

The Angels

Messengers from a loving God



St. Faustina

Agents of God

"I pray to witness
the victory";
interview straight
from the frontline

Join the Pilgrimage
to Poland

The healing power
of the Rosary

God's is the source of power



In one of the apparitions in Gargano St Michael left his footprint in the grotto, and it is the footprint of a child. It is as if he reminds us that we are not slaves but sons, as we are called to live as children of God. We do not belong to those forced to succumb to the actions of the Devil. St Michael leads us to new freedom and this freedom comes from Christ, our Redeemer.

We need angels and we need to communicate with them. Today we are experiencing a renewal of faith in angels. Just go to the nearest gift shop; it is usually full of angelic figures and pictures.

Angels are presented in a simplified way. We imagine an angel as an innocent and delicate being with wings that we see in a colouring book for children. Innocence and mildness are emphasised to make angels more appealing for children. We cannot say that angels are good only for children; that angels protect only children and the prayer "Angel of God, my guardian dear" is reserved only for children. That kind of thinking is a mistake. Angels do protect

each and every one of us from the moment of conception to our death. We all should call on our guardian angels daily, regardless of our age.

In the presence of God, we are all His children. St Michael wants to remind us of the very truth that we, human beings, are God's children. It means that God is our Father. St Michael invites us to know our Father. God is the Father who "loved the world: he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. For God sent his Son into the world not to judge the world, but so that through him the world might be saved" (John 3: 16-17).

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

God bless you.

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

The Angels

Messengers from a loving God

A Catholic Quarterly Magazine on Holy Angels

Publisher: The Congregation of Saint Michael the Archangel – Poland

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

Deputy Editor Australia: Fr Anthony Casamento (CSMA)

Deputy Editor and Chief Co-ordinator: Noreen Bavister

Editorial Staff: Fr Mateusz Szerszeń CSMA, Agata Pawłowska, Karol Wojteczek, Magdalena Swierczewska, Karolina Szydłowska

English translations: Agata Pawłowska

Graphics & Layout: Jacek Kawa

Website: www.stmichaelthearchangel.info • www.kjb.24pl

• www.stmichaelthearchangel.us • www.michaelites.ca

Editorial Office: The Angels Magazine

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

Email: redakcja.kjb@gmail.com

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

© 2023 CSMA – All rights reserved

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

Circulation: 3 150

ISSN 2081-5077

Printed in Poland

- Page 3** The five-finger prayer
- Page 4** Mercy is for Everyone!
- Page 6** We all have need of God's mercy
- Page 7** I pray to witness the victory interview
- Page 13** God above everything
- Page 15** A Triduum to St Joseph
- Page 16** God loves you and has a great plan testimony
- Page 22** Pilgrimage to Poland
- Page 23** The healing power of the Rosary testimony
- Page 24** Agents of God
- Page 26** Litany to the Holy Angels
- Page 28** Angelic mission
- Page 30** Angelic bookshop
- Page 32** Missions and retreats

On the front cover: icon by Vivian Imbruglia, USA

Find us on
Facebook, Twitter and Instagram
The Angels Magazine



The five-finger prayer

No 1

The thumb is the closest finger to you. So start praying for those who are closest to you. They are the persons easiest to remember. To pray for our dear ones is a “Sweet Obligation”.

Dev Benjamin, www.unsplash.com



No 2

The next finger is the index. Pray for those who teach you, instruct you and heal you. They need the support and wisdom to show direction to others. Always keep them in your prayers.

No 3

The following finger is the tallest. It reminds us of our leaders, the governors and those who have authority. They need God's guidance.

No 4

The fourth finger is the ring finger. Even though it may surprise you, it is our weakest finger. It should remind us to pray for the weakest, the sick or those plagued by problems. They need your prayers.

No 5

And finally we have our smallest finger, the smallest of all. Your pinkie should remind you to pray for yourself. When you are done praying for the other four groups, you will be able to see your own needs but in the proper perspective, and also you will be able to pray for your own needs in a better way.

Written years ago
by **Cardinal Bergoglio**
before he became **Pope Francis**



Ashwin Vaswan, www.unsplash.com

Mercy is for Everyone!

What makes St Luke's gospel the gospel of mercy in a special way is its emphasis on the universal scope of Divine Mercy: God intends to embrace all people with His mercy, through Jesus Christ.

The universality of Divine Mercy is a recurrent theme in St Luke's gospel. In chapter three, for example, he quotes Isaiah 40:3-5 as a prophecy about the coming of John the Baptist ("the voice of one crying in the wilderness"), but unlike St Matthew (who quotes the same prophecy), Luke quotes its final line: "And all flesh [that is, all humanity] shall see the salvation of God."

St Luke also traces his genealogy of Jesus in chapter three not just back to Abraham -the father of the Jewish nation according to the Bible – as St Matthew had done, but all the way back to Adam, the father of all mankind. Luke ends his genealogy with the words, "the son of Adam, the son of God," thereby identifying God as Adam's father. In short, Luke seems to be saying that all descendants of Adam are children of God, and this is another sign that Jesus' saving mission is intended to be universal in scope.

