in honour of the three Archangels Michael, Gabriel and Raphael and my guardian angel and concluded with the prayer to St Michael. I prayed the exorcism prayer of Pope Leo XIII, also on the back page, and after reciting the short prayer to my guardian angel, that I had learned as a child, I asked Our Lady Queen of Angels to pray for me.

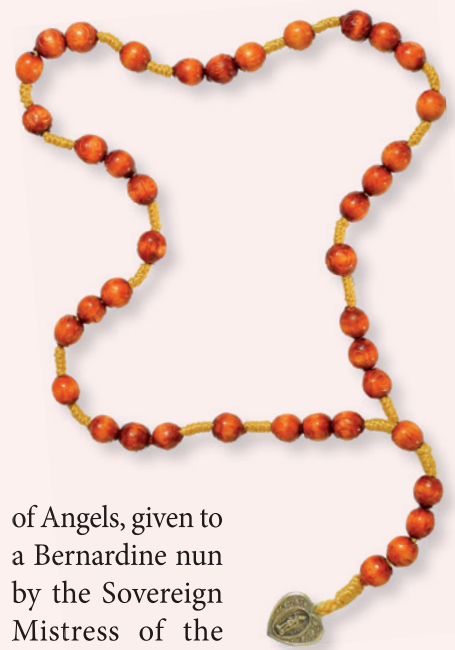
After some time the magazine was looking a bit ragged round the edges so I decided to photocopy the back page with the chaplet and laminated it to keep it from fraying with constant daily use. Perhaps because I thought that the chaplet was only in that issue I never thought to buy any more copies of the magazine. That came later.

Praying the chaplet brought back memories of ancient truths that I had

learned as a child, but had laid aside or forgotten throughout much of my adult life. As a child I had great faith in my guardian angel and often prayed to him prayers taught by my mother and grandmother. The thought that there was a constant helper at my side every day was comforting. I had forgotten that feeling and sense of trust in a holy being and had come to rely more and more on my own ability and efforts without a thought for the help I was receiving from God through the angels.

Praying the chaplet has helped me to realise why I was plucked from a very busy and increasingly secular way of life to a very different one, also busy, but more filled with God and His heavenly court. The chaplet helped me to understand how asking the angels to intercede for me is more than just asking God to grant me favours and make the difficult bits of life go away. If I ask them they can influence all areas of my life for the good.

Now as I receive each new copy of The Angels magazine and see the chaplet on the back page I recall with great love how the Lord called me to a closer relationship with Him and His Blessed Mother through the intercession of His nine choirs of angels. And now I also add the prayer to the Queen



of Angels, given to a Bernadine nun by the Sovereign Mistress of the Angels herself, to ask her to send her holy legions to protect me and those I love from the bold attacks of the evil spirits and to drive them from the earth and especially from the place where I live.

I do not know how many times I am shielded from these attacks but I know that I am. And it is important to keep asking for the help of the angels every day. The chaplet helps me to do this.

Jim, Glasgow, Scotland

How to pray the Chaplet to St Michael – please see previous issues of The Angels magazine or visit our website stmichaelthearchangel.info/st-michael

My memoirs of the late Sister Faustina

There are truths of the holy faith which, seemingly, are known and frequently mentioned, however, they are neither well understood nor lived. That was my experience as regards the truth of Divine Mercy.

So many times did I think about this truth during meditations, especially during retreats, so many times did I speak about it during sermons and so many times did I repeat this truth by saying liturgical prayers. However, I did not penetrate its meaning and importance to spiritual life. Especially, I did not understand, and even could not agree, that Divine Mercy is the greatest attribute of the Creator, the Redeemer and the Sanctifier. A soul, simple, pious and closely united with God was needed who – under Divine inspiration, as I believe, told me about this and spurred me to study, do research and ponder over the subject. The late Sr Faustina (Helen) Kowalska was this soul from the Congregation of the Sisters of Our Lady of Mercy. She achieved something slowly: today I consider Divine Mercy worship and, especially, the institution of the Feast of Divine Mercy on the first Sunday after Easter one of the main goals of my life.

Close union with God

I met Sr Faustina in summer (July or August) 1933, when she was a penitent in the Congregation of the Sisters of Our Lady of Mercy in Vilnius (25 Senatorska Street), in which I was the regular confessor then.

She drew my attention because of her unusually subtle conscience and close union with God: most of the time there was nothing to absolve her from and she never offended God by a mortal sin.

At the very beginning she told me that she had known me for a long time because of a vision. She also told me that I was to be her spiritual director, who was to fulfil some of God's plans which were to be conveyed by her. I ignored what she had told me and I put her to a test which, with the Superior's permission, made Sr Faustina look for another confessor. After some time she came back to me and said that she would endure



■ Divine Mercy

everything but she would not leave me anymore. Here, I cannot repeat or rather reveal all the details of our conversation, whose part can be found in her diary, which she wrote at my request, because after that I forbade her to speak of her experiences during confession.

Hidden gifts of the Holy Spirit

Coming to know Sr Faustina more I concluded that the work of the gifts of the Holy Spirit in her was hidden, however, at certain fairly frequent moments the gifts were more visible and partly endowed her with intuition which took strong possession of her soul, roused up motivations of love to make lofty acts of sacrifice and self-denial. Especially frequently the gifts of knowledge, understanding and wisdom were evident in her. Thanks

to them Sister Faustina clearly saw the worthlessness of earthly things and the importance of suffering and humiliation; she came to know God's attributes, especially His infinite mercy, directly, she sometimes fixed her gaze upon the inaccessible light which makes people happy and for some time she kept her eyes on it. From the light the figure of Christ, in a walking position, blessing the world with the right hand and lifting the garment exposing His heart with the left one emerged. From beneath the lifted garment two rays gushed forth – a white one and red one.

I prayed, pondered, examined this

For a few years Sr Faustina had had visions like this one and she had also corporeal and intellectual ones. She had heard many supernatural words – captured by the sense of hearing, imagination and mind.

For fear that Sr Faustina's was having delusions, hallucinations and fantasies I asked Sr Superior, Mother Irene, to tell me who Sr Faustina was, what the sisters' and superiors' opinion of her was and to examine her mental and physical health. When all the opinions turned out in Sr Faustina's favour, I still deferred for some time. I could not quite believe it all; I prayed, pondered over and examined this. Not revealing what and who it was about, I also asked a few knowledgeable priests what should be done. And it was about fulfilling the Lord Jesus' alleged firm demand for painting the image that Sr Faustina saw and for instituting the Feast of Divine Mercy on the first Sunday after Easter.

Finally, because I was curious what the image would be like rather than I believed that Sr Faustina's visions were true, I decided to start having the picture painted. I spoke to Eugeniusz Kazimierowski, a painter who lived in the same house as I did, who took up painting the picture for a sum of money. I also spoke to Sr Superior, who allowed Sr Faustina to visit the painter twice a week in order to describe the image.

The image

It took a few months and, finally, in June or July, 1934, the picture was finished. Sr Faustina complained that the image was not as beautiful as her vision but our Lord put her at ease saying that it was enough the way it was. He added: *"I am offering people a vessel with which they are to keep coming for graces to Me. That vessel is this image with the signature: 'Jesus, I trust in You'".* At that time Sr Faustina could not explain what the rays in the picture denoted.

After a few days she said that when she had been praying, the Lord Jesus had explained that to her in the following way: *"The two rays in the image denote Blood and Water. The pale ray stands for the Water which makes a soul righteous and the red ray stands for the Blood which is the life of souls. They gush forth from My Heart, which was opened on the Cross. These rays shield souls from the wrath of the Heavenly Father. Happy is the one who will dwell in their shelter, for the just hand of God shall not lay hold of him... I promise that the soul that will venerate this image will not perish. I also promise victory over its enemies already here on earth, especially at*

the hour of death. I Myself will defend it as My own glory... I desire that the first Sunday after Easter be the Feast of Divine Mercy. Whoever receives the Sacrament of Love on this day will be granted remission of all sins and punishment... Mankind will not have peace until it turns with trust to God's Mercy. Before I come as a just Judge, I am coming as the King of Mercy, so that nobody may find an excuse on the day of judgment, which is not far..." etc.

It was a picture with a new content, therefore I could not display it in a church without the Archbishop's consent. I was embarrassed to ask him for that and, even more, to explain its origins. Therefore, I put it in a dark corridor next to St Michael's Church (in the Observatine Convent), whose rector I had been appointed.

Difficulties

Sr Faustina foretold me the difficulties pertaining to the stay at the church and, indeed, unusual events developed fairly fast. She demanded that I put the image in the church, whatever the cost, however, I was not in any hurry to do that. Finally, in 1935, during Holy Week, she told me that the Lord Jesus demands that for three days I put the image in Ostra Brama (the "Dawn Gate"), where there was to be the Triduum marking the close of the Jubilee Year of the Redemption of the World, which was to take place on Whit Sunday, on the day of the planned feast. Soon after I came to know that the Triduum would take place and the parish priest of Ostra Brama, Canon Stanislaw Zawadzki, asked me to deliver a sermon. I agreed to do that on

condition that the image be put up to decorate the window of the arcade, where it looked impressive and drew everybody's attention more than the picture of Our Lady.

After the service the image [of the Merciful Jesus] was put in its previous place, where it was hidden for two more years. Only on the 1st April, 1937, did I ask His Excellency the Metropolitan Archbishop of Vilnius to hang the image in Saint Michael's church, where I was still Rector. His Excellency the Metropolitan Archbishop said that he did not want to make the decision himself and he added that he would tell a committee that was to be set up by the Reverend Canon Adam Sawicki, the chancellor of the Curia, to examine the image.

The chancellor ordered that the picture be put in the sacristy of Saint Michael's church on the 2nd April [1937] as he did not know what time it would be examined. Busy working in the Seminary and at the University, I was not present when the image was examined and I do not know the make-up of the committee. On the 3rd April, 1937, I was notified by His Excellency the Metropolitan Archbishop of Vilnius that he had already had detailed information about the image and that he gave his permission to bless it and hang it in the church on condition that it was not hung on the altar and that nobody was told where it had come from. On that day the image was blessed and hung next to the high altar, on the side where the lesson was read. Several times it was moved from that place to the Saint Francis' parish (that used to be Saint Bernard's church) in order to be put on altars which were prepared for Corpus Christi processions.

On 28th December, 1940, the image got a bit damaged when it was being moved by the Observant Sisters to another place, and in 1942, when they were arrested by the German authorities, it got back to the old place, where it has been greatly worshipped and decorated with numerous votive offerings by the faithful.

A few days after the Triduum in Ostra Brama Sr Faustina told me about what she had experienced during the ceremony, which is described in detail in her diary. Then, on 12th May, she saw the dying Marshal J. Piłsudski in spirit and she told me about his great suffering. She claimed that the Lord Jesus had showed that to her and that He had said: *"Look, this is how the greatness of this world ends"*. Then she saw when the Marshal was judged and when I asked what the verdict was, she replied: *"It seems that, through the intercession of Our Lady, Divine Mercy won"*. Soon after the great difficulties (pertaining to my stay at Saint Michael's church) which had been foretold by Sr Faustina, started. They were greater and greater and, in January 1936, reached their climax. I told almost nobody about these problems and only on the critical day did I ask Sr Faustina for prayer.

Took on my suffering

To my great surprise on the very same day all the difficulties disappeared. Sr Faustina said that she had taken upon herself all my suffering and she had never experienced it as much as on that day.

When in the chapel she asked the Lord Jesus to help her, she heard the

following words: *"You decided to suffer instead of him and now you flinch? I bestowed on you only a part of his suffering."* Then, extremely precisely, she described to me the reason of the difficulties, which, as she claimed, had been revealed to her in a supernatural way. The accuracy was really striking, especially that it was impossible for her to come to know about the details herself. There were a few cases similar to that one.

God's greatest attribute

In mid-April, 1936, on General Superior's order Sr Faustina went to Walendów and, later, to Cracow, while I pondered over the idea of God's Mercy and started to look for confirmation that, as Sr Faustina said, this is God's greatest attribute. I began to look for it in the writings of the Fathers of the Church as I had not found anything about it in the works of theologians that lived later. I was delighted to discover that Saint Fulgentius, Saint Ildephonsus and, especially, Saint Thomas and Saint Augustine wrote something similar. Saint Thomas and Saint Augustine wrote most about this. The last one – Saint Augustine – in his commentaries on the Psalms – discussed Divine Mercy at great length, and wrote that this is God's greatest attribute. Then I had no more grave doubts about the supernatural nature of Sr Faustina's revelations and started to have occasionally some articles on Divine Mercy published in theological magazines, justifying the need to institute the Feast of Divine Mercy on the first Sunday after Easter rationally and by arguments for it as found in the



■ Ostra Brama, Vilnius, Lithuania

liturgy and, in June, 1936, in Vilnius I had the first brochure 'Divine Mercy' with the image of the most merciful Christ on the cover published. First of all, I sent it to Their Excellencies Bishops gathered at an episcopal conference in Częstochowa, however, none of them replied.