Another way that St Luke emphasizes this theme is by including in his gospel stories of how Jesus reached out to all kinds of people, of both sexes and of every class, race and moral character. In his essay "St Luke, the Gospel of Mercy" (in *Divine Mercy: The Heart of the Gospel*, Marian Press,

1999, p. 25), Rick Torretto points out that if we confine ourselves to material unique to St Luke's gospel, we can see that he deliberately included many stories about Jesus that stress this theme. We find:

- 1) *The cure of the servant of a centurion, who was a military officer from the dreaded occupying army of Palestine.*
- 2) *A son is raised to life because he was the only son of a widow who would be left destitute without him.*
- 3) *A woman of questionable reputation who anoints Jesus.*
- 4) *Female disciples who travel with and supported Him in His ministry; women were considered second-class citizens in ancient Israel.*
- 5) *Jesus cures a demoniac: at the very least a psychologically challenged person!*
- 6) *He tells the Parable of the Good Samaritan; Samaritans were considered heretical, sectarian half-breeds.*
- 7) *In another parable, Lazarus, a homeless, poor, sick individual, is welcomed into Abraham's bosom in heaven.*
- 8) *Jesus touches and cures lepers: medical, social and religious outcasts.*
- 9) *In another parable, a Pharisee is criticized, while a publican (a tax collector and collaborator with the Roman occupation) is praised for his faith and humility – so, "politically correct" ideas are turned upside-down!*
- 10) *Jesus dines with the tax collector Zacchaeus.*
- 11) *He even asks forgiveness for those who crucify Him.*

Torretto concludes: *Each of these people is a complete outsider either socially or religiously. The Kingdom of God,*

Divine Mercy, is freely given to each as a gift. The only thing that stops them from accepting the gift of God is their own refusal to repent and seek forgiveness ...

Lest we miss the point, Luke reiterates this in his summary of Jesus' fulfilment of His mission, and His final commissioning of His disciples, and this material is unique to Luke [24: 46-47]: *Jesus said to them: "So it is written that the Christ would suffer and on the third day rise from the dead, and that in his name, repentance for the forgiveness of sins would be preached to all nations, beginning with Jerusalem"* [cf. Mt 28:18-20].

Here we see a theme that will later find an echo in the *Diary of St Faustina* (entry 1182). Jesus said to her: *Urge all souls to trust in the unfathomable abyss of My mercy, because I want to save them all. On the cross, the fountain of My Mercy was opened wide by the lance for all souls – no one have I excluded!*

The Cross and the Resurrection

Although the message of Divine Mercy is prominent in the teachings of Jesus, and expressed through His works of healing throughout His Galilean ministry, the gospel writers emphasize that it is the Cross and the Resurrection of Jesus, above all, that is the most decisive breakthrough of God's merciful love in this fallen world.

For example, after St Peter's confession of faith in Christ in chapter 9 of St



■ The altar of the Shrine of Divine Mercy in Krakow, Poland

Luke's gospel, the rest of the book tells the story of Jesus' final missionary walk from Galilee to Jerusalem, His arrest, trial, crucifixion and resurrection. In other words, the story of the Cross and of Easter really begins at Lk. 9:22, and continues right to the end of the gospel in chapter 24! This clearly illustrates the overwhelming importance of these events in the story of God's merciful love that Luke is narrating.

When our Lord was dying on the Cross, He never ceased to shower his merciful love upon those around Him. For example, He prayed for His persecutors: "Father forgive them, for they know not what they do" (Lk. 23:34). He gave the hope of pardon and eternal peace to the penitent thief crucified alongside Him: "Truly I say to you, today you shall be with me in paradise" (Lk. 23:43). He even made provision for the care of His mother from the Cross, and gave her to us as Mother of all Christians: "Woman,

behold your son...son, behold your mother!" (Jn. 19:26-27).

The theology embedded in the gospel also points to the importance of the paschal mystery as the supreme revelation of Divine Mercy. First of all, Jesus is shown to be the divine Son of God Himself in human flesh, giving His life for the salvation of the world. This clearly shows that in His very depths God is merciful love. (Note: That is why the gospels are careful to report to us that at the moment of Jesus' death, the curtain of the Temple in Jerusalem was torn in two from top-to-bottom, revealing the Holy of Holies as Divine Love. Interestingly, this is not just theological symbolism: historical reportage from that era from outside the gospels confirms that this mysterious tearing of the Temple curtain really took place!).

By dying on the Cross for us, Jesus satisfied the requirements of Divine Justice for us – but He went way beyond

justice, obtaining for us an infinite ocean of graces of His merciful love.

Pope St John Paul II explained this well in *Dives in Misericordia*, section 7: *In the Passion and Death of Christ – in the fact that the Father did not spare His own Son, but "For our sake God made him to be sin who knew no sin" – absolute justice is expressed, for Christ undergoes the passion and cross because of the sins of humanity. This constitutes even a "superabundance" of justice, for the sins of man are "compensated for" by the sacrifice of the Man-God. Nevertheless, this justice, which is properly justice "to God's measure," springs completely from love: from the love of the Father and the Son, and completely bears fruit in love... The divine dimension of the redemption is put into effect not only by bringing justice to bear upon sin, but also by restoring to love that creative power in man thanks to which he once more has access to the fullness of life and holiness that come*

from God. In this way, redemption involves the revelation of mercy in its fullness.