Divine Mercy in the Liturgy

In 1947 in Poznań I had a second brochure published. It was entitled 'Divine Mercy in the Liturgy' and in a few theological magazines I read its

reviews, which, in general, were very good. I also had some articles published in Vilnius dailies but nowhere did I reveal that Sister Faustina was the 'causa movens'.

In August, 1937, I visited Sister Faustina in Łagiewniki and in her Diary I found the novena to the Divine Mercy, which I liked very much. I asked her where she had it from and she replied that Lord Jesus Himself had dictated it to her. Even earlier she claimed that Lord Jesus taught her the chaplet to Divine Mercy and other prayers which I decided to have published. On the basis of some expressions found in prayers I composed a litany about Divine Mercy which, together with the

chaplet and the novena, I gave to Mr Cebulski (Cracow, 22 Szewska Street) in order to obtain 'Imprimatur' in the Cracow Curia and to have the prayers printed with the image of Divine Mercy on the cover. The Cracow Curia gave the Imprimatur number 671 and in October the novena along with the chaplet and litany appeared in bookshops. In 1939 I imported a certain number of the pictures and novenas to Vilnius and after the war broke out and the USSR armed forces entered the country (19th September, 1939) I asked the permission of His Excellency the Metropolitan Archbishop of Vilnius to distribute the prayers along with information about the origin of the image. The Archbishop said that he consented to it and then I started to spread private devotion to the image as well as distribute the prayers which had been written by Sr Faustina and approved in Cracow.

The devotion was in great demand

When the Cracow edition was out of print I had to typewrite the prayers and when I could not manage to typewrite enough of them because they were in great demand I asked the permission of the Curia of Vilnius to have them reprinted and, on the first page, to add an explanation of the meaning of the image. I was granted the permission signed by the censor – the Rev. Prelate Leon Zebrowski on 6th February, 1940, as well as by His Excellency the Bishop Suffragan Kazimierz Michalkiewicz and the Notary of the Curia – Rev. J. Ostrejka on 7th February 1940 – number 35.

As early as during her stay in Vilnius Sr Faustina said that she felt an urgency within herself to leave the Congregation of Our Lady of Mercy in order to found a new religious congregation. I considered the urgency a temptation and I advised her not to take it seriously. Later, in her letters from Cracow, she continued to write about the urgency and, finally, her new confessor and General Superior consented to her leaving the congregation on condition that I agree to that. I was afraid to take responsibility for that and I answered that I would agree only if the confessor from Cracow and General Superior not only allowed but also ordered her to leave. Sr Faustina was not told to do so and because of that she found herself at peace and stayed in her Congregation to her dying day.

In mid-September 1938 I came to a Conference of Theology Departments in Cracow and visited Sister Faustina in the infectious diseases hospital in Prądnik, where she was already prepared to die. During the week I visited her and one of the subjects that we talked about was the congregation which she wanted to found and the fact that in spite of that she was dying. I stressed that maybe that matter was an illusion and that everything else she had spoken about might also be an illusion. Sr Faustina promised to talk about it with the Lord Jesus during prayer. The following day I celebrated a holy Mass for the intention of Sister Faustina during which it came to me that as she could not paint the image herself but only describe it, similarly, she could not found a new congregation either but she gave general instructions solely, and that the urgencies

meant that it was necessary to found the new congregation in the future.

When I went to the hospital later and asked if she wanted to say anything about that matter she replied that it was not necessary for her to speak because the Lord Jesus had already given me the light during the Holy Mass. Then she added that my main task was to make efforts so that the Feast of Divine Mercy was instituted on the first Sunday after Easter. She said that I should not focus too much on the new congregation and that thanks to some signs I would come to know who should deal with this matter and what he or she should do. She told me that on that day on the radio I had not delivered the sermon with a completely pure intention (indeed, it was true); that, as regards this whole matter, I should strive mostly after the pure intention; that she saw that I would take vows from six first candidates for the congregation in a little wooden chapel at night, that she would die soon; and that she had already said and written everything that she was supposed to say or write. Before she had described the little church and the house of the first congregation and grieved the destiny of Poland, which she loved very much and for which she frequently prayed.

Extremely precise

Following the advice of Saint John of the Cross I almost always treated what Sister Faustina said detachedly and I did not ask her about the details. In this case I did not ask her either: you grieve so much the destiny of Poland so what will happen to the country? She did not tell

me that herself but only sighed and hid her face in the hands because of the horrific image that she probably saw then. Almost everything that she foretold as regards the congregation came true – extremely and precisely – and when in 1944, on 16th November at night, I took private vows from the first six candidates for the congregation in the wooden chapel of the Carmelite Sisters in Vilnius or when three years later I came to the first house of the congregation in Myślibórz, I was amazed by the striking similarity of what I saw to what the late Sr Faustina had told me. She also, in a fairly detailed manner, foretold the difficulties and even persecutions that I was to experience as regards the spread of devotion to Divine Mercy and efforts to institute the feast bearing the same name on Low Sunday (it was easier to endure all of that being convinced that since the beginning this had been God's will). On 26th September she told me that she would die in 10 days' time and she passed away on 5th October. I could not come to the funeral because of lack of time.

Simple, humble and wise

What should be thought about Sr Faustina and her revelations? As regards her natural disposition, she was a completely stable person, without a hint of psychoneurosis or hysteria. Naturalness and simplicity characterized her relationship with the sisters in the Congregation and outsiders. There was no artificiality, theatricality or affectation about her. She did not want to draw attention to herself

at all but, on the contrary, she tried not to stand out and she told only her confessor and superiors about her interior experiences. Her emotionality was normal, controlled by will and it did not reveal itself easily by changing moods or emotions. She did not have any psychological depression and she did not become upset when she failed but she endured the failures calmly, with subjection to God's will.