According to the Holy Father, the Resurrection too is a testimony to Divine Mercy through and through. For the Resurrection shows us not only that Christ's love was more powerful than sin and death, but more powerful than OUR sin and OUR death! His resurrection is for US, not just for Himself: He rises to new life in order to be with us always, to the end of time (Mt. 28:20), to fill us with His new life and thereby enable us to share in His Easter triumph. The Pope writes of this in that same encyclical, section 8: *Here is the Son of God, who in His resurrection experienced in a radical way mercy shown to Himself – that is to say, the love of the Father, which is more powerful than death. And it is also the same Christ, the Son of God, who at the end of His messianic mission... reveals Himself as the inexhaustible source of mercy, of the same love that, in a subsequent perspective of the history of salvation in the Church, is to be everlastingly confirmed as more powerful than sin. The paschal Christ is the definitive incarnation of mercy... In the same spirit, the liturgy of Eastertide places on our lips the words of the psalm: "Misericordia Domini in aeternum cantabo."*

"I will sing of the mercies of the Lord forever!"

Dr Robert Stackpole

Director of the John Paul II
Institute of Divine Mercy,
an apostolate of the Marian Fathers
of the Immaculate Conception

Used with permission of the Marian
Fathers of the Immaculate Conception
of the B.V. M.

We all have need of God's mercy

Ahab was an evil king but his wife Jezebel was even worse.

This is what happened next: Naboth of Jezreel had a vineyard close by the palace of Ahab king of Samaria, and Ahab said to Naboth, 'Give me your vineyard to be my vegetable garden, since it adjoins my palace; I will give you a better vineyard for it or, if you prefer, I will give you its value in money.'

Naboth, however, said to Ahab, 'Yahweh forbid that I should give you my ancestral heritage!'

Ahab went home gloomy and out of temper at the words of Naboth of Jezreel, 'I will not give you my heritage from my ancestors.' He lay down on his bed and turned his face away and refused to eat. His wife Jezebel came to him. 'Why are you so dispirited,' she said, 'that you refuse to eat?' He said, 'I have been talking to Naboth of Jezreel. I said, "Give me your vineyard either for money or, if you prefer, for another vineyard in exchange." But he said, "I will not give you my vineyard."'

Then his wife Jezebel said, 'Some king of Israel you make! Get up, eat and take heart; I myself shall get you the vineyard of Naboth the Jezreelite.'

So she wrote a letter in Ahab's name and sealed it with his seal, sending the letter to the elders and notables of the city where Naboth lived. In the letter, she wrote, 'Proclaim a fast, and put Naboth in a prominent place among the people. There confront him with a couple of scoundrels who will accuse him as follows, "You have cursed God and the king." Then take him outside and stone him to death.'

The men of Naboth's city, the elders and notables living in his city, did what Jezebel ordered, as was written in the letter which she had sent him. They proclaimed a fast and put Naboth in a prominent place among the people. The two scoundrels then came and confronted him, and the scoundrels then publicly accused Naboth as follows, 'Naboth has cursed God and the king.' He was then taken outside the city and stoned to death.

They then sent word to Jezebel, 'Naboth has been stoned to death.' When Jezebel heard that Naboth had been stoned to death, she said to Ahab, 'Get up! Take possession of the vineyard which Naboth of Jezreel refused to sell you, for Naboth is no longer



■ The stoning of Naboth by Dirck Volckertszoon Coornhert, 16th c.

alive, he is dead.' When Ahab heard that Naboth was dead, he got up to go down to the vineyard of Naboth of Jezreel and take possession of it (1 Kings 21:1-16).

Not satisfied with all his possessions as a king, he wanted Naboth's vineyard. Fully within his rights, he refused to sell. But Jezebel perpetrated his terrible murder and told her husband that he could now take the vineyard without paying for it.

People like Ahab and Jezebel in our modern world arouse our wrath. When we hear about the terrible deeds being done to innocent people around the world, we sometimes wish that God would follow the old way of an eye for eye and a tooth for a tooth.

The following reading shows us how God relented in the punishment due to Ahab because he repented; *When Ahab heard these words, he tore his garments and put sackcloth next to his skin and fasted; he slept in the sackcloth; he walked with slow steps. Then the word of Yahweh came*

to Elijah the Tishbite, 'Have you seen how Ahab has humbled himself before me? Since he has humbled himself before me, I shall not bring the disaster in his days; I shall bring the disaster down on his House in his son's days.' (1 Kings 21: 27-29).

We find it difficult to practise that kind of mercy, but Jesus came to reveal that God does not will the death of the sinner, He wants him to repent and be saved.

God is so different from us. He sees the whole picture in a unique light. And He views human activity as a loving Father who is eager to have all His children return to Him to beg forgiveness, no matter what they have done. It is not that God fails to give justice, it is that His sense of justice is entirely different from ours.

Rather than be upset with God that evil people on occasion are, quite literally, getting away with murder, we must learn to leave the matter of judgement and punishment in His hands. Our first inclination may be to call down His wrath, but instead

we should pray that those who do evil will repent and return to the Lord. We all have need of His mercy.

Jesus does something quite remarkable and unheard of by making clear that there is no room for retaliation. We must not only avoid returning evil for evil but we must seek the good of those who wish us ill. Do we accept insults, as Jesus did, with no resentment or malice? When we are compelled by others to do more than we think we should, do we insist on our rights or respond with grace and cheerfulness?