As regards her intellectual capabilities, she was sagacious and distinguished herself by the ability to form a sound opinion of things although she was almost not educated at all: she could hardly read and write – with mistakes. She gave the other sisters accurate advice when they asked her for it and, several times, I put her to tests – I told her about certain doubts which she dispelled very well. Her imagination was fertile but it was not effusive. Especially as regards past memories, she frequently could not distinguish what she imagined from what was a supernatural action.

However, when I drew her attention to this and told her to underline in her Diary only what she could swear that, for sure, it was not a figment of her imagination, she left out a lot of her past memories.

Morality

As far as her morality is concerned, she was completely sincere, without the slightest exaggeration and trace of lies. She always told the truth although sometimes it hurt her. In the summer of 1934, I was away for a few weeks and Sr Faustina did not tell other confessors about her experiences. On my return I came to know that she had



burnt her diary – she claimed that an angel had come and ordered her to throw it into the stove saying: *“You are writing nonsense and, because of you, you yourself and others can get into serious trouble. What do you have to show for the mercy? Why do you waste your time writing about some hallucinations? Burn all of that and you will be calmer and happier!”* etc. There was no person that Sister Faustina could seek advice from and when she had the vision again, she did what the alleged angel had told her to. Then she realized that she had done the wrong thing, she told me about everything and carried out the order to write down everything anew.

Supernatural virtues

As regards supernatural virtues, she made clear progress. Although since the beginning I had seen that she was grounded in the virtues of chastity, humility, zeal, obedience,

poverty and love for God and neighbour and that the virtues had been tested already, still it could be easily noted that they developed steadily. Especially at the end of her life the love of God, which she revealed in her poems, grew. Today I do not remember what they were about exactly, but I recall that when I read them out in 1938 I was delighted with their content (not the form).

Once I saw Sister Faustina in a state of ecstasy. It was on 2nd September, 1938, when I visited her in the hospital in Prądnik and I said good-bye to her – I was going to Vilnius. Having taken a couple dozen steps I realized that I brought her a few dozen prayers about Divine Mercy (the novena, litany and chaplet) which had been written by her and published in Cracow.

Immediately I went back in order to give them to her. When I opened the door to the room where she was, I saw her engulfed in prayer. She was sitting, but she was almost levitating over the bed. Her eyes were fixed on an invisible object, and her pupils slightly dilated, for some time she

did not take any notice of me, and I did not want to disturb her and was intending to leave, but soon she came round, noticed me and apologised for not hearing me knock or enter. I gave her the prayers and said good-bye, and she said, “*See you in heaven!*” The last time I visited her, on 26th September in the Łagiewniki Convent, she did not want to talk to me, or perhaps she couldn’t any longer, saying: “*I am in communion with the Heavenly Father*”. Indeed, she gave the impression of a supernatural being. I no longer had any doubts that what she wrote in her diary about Holy Communion being administered to her in hospital by an angel was absolutely true.

Revelations

As regards the subject of Sister Faustina’s revelations, there is nothing about it that would be against the faith or decency or that would pertain to conflicting opinions of theologians. On the contrary, the aim of all of that is to come to know and love God more. “*The image has been painted artistically and it is a valuable contribution to contemporary religious art*”. (The Committee’s report on the evaluation and maintenance of the Most Merciful Saviour’s image in St Michael’s Church in Vilnius, dated 27th May 1941, signed by the experts: Prof of History of Art, Dr M. Morelowski; Prof of Dogmatic Theology, Rev. Dr L. Puciata; and Conservator – Rev. Dr P. Śledziewski). The private devotion to Divine Mercy (in the form of the novena, chaplet and litany) as well as the public one (in the form of the planned feast) is not only not

contrary to the dogmas and the liturgy at all but also it aims to explain the truths of the holy faith and to present a synoptic view of what was only the germ of the idea in the liturgy so far– to highlight and present to the whole world what the Fathers of the Church wrote about, what the author of the Liturgy meant and what the great human misery needs today. The intuition of the simple nun, who only knew the catechism, the intuition regarding the things that are so subtle, so accurate and matching the psychology of contemporary society can only be explained by supernatural action and enlightenment. Many theologians who studied for a long time could not, even approximately, solve the difficulties as accurately and easily as Sr Faustina did.

Supernatural

It is true that in Sr Faustina’s soul supernatural action was sometimes accompanied by her human, fairly fertile imagination and, as a result, she unwittingly slightly distorted certain things but it happened to all people of this kind, for example to Saint Brigid, Catherine Emmerich, Maria de Agreda, Joan of Arc. This is how the discrepancy between Sr Faustina’s account of how she was admitted to the convent and what the venerable Mother General, Michael Moraczewska, claimed, and maybe also her other descriptions in the Diary, can be explained.

Anyway, these things happened a long time ago, both sides could forget about them or slightly change what had happened and what is not the heart of the matter.

Results

The results of Sister Faustina’s revelations, both in her soul and in the souls of other people have surpassed all expectations. While at the beginning Sr Faustina was a bit frightened, she was afraid that it would not be possible to carry out the orders and she shirked them, gradually she became calmer, and reached the state of complete security, certitude and deep inner joy. She became humbler and humbler, more and more obedient, united with God and patient, accepting His will in all things totally. I think that it is not necessary to go on at length about the results of the revelations in the souls of other people who have come to know about the revelation because the facts speak for themselves best. The numerous votive offerings (about 150) that have been put close to the image of the Most Merciful Saviour in Vilnius and in many other cities sufficiently prove that graces have been given to the worshippers of Divine Mercy both in the country and abroad.

From all directions I am receiving news that Divine Mercy has heard people’s prayers wondrously, which is sometimes clearly miraculous.

To sum up, we could easily draw a conclusion, however, since the final decision about this matter is to be taken by an infallible institution in the Church, we are submitting ourselves to it completely and waiting for the verdict most calmly.

Rev. Michael Sopoćko
Białystok, 27th January 1948

Taken from www.faustyna.pl

The Holy Mass of Padre Pio

"In that little Host is the solution to all the problems of the world"

St John Paul II



■ Christ on the cross by Léon Bonnat, c. 1874

At every Mass, Padre Pio relived the Passion of Our Lord.

Mass? That is why the example of St Padre Pio of Pietrelcina is so edifying, he shows us that the Mass is a reality in an active and profound way.

If we want to know what really happens during the Mass, let us remember the testimony of St Padre Pio: through him, Christ is again giving Himself up to death for us.

not the same — as that which Jesus had on the Cross.

Cleonice Morcaldi, one of the spiritual daughters of Padre Pio, asked him several times what he felt and lived in each of his Masses. She wrote carefully each of his answers and thanks to her, we have a unique testimony from the Father himself about his Mass.

The Celebration of the Holy Mass

Saint Pio of Pietrelcina shows himself to us as a witness of the supernatural in a special way in the celebration of the Eucharistic Mystery.

Padre Pio really lived the mysteries that he celebrated on the altar in his own flesh and soul. The Mass is the bloodless renewal of the Sacrifice of Christ. The Mass is at the same time the sacrifice of praise and thanksgiving, the memorial of the sacrifice offered at the Cross and “roffered at the Cross to mitigate our sins and make us more favourable to Him.” This vivid experience of the Mass, the sacrifice of Christ, was that of Padre Pio during his 58 years of priesthood. And he, whom God marked with the visible signs of His Passion, celebrated Mass experiencing similar pain — but

Q Father, what is your Mass?

– A sacred accomplishment of the Passion of Jesus.

Q What should I comprehend in your Holy Mass?

– All of Calvary.

Q Father, tell me all that you suffer at the Holy Mass.

– All what Jesus suffered in his Passion, I inadequately suffer to the extent a human creature can possibly suffer. All of it at no merit of my own and only because of His Goodness.

Q Father, how could we know about your passion?

– In knowing the Passion of Jesus, you will also know mine.

Q Do you have the agony of death, Father, like Jesus in the Garden?

– Probably.

Why the Mass of Padre Pio?

God reveals his greatness through the saints. Thus, we came to know the poverty of Jesus seeing the example of Saint Francis of Assisi; the humility of Jesus in the person of Saint Martin of Porres; the sweetness and meekness of the Lord in the example of Saint Francis of Sales and therefore all the saints show us something of the greatness of God.

We know that the Holy Mass is the Sacrifice of Christ on the Cross that is renewed in every Mass, every day. But do we realize what that means? Do we repeat it as an abstract definition of

Q Does the angel also come to comfort you?

– Yes.

Q What FIAT do you say?

– The one of suffering, and always to suffer for the brothers in exile and for His Divine Kingdom.

Q You also said... “and they will shout: Crucify him, crucify him!” Who will shout?

– The children of men... more precisely the beneficiaries of His death.

Q How was Jesus after being scourged?

– The prophet says: “He became as a whole sore. He became like a leper”.

Q So, you also are like a sore from head to foot?

– And is not this our glory? If there is no place left for more sores, we will make sores on top of sores.

Q My God, this is too much! You are, dear Father, too much! You are, dear Father, a real executioner of yourself!

– Do not be afraid. On the contrary rejoice in it. I do not want the suffering in itself, no, but the fruits it gives me. It praises God and saves our brothers. What else could I wish for?

Q Father. When at night you are scourged, are you alone or does somebody assist you.

– The Holy Virgin assists me, all of Paradise is present.

Q Jesus has made me feel that you suffer the crown of thorns.

– Otherwise the immolation would not be complete.



■ Confessional of Padre Pio, San Giovanni Rotundo, Italy

Q What sins did Jesus pay for with the crowning of thorns?

– For all, especially those regarding thoughts, not excluding the vain and useless ones.

Q Father, do you have the thorns on your forehead or around your head?

– Around the whole head.

Q Father, how many thorns does your crown have...Thirty?

– Ah...yes!

Q Father, I think that your crown does not have 30, but 300 thorns.

– You get impressed because of a zero! Anyway, is not thirty contained in three hundred?

Q Father, is it true that you suffer the torment of the crowning of thorns during the Holy Mass?

– And you doubt it?

Q During the whole Mass?

– And also before and after it. The crown is never taken away.

Q Father, do you also suffer what Jesus suffered during the Way of the Cross?

– Yes. But I wish to do so, in order to arrive at the point of suffering to which the Divine Master arrived.

Q Who are your Simon of Cyrene and Veronica?

– Jesus Himself.

Q Father, at the Divine Sacrifice, do you take our iniquities on yourself?

– It is impossible to do it differently, as it is part of the Divine Sacrifice.

Q So, does the Lord consider you a sinner?

– I do not know. But I am afraid to be so.

Q I have seen you trembling when going up the stairs to the altar. Why? Was it because of what you were going to suffer?

– No, not because of what I am supposed to suffer, but because of what I should offer.

Q Father, do you also suffer during the day what Jesus allows you to suffer during the Holy Mass?

– I would not feel well! How could I work? How could I do my ministry?

Q At which part of the Divine Sacrifice do you suffer the most?

– From the Consecration to the Communion.

Q At which moment of the Mass do you suffer the scourging?

– From the beginning to the end, but more intensely after the Consecration.

Q Father, why do you almost always cry when you read the Gospel in the Holy Mass?

– And do you find it a little thing that a God talks to His creatures, and they react against Him? That he is injured constantly by their ingratitude and incredulity?

Eucharistic liturgy and concluding ceremonies

The second part of the Mass finds in Padre Pio a liturgist of high class.

Through this singular minister, the Crucified Christ of Golgotha can make happen again the actual, visible and physical incommensurable tragedy of Calvary in a way that a creature is able to do so who is made an efficacious sign of Christ.

In the history of the Sacramental Sign, the stigmatic of Gargano is the only minister, up to this moment, whose flesh also has revealed the Crucified of Golgotha in such a way. In all the centuries in the history of the Church there is no similar case.

Q Father, is your Mass a bloody Sacrifice?

– Heretic!

Q No. What I want to say is that the Eucharistic Sacrifice of Jesus is bloodless but your participation in the Passion is bloody. Am I wrong?

– Well... now you are right. Taking it as a personal matter, you might be right.

Q Who washes off his own blood during the Mass?

– Nobody.

The offertory was another moment that immobilized Padre Pio. It was the outstanding part of his Mass.

The Father, with his face full of tears, used to remain immobile, as if transfixed by a mysterious force, his eyes affectionately resting on the crucifix at the altar. He remained still for some minutes, holding the bread and wine in his hands.

Q Why do you weep over the offertory?

– Do you want to worm the secret out of me? Well then, it's the moment when the soul becomes detached from all that is profane.

The Lord used to pull his servant apart to such an extent that it caused him to be insensitive to every profane distraction that occurred.

Q Father, the people make noises during the Mass...

– Well, if you would have been at the Calvary, where you heard screams,

blasphemies, loud clamour, and threats... that was really an uproar.