What makes a disciple of Jesus Christ different from everyone else? It is treating others, not as they deserve, but as God wishes them to be treated – with loving-kindness and mercy. Only the Cross of Jesus Christ can free us from the tyranny of malice, hatred, revenge and resentment, and give us the courage to return evil with good. Such love and grace has power to heal, save and build relationships. The Lord Jesus suffered insult, abuse, injustice and death on a cross for our sake. He did not retaliate but forgave His enemies. Since God has been merciful towards us through the offering of His Son, Jesus Christ, we in turn are called to be merciful towards our neighbour, even those who cause us grief and harm. Do we know the power and freedom of Christ's redeeming love and mercy?

Lord Jesus, teach us to be like You, to love those who hate us, to pray for those who ill-treat us, that they and we may truly be the children of Your Father.

Fr Francis Maple O.F.M. Cap
Franciscan Friary,
15 Cuppin Street
Chester CH1 2BN, England

I pray to witness the victory

Father Michał Prokopiw CSMA is a Ukrainian born priest and was living in Poland. Since March 2022 his new role is hospital chaplain in Kharkiv, Ukraine.



■ Fr Michał Prokopiw CSMA awarded the Commander's Cross

Q: Do you remember the day the war started?

A: Yes, I was on holiday that day. The full-scale invasion by Russia began on the morning of 24th February 2022. People started calling and texting me. I couldn't believe what was happening. For the first three days I couldn't eat, sleep and think about anything else. I, like everyone else was in shock and did not know what to do.

Q: However, you made the decision to leave Poland quite early on. On March 4th you set off to Kharkiv.

A: That is true. At the end of February, I asked and, five days later received permission from my Superior General to leave for the Ukraine. I was very, very grateful. I received his blessing and immediately was taken to the Ukraine by brave volunteers who drove with no time to lose. I felt it was my patriotic duty to do as

much as I could for Ukraine, for the civilians, for the soldiers fighting on the front line. I was with them. As mentioned, I was born in Ukraine, but have lived and worked in Poland for a good while, therefore I feel I have two homelands. From my perspective, by defending Ukraine, I'm also defending Poland.

Q: How did you become the hospital chaplain in Kharkiv?

A: Bishop Pavlo Honcharuk a Ukrainian Roman Catholic prelate who serves as a diocesan bishop requested that they urgently needed a hospital chaplain in Kharkiv.

Q: What struck you, especially crossing the border in those first days of the war?

A: I was shocked by the endless stream of refugees starting from the border as far as the eye could see

past the Dnieper River, a distance of almost one hundred kilometres. Witnessing tens of thousands of people heading west, mostly towards Poland. Abandoned cars littered the road sides, when they had run out of fuel, or after a road accident.

Another shocking thing was the view from every village and town that the local civilian population had already made preparations to defend their villages or towns. Everywhere there were trenches and sandbags used to protect the people from enemy shelling.

Children and teenagers were filling up the bags with sand, then the adults were making barriers. Practically everyone participated in the defence of their homeland in some way. It was also a shock for me to see the city of Winnica.

Just before the airport came under rocket fire, we could hear the explosions everywhere; columns of thick suffocating smoke that rose over the

city. Another worrying thing I became aware of were empty shelves at shops and gas stations. People bought everything apart from alcohol because at the beginning of the war the authorities introduced a prohibition law. The closer we got to the front line the more damage we could see. The gas stations were totally obliterated by the bombing including homes, shops and stations. There were many wrecked civilian and military vehicles. At times we could not even pull over to the side off the road because of the huge number of minefield warning signs everywhere.

Q: How did Kharkiv look?

A: Well on the first day, it was March 8th, I was guided around the city by Father Wojciech. There was a lot of broken glass, ashes, rubble, ruins and it was impossible to drive anywhere, because some roads were completely destroyed. The electricity power lines hung over our heads. Barricades were erected from burned cars and concrete blocks. There were a great

number of military posts, no electricity – so nothing worked, shops, pharmacies, ATMs, transportation. There was technically no traffic on the streets. The downbeat feeling was enhanced by the weather, biting winds and frost beyond -20C. As you can imagine, extremely cold.

Q: In October 2022, the Ukrainian army pushed the Russians beyond the outskirts of the city. Is life in Kharkiv slowly returning to normal?

A: Unfortunately, the more defeats the Russians suffer at the front line, the more revenge they take out on our civilians. They began to fire at our critical infrastructures, such as food warehouses, power plants, heating plants, gas and water pipelines. They fired indiscriminately at schools, kindergartens, universities, temples, playgrounds even the zoo. If anything is repaired, they open fire again. One of Kharkiv's playgrounds was fired upon at 5:00 p.m, when most families with children were there. But I must admit

that Ukrainians services worked very efficiently. They repair whatever they can as quickly as possible. Sometimes, after two days of bombing with missiles you could not even tell that the rocket hit the building, amazing.

Q: What do people need the most right now?

A: As far as soldiers are concerned, they need clothes, shoes, underwear, socks, backpacks, belts, phone and phone chargers, flashlights and power banks. Aid for the civilian population is provided by Caritas in Kharkiv. And people definitely need portable power generators, hygiene products, portable camping gas stoves, sleeping bags and duvets.

Q: Could you tell us more about the hospital you work in?

A: Well, there are a lot of people in hospital. The staff are well trained for what is going on. Father Gienadij, a Ukrainian orthodox priest, helped me hugely to adapt to this reality, I learned so much from him. He has been a military chaplain for eight years since the outbreak of the war in Donbas. As you can imagine, it is a busy hospital. However, everyone knows exactly what to do. There's absolutely no time to think about the firing rockets overhead and the possibility of death at any moment. Fear would not let people work. Before I arrived here, Bishop Pawło said to me: "If you are going to come to Ukraine, you must take into account one simple fact that every day you can be killed, wounded, kidnapped or become disabled. If you can't overcome the fear before leaving, don't even think about coming here." I have



■ Humanitarian aid for Kharkiv hospital and civilians, Ukraine

seen people coming here to help with the best intentions, but after a week or a month they could not handle the situation and went back home.

Q: How did you manage to overcome this fear?

A: At the beginning the bishop advised me to drink a lot of water and work hard because physical work and water help release stress hormones out of your body.

My friends, civilians and clergy, are also a great support. We can talk and pray together. Prayer restores my spiritual balance and brings great inner peace. I experience the enormous support from the Divine Providence all the time. Gradually all the equipment I needed was finally organised. I got so many things that I could share with others.

The first two and a half months were very difficult for me. I was living in the hospital all the time and I didn't leave it at all. I slept in the same room with the volunteers. Women in beds, men on the floor. We had only one small wardrobe and a sink. There was a curfew, between 6:00 p.m. to 7:00 a.m. We had to stay in one place with windows tightly covered, not being able to go out even for a small walk so it was difficult. But now I live outside of the hospital and it is a lot easier. I can sleep better; I can do my laundry and I can go outside to breathe fresh air.

Q: How do the Ukrainians deal with the horrors of the war?

A: Well in the first weeks of the war, people wondered how they would live in the houses without windows. In the following few weeks, they wondered

how they would live without a house or a flat. Later they talked about who died and who survived, who lost their neighbours or loved ones. When it was time to evacuate, the streets of Mariupol were literally lined with human bodies, they couldn't even bury them. Such a trauma lives with a person until their last breath.

Q: What is your usual day in the hospital?

A: At nine o'clock we have a morning service in the Orthodox rite, then it's the Holy Mass in the Catholic rite. At eleven o'clock we say the prayer for the wounded, and at noon we say the

prayer for the dead. Then we visit patients and the dying in their rooms in the hospital. We also accompany families when they receive the tragic news of the death of loved ones. Sometimes I have to deliver such sad news. In the afternoon we visit soldiers who are unable to come to our church. We talk to them, we hear confessions and we answer questions and when they are uncertain of something. We also assist in organising any possible material help for them. Sunday is a very special day. After the Holy Mass we distribute the communion to the patients. The hospital is so big that it takes the entire day for a priest to walk around the building with the Blessed Sacrament.



■ Fr Michał in military gear

Q: How do soldiers react towards a Catholic priest? Because most of them are not Catholics.

A: When talking to soldiers you have to be prepared for anything. It is important to have a lot of patience and keep a distance to yourself. Soldiers, who arrive into the hospital direct from the front line, mostly are unable to talk. They do not comprehend what is being said, their mind and thoughts are still on the frontline. A better interaction can be established with the ones who have been in a hospital for some time and have managed to recuperate a little both mentally and physically. Most soldiers are grateful that someone comes to visit them and is interested in their lives. They often ask to borrow a phone to call their loved ones and tell them that there are still alive. Sometimes a soldier comes to our church but is unable to utter a word. And often it is enough to hug him, and he opens up and starts talking and the tears start to flow.

Q: What about the soldier's morale? They come to the hospital wounded and suffering.

A: The morale is very high. Most of them want to get back to the front as soon as possible. The experience of fighting and being together in the trenches makes soldiers have a close bond, even more so than with their own families. Of course, soldiers have doubts. They often come to me and ask whether killing Russians is a sin. Then I reply with the words of Pope Benedict XVI, from *Youcat Catechisms*, that the man has the right to defend himself and the weakest even at the cost of the attacker's health and life. Defence is a right and a duty.

You cannot look at your own and other people's suffering and do nothing. However, you have to avoid cruelty in resisting the attack. One of the senior officers told me an important thing about his approach. He said "My job is to survive and kill as many enemies as possible and so do my opponents. You must treat it like work, without emotions. Emotions do not allow you to act rationally. The chances of your survival are higher if you cut off emotions."

Q: But how does a person free oneself from emotions and especially the feeling of hatred towards an enemy who commits mass murders and fires upon civilian buildings?

A: Well, you should focus on what you have to do and how you can help the others today; to set a goal and follow it especially that each day can be your last day. The reality in the conditions of war is a perspective from sunrise to sunset. You only need to think about what can be done here and now. And of course, it's easier for people who believe in God because their point of reference is God and eternal life.

Q: And how do you console someone who has lost their loved ones? What do you do and say? Are there any words enough for such a situation?