Q Do you not become distracted because of noises at the church?

– No, absolutely not.

This did not mean that Padre Pio was completely detached from those who were around him participating at the Mass. The total and intimate union with God that Padre Pio had, the moment that his soul was separated from all that was profane, gave to Padre Pio the superhuman possibility of feeling each soul, one by one; all that surrounded the altar.

Q Father, are all the souls that attend to your Holy Mass present in your spirit?

– I see all my children who come to the altar, as if in a mirror.

Padre Pio used to lie down on the Cross of Jesus to consummate the Divine Sacrifice, while carrying all of his children in his heart. The love with which he disposed himself to be immolated was reflected on Padre Pio's trembling face.



■ Cell of Padre Pio, San Giovanni Rotondo, Italy

The stigmatic from Gargano, amidst tears and sobs, suffering indescribable torment, actualized the Divine Tragedy of Calvary during the Consecration in such a vivid way that the atrocious torment of Jesus Crucified was translucent in his grievously wounded flesh.

Q Father, why do you suffer so much at the Consecration?

– You are too cruel!

With these words Padre Pio eluded the answer. A new attack was foreseeable.

Q Father, why do you suffer so much during the Consecration?

– Because it is at that very moment when a new, awesome and wonderful annihilation and creation happens.

In a brief and concise phrase Padre Pio now says something else. The most exceptional miracle of the Eucharistic conversion is affirmed with assertive clarity. But he says nothing about his sufferings at the altar in the moment



■ Young Padre Pio

of transubstantiation. Padre Pio hides his intimate and secret participation to the new and admirable destruction and creation from view.

It was not only an evasive answer, because he meant to say many things. The query had not been replied to, and so it was necessary to wait for the propitious occasion to reiterate the question to obtain a more complete answer.

Q Why do you suffer so much during the Consecration?

– Revealing the secrets of the Supreme King is desecrating them. You ask me why I suffer. I would like to shed not a few tears but abundant tears. Are you not conscious of the tremendous mystery? God, Victim of our sins! And we are His executioners!

The awesome mystery of the Consecration contains the last hours that Christ spent on the Cross. The crucified of Gargano now relives at the altar, one after the other, each of the last moments of the Crucified of Golgotha. Let us keep in mind what the Gospel says about Jesus. Especially at the introduction of the Crucifixion.

Q Father, do you suffer the bitterness of gall?

– Yes, very often.

After tasting the gall the most patient son of Saint Francis speaks of his crucifixion at the altar.

Q Father, how do you remain upright at the altar?

– The way Jesus used to hold himself on the Cross.

Q Do you mean that you are at the altar hanging from the Cross, the way Jesus did at Calvary?

– And you ask me?

Q How can you keep yourself upright?

– The way Jesus kept Himself upright at Calvary.

Regarding the Crucifixion he is asked:

Q Did the executioners turn the Cross around to clinch the nails?

– Naturally!

Q Do they also clinch the nails for you?

– I think so!

Q Do they also turn around your cross?

– Yes, but do not be afraid.

The Divine Master, sitting as King on the Divine Throne of His Cross pronounced His last words as a solemn testament of His Merciful Love for us, under the presence of heaven and earth.

Q Father, do you also speak during Holy Mass the “seven words” that Jesus stated on the Cross?

– Yes, although unworthily, I also speak them.

Q And to whom do you say: Woman, there is your Son?

– I tell her: Here are the children of your Son.

Q Do you suffer the thirst and rejection Jesus suffered?

– Yes.

Q When do you experience thirst and rejection?

– After the Consecration.



■ Interior of the church of Our Lady of Grace, San Giovanni Rotondo, Italy

Q Until when do you suffer thirst and rejection?

– Normally up to the Communion.

Q Did the Crucified Jesus have His innermost Being consummated?

– You should rather say burnt.

Q For what did the Crucified Jesus thirst?

– For God's Kingdom.

Padre Pio's soul burned with the same thirst. Those were extremely dry hours.

Padre Pio's burning heart did not receive even a drop of consolation.

Q You told me you were ashamed of pronouncing this phrase: "I looked for someone to comfort me, but found none." Why?

– Because our suffering is insignificant compared to the real suffering Jesus experienced.

Q In front of whom do you feel ashamed?

– In front of God and in front of my conscience.

Q Don't the angels of God console you at the altar where you immolate yourself?

– Well, I do not feel them.

Q If your spirit does not receive any comfort during the Divine Sacrifice and if you suffer the complete abandonment as Jesus did, then our presence there is useless.

– The usefulness is for you. If it were the way you say, it could be said that the presence of the Sorrowful Virgin,

St John and the pious women close to the feet of the dying Jesus was useless. The loving heart torn by the sight of such cruel abandonment, would have liked not to remain passive, but to share such atrocious pain.

Q Father, why do you not share with us a bit of your Passion?

– The Spouse's pledge is not given to anybody.

Q Tell me what could I do to alleviate your Calvary?

– Alleviate? ...say rather to make it harder. We must suffer!

Q It is painful to attend your martyrdom being unable to help you!

– Also the Sorrowful Mother attended. There is no doubt that it was a consolation for our Divine Master to have His Mother who, instead of being indifferent, accompanied Him in His pain.

Q What did the Virgin do at the feet of the Crucified Jesus?

– She suffered watching her Son suffer. She offered to the Eternal Father her pain and the sufferings of Jesus for our salvation.

It is not surprising that suffering such martyrdom, through becoming completely in possession of the victim, to find more pleasure, concentrates on two highly significant points in the person of Padre Pio.

Q On posing this question I am not compelled by curiosity. Which one is the wound that hurts the most?

– The head and the heart.

Communion was the summit of Padre Pio's Mass, the supreme moment of Jesus' Passion.

Bent towards the altar, holding the chalice in his hands tightly and with the Lord in his heart, the seraphim of Pietrelcina, completely enraptured, remained for a long time with Jesus, without being conscious of the time.

The Father was asked:

Q What is the Sacred Communion?

– It is interior and exterior Mercy. A total Embrace. Do not stop begging Jesus to make Himself sensibly noticed.

Q Where does Jesus kiss you?

– He kisses me all over.

Q When Jesus comes, does he visit only the soul?

– The entire being.

Q What does Jesus do at Communion?

– He delights in His creatures.

Q Is Communion an incorporation?

– It is a fusion. Like two candles that fuse together and cannot be distinguished one from the other.

Q When you join Jesus in Holy Communion, what should we request the Lord for you?

– To let me be another Jesus, all Jesus, always Jesus.

Q You gave me to understand that though the Sacred Species are not consumed in you, through your veins flow the blood of Jesus. Are you a living monstrosity?

– You say so!

Jesus, while visiting the entire being of Padre Pio, in fusing with Him in such a wonderful way, He allowed the

crucified of Gargano to savour with delight the mystery of His Death, (in the same way He delighted at Calvary, when He sealed the Sacrifice offered to the Eternal Father).

In between accents of great fondness and affectionate love and sorrow, Padre Pio consumed within himself Jesus' sacrifice as well.

Q Father, why do you cry when you receive Holy Communion?

– If the Church, when referring to the Incarnation, exclaims: "You did not disdain the bosom of the Virgin." What can we say about ourselves, we as miserable...!

Q Do you also suffer during Communion?

– It is the culminating point.

Q Do your sufferings continue after Communion?

– Yes, but they are sufferings of love.

Q In this union, aren't you consoled by Jesus?

– Yes, but without leaving the Cross! In that supreme instant a last glance is given.

Q Where did the dying Jesus look in His last gaze?

– Towards His Holy Mother.

Q And you, where do you turn to?

– Towards my exiled brothers.

"And bowing His head, He gave up His Spirit," writes Saint John about the death of Jesus. It could not have happened otherwise to the crucified of Gargano when he was at the altar.

Q Do you also die at the Holy Mass?

– Mystically, at Holy Communion.

Q What produces this death in you, is this vehemence for love or for pain?

– Both, but especially for love.

Q If you die during Holy Communion, do you stop being at the altar?

– Why? Jesus remained at Calvary when He was dead.

Q Father, you told me that at Communion the victim dies. Are you placed in the arms of the Virgin?

– In the arms of Saint Francis.

A pious heart considered the idea that the Sweet Jesus has finally found a soul where to rest with pleasure. This very humble son of St Francis did not have the same opinion.

Q Father, does Jesus take His arms off the Cross to rest on you?

– It is me who rests on Him.

Q How much do you love Jesus?

– My desire of loving Him is infinite! But in practice... Poor me! I would be at zero and I am ashamed.

Q How will our meeting with Jesus in Heaven be?

– Oh! ... The Eucharistic could give us an idea.

Such was Padre Pio's Mass, and not only men attended it:

Q Does the Most Blessed Virgin Mary attend your Mass?

– Do you think the Mother is not interested in Her Son?

Q Do angels attend your Mass?

– In legions!

Q What do they do?

– Adore and praise.

Q Father, who is closest to your altar?

– All of Paradise.

The Holy Mass was over, but in the heart of the stigmatic from Gargano the desire for a continued crucifixion at the altar was not extinguished.

Q Would you like to celebrate more than one Mass a day?

– If it depended on me I would never leave the altar.

As the exceptional liturgist could not always stay crucified to the altar, he converted his own person into an altar, trying to make the Passion of Christ always visible.

Q You told me you carried the altar with you...

– Yes, to accomplish what the Apostle said: “Taking with me the mortification of Jesus, I am nailed to the Cross”, I punish my body and I convert it into a slave.

Q So, I am right when saying that Jesus Crucified walks among us! You suffer continually the whole Passion of Jesus!

– Yes, due to His Goodness and Mercy, as much as a human creature is able to.

Q How can you work with so much pain?

– I find my rest on the Cross.

Padre Pio asked God: “Make an altar out of me for your Cross” and his pleading was heard, maybe because this request was never before formulated so sincerely and with so much love.

The altar built by the Divine Artist was beautiful, yes, very beautiful...

We have not seen its equal in two centuries of Christianity. Doubtless it was the best ever created.

Jesus was captivated by it, the first one that reproduced His Calvary with such fidelity.

In His delight the Stigmatic from Calvary did not want to raise His Cross in that altar. With joy He put Padre Pio there, crucified in His image. Let us meditate now.

A Mass! Ask an angel — states Padre Pio — what a Mass is and he will answer: I understand what it is and why it is celebrated, but I cannot understand all the value it has. One angel, one thousand angels, all of Paradise think the same. And you, you who receive the benefits from it, you do not want to meditate on it?

When you go to Mass, continues Padre Pio, concentrate to the maximum on the great mystery being celebrated in your presence: “The redemption of your soul and the reconciliation with God.”

Q Father, does the Lord love the Sacrifice?

– Yes, because with It He has regenerated the world.

Q How much glory to God does the Mass give?

– An infinite glory.

Q What should we do during the Mass?

– Be compassionate and love.

Q Father, how are we supposed to listen to the Mass?

– The way the Blessed Virgin and pious women attended to the tragedy of Calvary. The same way John attended the Eucharistic Sacrifice and the bloody Sacrifice of the Cross.



Q What kind of fruits do we receive when we hear the Mass?

– They cannot be enumerated. You will know it only in Paradise.

Conclusion

In the new heaven and the new earth that John announced for the end of time, the Holy City will once again be a new Jerusalem, which will descend from heaven, adorned as a wife dressed for her husband. It is the new tabernacle of God among men. God will live amidst His people. The mystic of Patmos also says that the new Jerusalem does not need neither sun nor moon, because it is illuminated by the glory of God. The elected souls who will enjoy that light will have the name of the Lamb engraved on their forehead.

Q Father, in Paradise shall we contemplate you crucified?

– For your greater glory.

Taken from
www.soulfoodministries.wordpress.com
Noreen Bavister, England



■ The Resurrection of Jesus Christ, polyptych,
top left: Gabriel by Titan, 1522

St Gabriel the Archangel is the patron saint of communication because he announces the Good News. He announced to the Virgin Mary that She was going to be the Mother of Jesus Christ: “You are to conceive in your womb and bear a son, and you must name him Jesus. He will be great and will be called Son of the Most High” (Lk 1:31). He also told Zechariah that his wife Elisabeth would have a baby: “Your prayer has been heard. Your wife Elisabeth is to bear you a son and you shall name him John” (Lk 1:13). Throughout history St Gabriel delivered God’s most important messages to humans. When we ask him for help, he helps us to communicate effectively with each other. St Gabriel assists people professionally, everyone involved in communication including; postal workers,

The Archangel Gabriel: patron of good communication

journalists, reporters, interpreters, clergy, diplomats, ambassadors and workers in the telecommunications industry.