A: First of all, you have to be with those people, cry with them. In the first week of my ministry we had a wounded, twenty-six year old soldier in our hospital. He was unconscious and in a very, very serious condition. Each day his wife and sister came in to visit him. However, they were not allowed to enter because the soldier was



■ The statue of St Michael the Archangel in Kharkiv park

still in the ICU room. On the seventh day the wife came to the hospital. She was happy and asked to be allowed to go into the room because that day she found out she was pregnant. But it was the day her husband died. I prayed a long time with the woman and her sister-in-law. It was an extremely difficult situation for me, hard to handle. I embraced the widow with one hand, and I had the rosary in the other hand. We prayed and cried together. Later on I made a cup of tea for her and helped her inform her relatives.

Another shocking story. A young female doctor was pulled from a burning ambulance. She had her legs, arms, chest, face, and hair burnt. She asked me: "Father, look at me, do you think that someone will take such a burnt monster as a wife? Do you think a white wedding dress will suit me?" You cannot forget such scenes.

You cannot say that everything is going to be OK. Words do not always help. Sometimes it's better to hug, to listen and just be with them. Of course, we remind the believers that their loved ones are still with them. We ask, "What would they want for you? To worry or to live on?"

Q: When facing such tragedies, do people turn towards or against God?

A: Well, they definitely turn to God, many people ask for crosses, rosaries, pictures with prayers. And sometimes we have to explain not to treat sacramentals as talismans. Let us remember that Ukraine is still a missionary territory. It often happens that I offer a prayer to a soldier, he agrees but he can only make the sign of the cross. He knows he has been baptised, but he does not know if he is an Orthodox or a Catholic. Then I teach him the basic prayers, or I say "Pray in faith but do not wear the rosary around your neck as a talisman."

Many soldiers come to believe in the existence of God under the influence of the situation on the front line, mostly because their friends died and they survived. They often see it as a second chance from God. What surprised me was that I found many pagan soldiers. They worshiped old Slavic or Scandinavian deities and carried prayer symbols with them. Of course, there are also Muslims, Jews and Protestants.

Q: Do you see the different approaches among representatives of these different religions?

A: Yes, but I have to admit that no one united the people of Ukraine as much

as Putin and his war. The closer to the front line, the more united people became because they knew that their survival depended on their cooperation and solidarity. Regardless of their religion, soldiers in the hospital are so happy when someone comes to talk to them. If they identify themselves as Christians, they accept a Christian chaplain regardless of their rite. However, there is still a lack of military chaplains here. I remember to my surprise seeing a Protestant chaplain handing out rosaries and Marian pictures and even hearing the confession of the soldiers. But this is how it works here. The most important thing is what a soldier needs. If he needs a rosary, he gets a rosary. If he needs confession, he gets confession. I need to emphasise that any such a request should be fulfilled as soon as possible. We need to act here and now. If a soldier needs confession or a baptism, it's better to do it right away. The next day or the day after the man may no longer be in hospital.

Q: I would like to ask about the Ukrainians' devotion to St Michael the Archangel?

A: St Michael the Archangel is very important to the soldiers because they see him as a soldier too. He is an example of bravery and courage. They are very happy to have pictures with his image. Here, in Kharkiv park, there is a statue of St Michael. I pass it by every day on my way to the hospital.

Q: What are the people of Ukraine praying for today?

A: For victory, certainly not for peace at all costs because we have sacrificed too much. We had peace at all

costs in 2014 and it ended up with us having this war, which is worse. But of course, there are many more intentions. Ukrainians ask for survival of themselves, their loved ones, for health, for family reunions, for the return of a loved one from captivity. They also pray for the missing and the dead. They often leave cards with their intentions in our church. Then we read them and pray.

Q: And what are you praying for?

A: I pray to survive to see the victory.

Q: You have been serving as a military chaplain for a couple of months. How has this experience changed you and affected your faith?

A: Well, working in a hospital allowed me contact with many interesting people, not only doctors and nurses but also pupils, students, lecturers, artists. Painters work here as volunteers and often they do the hardest work just for food. And contact with people of Islam or Judaism has broadened my mental horizons. The experience of unity and solidarity is amazing here. I also do experience extremely powerful acts of God's providence.

Q: How long are you planning to stay in Kharkiv?

A: At least to the victory. Or later – we will see.

Fr **Michał Prokopiw** CSMA
was interviewed
by **Karol Wojteczek,**
Karolina Zaremba
and **Michał Ziółkowski**

God above everything

Investigating the role and place of angels in the spirituality of Blessed Father Bronisław Markiewicz

Whilst carrying out our research we should first refer to the *Notes* of the internal life, which give us a picture of his approach towards angels from the early years of his priesthood. Notes on this subject appear in Father Markiewicz's writing in autumn 1866 when he was in the last year of his seminary studies.

On 4th September, 1866, Fr Markiewicz asks the inhabitants of heaven for help that his life choices be worthy of the Crucified Love of Christ. On 13th September, aware of his weaknesses and incompetence in contemplating the cross, he calls on the Holy Mother and angels to help him in the fervour of his desire:

Jesus, I want to go with You to the cross. I am weak, save me, have mercy. Virgin and Mother, Mother and Virgin, holy Patrons, all the saints of God, Saint Michael, my guardian angel – all the angelic hosts, come with your help.

In the later years of his priesthood, Bl. Fr Markiewicz mentions angels on the pages of *Notes*, most often in the context of the cross. It clearly shows the influence of the Ignatian spirituality.

Most of the information about his devotion to the angels is provided by the twenty-year stay of Fr Markiewicz in Miejsce Piastowe, near Krosno, Poland. After years of searching and, having completed his novitiate in

Turin, and after being enriched with the spirituality of St John Bosco, he returned to his native land – Poland.

In articles devoted to St Michael the Archangel, Blessed Bronisław explains the theological basis of the devotion to St Michael, and also gives the reasons for his own decision of choosing him as the patron.

He refers to the Holy Scriptures, Traditions, shows the cult of St Michael in the Eastern and Western Churches, and above all shows that, *'St Michael is the main patron of the Catholic Church, and as such he has the right to great adoration and devotion in all Christian nations, but we are particularly obliged to do so. All Galicia worships St Michael as its Patron, because on the eve of his ceremony, Lviv, the capital city of the country, experienced his help in severe oppression several times* (PiP 5 (1902) No. 9, p. 67).

Fr Markiewicz was aware that St Michael is a patron whose existence is supported by the Holy Bible, Church Traditions and special devotion in the Polish nation. Faithfulness to the Holy Father, and thus faithfulness to the Church, was also a decisive motive. Those factors upheld Fr Markiewicz's convictions of the rightness of the chosen path. *'It is therefore appropriate'* – he writes in one of his articles – *'in present times to turn with special devotion and in a very personal way*



■ Founder of the Michaelite Order

to St Michael, commander of the army of heaven and the conqueror of evil angels, who, after the Blessed Virgin Mary takes first place in heaven and also, right after her, has the greatest impact on the fate of the world. Our victory ultimately rests in their hands. St Michael after the Blessed Virgin is the first power in heaven and on earth' (PiP, 4 (1901) No. 4, p. 31).

What did this unusual appeal to St Michael mean in the spirituality of Blessed Bronisław? How did he

understand imitating this patron in his life? St Michael was for Father Markiewicz an example of admiration and praise of God. He was the fire of love that overcame Satan's disobedience and rebellion.

Blessed Fr Markiewicz, throughout his life, learned humility at the foot of the cross and adored Jesus Christ together with the angels. No wonder that he calls St Michael the ensign-bearer of salvation who holds the victorious banner of Christ's Cross in his hands.

It is worth noting that he writes the most about this in 1902. This year brought the founder of the Michaelite Congregation very specific *crosses* in the form of extreme poverty of abandoned children and in misunderstandings of his works. At the beginning of his priestly path, he called on the angels, with St Michael the Archangel, to contemplate the cross together, and now, in the depth of his suffering, he felt its taste, saying, "Who is like God" and hoping against hope.



■ Archival issues of *Temperance and Work* magazine, later *Who is like God* and *The Angels* in English version

One cannot ignore the fact that Fr Markiewicz, while choosing St Michael as the patron of his works, still remained the spiritual son of Fr Don Bosco, from whom he took the idea of *temperance and work*.

Temperance and work have now become like the archangel's sword with which he fought against the evil that surrounds him in the world of human labour and morality. That is why in the article entitled *St Michael the Archangel* he states that it is best to praise him with temperance and

work, i.e., especially restraining pride and sensual greed, and working not only for one's own salvation, but also for the salvation of others (PiP 4 (1901) No. 4, p. 30).

At the centre of the spirituality of Blessed Fr Markiewicz stood the "Who is like God" principle, which in the earlier years of his priesthood was expressed in words borrowed from Saint Ignatius: *Everything for the greater glory of God*, and during his stay in Turin was included in the motto: *God above everything – above the interests of the Congregation, homeland, family and my own*.

The devotion to the angels, especially St Michael the Archangel, in the spirituality of Blessed Fr Markiewicz, was in seeking their mediating and supporting him in becoming "the fire of love" and in pronouncing the archangel's call "Who is like God" in every situation of life, both in success and in humiliation, as well as in a constant fight against evil with a sword of temperance and work.

This dedication to the patron is integrated in the spirituality of Blessed Markiewicz: the contemplation of God with active apostolic zeal.



■ The Shrine of St Michael the Archangel and Bl. Fr Markiewicz in Miejsce Piastowe, Poland

Fr Rafał Kamiński CSMA

A Triduum to St Joseph

FIRST DAY: Consider the Glorious Titles of St Joseph

He was the true and worthy Spouse of Mary, supplying in a visible manner the place of Mary's Invisible Spouse, the Holy Ghost. He was a virgin, and his virginity was the faithful mirror of the virginity of Mary. He was the Cherub, placed to guard the new terrestrial Paradise from the intrusion of every foe.

V. Blessed be the name of Joseph.

R. Henceforth and forever. Amen.

Let us pray.

God, who in Thine ineffable Providence didst vouchsafe to choose Blessed Joseph to be the husband of Thy most holy Mother, grant, we beseech Thee, that we may be made worthy to receive him for our intercessor in heaven, whom on earth we venerate as our holy Protector: who livest and reignest world without end. Amen.



■ The marriage of the Virgin by Raphael, 1504

SECOND DAY: Consider the Glorious Titles of St Joseph

His was the title of father of the Son of God, because he was the Spouse of Mary, ever Virgin. He was our Lord's father, because Jesus ever yielded to him the obedience of a son. He was our Lord's father, because to him were entrusted, and by him were faithfully fulfilled, the duties of a father, in protecting Him, giving Him a home, sustaining and rearing Him, and providing Him with a trade.