We now live in the era of digital media so St Gabriel must know everything about it. He assists you when you use social media to share photos or news or when you call or text somebody, when you watch television or read a book or an article (yes, this magazine, too), when you write a letter or an essay.

When you have an important talk with somebody, when you are involved in the ministry of spreading the Good News, anything connected with communication, whether it be oral, written or electronic, do not hesitate to ask St Gabriel for help.

St Gabriel announced the Word of God to Mary in a very sensitive manner. He first reassured Her not to be afraid, so this is what we need to start with every time we open our mouth to communicate: we should pray to him for help, not to scare people but that our words, either spoken or written, would bring peace and consolation to our recipients.

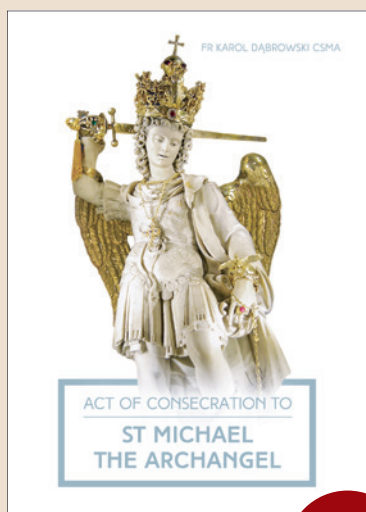
Pope Francis said to journalists, “Tell the truth at any cost” in a “respectful and never arrogant” manner because their words may help others to distinguish good from evil, distinguish “humane choices from inhumane ones” (An audience with the Italian press on 23 September, 2019, www.vatican.va). We ought to put the Pope’s advice into practice in our daily life.

Agata Pawlowska, CSMA office

PRAYER TO SAINT GABRIEL

O blessed Archangel Gabriel, we beseech thee, intercede for us at the throne of divine Mercy in our present necessities, that as thou didst announce to Mary the mystery of the Incarnation, so through thy prayers and patronage in Heaven we may obtain the benefits of the same, and sing the praise of God forever in the land of the living. R. Amen.

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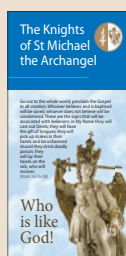
St Faustina is full of wonder, respect, reverence and admiration for St Michael the Archangel. The fundamental and only reason

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.



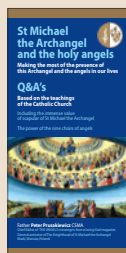
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Reliquaries from the grotto

Among the devotional items
available during missions on
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The Stone plays an integral part
in the story of the revelation of
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Ally in the Silicon Valley

How does one describe Fr Peter Prusakiewicz CSMA as a priest, preacher, messenger of mercy and messenger of the holy angels? *Inspired*. The Church of the Nativity in Menlo Park, California, had the privilege of hosting a parish mission called the Angelic Mission from September 30th - October 2nd 2019, culminating on the great Feast of the Guardian Angels. For three days, the faithful sat in rapt attention listening to a gifted priest that imparted beautiful teachings on angels, the Divine Mercy and St Faustina with remarkable clarity and power.

Fr Peter's gentle humour, his humility, his soft Polish accent reminiscent of St Pope John Paul II, his depth, his profound understanding of St Faustina's spirituality, his reverent celebration of the Holy Mass and his expertise on the subject of the holy angels not only endeared him to all present but brought the realization this was no ordinary preacher; this was not going to be an ordinary mission.

Many people have little knowledge of angels but a palpable awareness of the growing darkness that is evidenced by the spiritual and moral deterioration in societies throughout the world today. They hunger to understand more of their heavenly companions that comfort them, protect them and do battle against evil alongside them. Fr Peter, a priest from the Congregation of St Michael the Archangel, skilfully explained not only the mission of the angels, their hierarchy, their unique duties in the service of God and His creatures, but also imparted to the faithful a deeper

understanding of St Faustina's writings on God's greatest gift to our time, the Divine Mercy.

Masses and a Eucharistic Holy Hour with healing prayers each day disposed each and every one present to the abundant graces so generously sent by a loving God.

Many who were present remarked that the Eucharistic Holy Hour brought an intense sense of the Divine Healer's touch in the monstrosity carried by Fr Peter to everyone there that brought their burdens to Him. Not only the faithful were in attendance but the heavenly host of angels, Our Lady - Queen of Angels, St Faustina and Our Merciful Lord.

Each passing day brought more people as the word spread to others about the special mission held at the beautiful little church that has at its heart perpetual Eucharistic Adoration. Not one soul was left untouched by the experience or transformed in one way or another by the mission that would not be an end but a new beginning.

Patsy Gonzalez, California, USA



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Day Retreat: Registration 8 am

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into the Divine Mercy

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Adoration, Confession

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IRELAND 2020**2nd October 2020****Angelic Parish Mission****The Feast of the Guardian Angels****7:30 pm Holy Mass.****Talk on the angels****8:15 pm Eucharistic Healing****hour with angelic chaplet****3rd October 2020****6:00 pm Holy Mass.****Talk St Michael and holy angels****7:00 pm Eucharistic Healing****hour with angelic chaplet****St Columba's Church**

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TRINIDAD AND TOBAGO 2021**27th – 28th February 2021****Divine Mercy Conference**

Trinidad and Tobago

West Indies

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Act of Consecration to St Michael the Archangel

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.

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

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.

Scapular investiture

Rite of blessing and investiture of the Scapular of St Michael the Archangel

Any priest or deacon can conduct the ceremony of blessing and bestowing of the Scapular of St Michael the Archangel according to the following ritual.

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. The Lord be with you.

R. And with your spirit.

Almighty, everlasting God, who dost graciously defend thy Church from the wiles of the Devil through St Michael the Archangel, we humbly implore thee to bless + and sanctify + this scapular introduced for arousing and fostering devotion among thy faithful toward this great protector. And do thou grant that all who wear it may be strengthened by the same Holy Archangel, so as to vanquish the enemies of body and

soul, both in this life and at the hour of death. Through Christ our Lord.

P. Let us pray.

Lord, look upon us praying and kindly hear the supplication of your servant dedicated to the

special protection of St Michael the Archangel that through his intercession s/he may avoid any offence against you and may reach holiness in this life and after death the prize of eternal life. Through Christ our Lord.

R. Amen.