V. Blessed be the name of Joseph.

R. Henceforth and forever. Amen.

Let us pray. (prayer as on the First Day)

THIRD DAY: Consider the Glorious Titles of St Joseph

He is Holy Joseph, because according to the opinion of a great number of doctors, he, as well as St John the Baptist, was sanctified even before he was born. He is Holy Joseph, because his office, of being spouse and protector of Mary, specially demanded

sanctity. He is Holy Joseph, because no other saint but he lived in such and so long intimacy and familiarity with the source of all holiness, Jesus, God incarnate, and Mary, the holiest of creatures.

V. Blessed be the name of Joseph.

R. Henceforth and forever. Amen.

Let us pray. (prayer as on the First Day)

Source: **Newman, John Henry.**

John Henry Newman:

Prayers, Verses and Devotions.

Ignatius, 2019, pp. 320-322. © 2019

God loves you and has a great plan

The possibility to spread the Good News has been the greatest happiness for me.



this present day and I am extremely grateful to my grandmother for that.

A few years passed and I joined one of the youth movements in the local church. We then moved to a larger home, and a new parish run by the Michaelite Fathers, called St Michael's Church. I was deeply impressed by the integrity of their work and willingness to work and support children and young people. They interacted and played football with us; visited homes and organized various activities. This was quite epic at that time in Poland.

Pedro Lima, www.unsplash.com

I have been asked many times what was the catalyst in your decision to become a priest? It is not an easy question to answer, each vocation is a mystery and it is how it should be viewed.

Truly we may say that life is a great mystery; we should all be amazed by the mystery and power of our own life. I believe that we are chosen for some things, and we become who we are meant to be, in our response to Christ's Divine call.

I come from Toruń, Poland and have one brother. We were raised in a devout Catholic family. When I was

young, I used to pretend to be a priest. My brother played the role of an altar boy and I put a bed cover over my shoulders and pretended to celebrate the liturgy which was like a role play of what I witnessed in the church.

My grandmother was deeply religious and quite often motivated me to pray. I remember us kneeling in prayer for approximately eight minutes – for a child of my age that was quite a lot. Although my knees ached, my grandmother kept telling me to improve my posture because we were talking to God. Some of the prayers have stayed with me even to

I desired to discover God's will for me

At high school I began to consider which path of life to follow. In the many retreats I attended they always repeated the slogan, *God loves you and has a great plan for you*. I believed that and desired to discover His will for me. I learnt that God does indeed call people to a particular 'type of work' and gives all people various kinds of guidance for their work. Our reply to such a vocation calling seems to be the best commitment to God's will and purpose for our lives.

Eventually, I knew I wanted to serve God as a priest. The only thing I was not sure about was if I should become a diocesan priest or join the Congregation of St Michael. Prayers for guidance and careful discernment helped me in my decision and I finally chose the Michaelite Fathers.

When I told my parents about my vocation to live a life directly consecrated to God, they were pleased with my choice.

At the time we were living under a communist regime, also known as a Marxist–Leninist state, a one-party state that is administered and governed by a communist party guided by Marxism–Leninism.

While attending school I was trying to hide the fact that I was going to the seminary for various reasons. Mostly because I wanted to pass my final exams of obligatory education. At that time it was not obvious for people with strong Catholic faith and priests who were thought to be dangerous enemies of the state, because the majority of them did not want to cooperate with the communists. The authorities did everything to make their life hard. If you were a believer and said that aloud, you were a suspect and could be sure of many problems at school including bad marks or failed exams even if you were well prepared.

In the high school we were part of the rebellious youth culture. Despite bans and a threat of being expelled from school, we would hang wooden crosses on the classroom walls. When the crosses were removed by order of a headmaster, one of my friends broke into the school and painted crosses on the school walls so that they were easily visible. We also put notes on class room doors with information about the daily Angelus



■ The main seat of the Congregation of the Sister of Our Lady of Mercy, Warsaw, Poland

prayer due to take place during the lunch breaks in a nearby park.

Our headmaster, an atheist and well-established communist, got angry with us and we received various punishments. One of my friends failed her exams due to her engagement in the faith.

Nevertheless, at 18 years of age I passed my exams. Then, the period of being a novice of the congregation for my probation period ... and so was the start of a really hard life. Apart from religious education we worked on a farm.

At home I was rather pampered and received lots of love and care from my parents. I had baby-soft hands which were not used to hard physical work. There in the novitiate I faced an enormous amount of duties such as working in the fields, looking after cattle, feeding the pigs, undertaking various construction duties – It was a real culture shock to find myself in an extremely tough environment, a ‘mission’ for a young boy from the city who never dealt with animals on a daily basis.

At first, I thought it was not for me and questioned the sense of being

in such a place. But something deep inside kept me going on. Now after many years I can honestly say that I am grateful for such an experience. The novitiate time was an opportunity for me to train my character. I had to do things that were not of my preference. This was a great lesson of real life that helped me overcome difficult situations or moments in my adult life.

One of my colleagues once gave me an excellent piece of advice, namely, to prepare a list of daily special intentions. His suggestion was to pray for those intentions within the troubles of the day. “God can answer vague prayers but being specific creates a deeper bond between you and Him”, he said. So I prepared such a calendar with monthly intentions to pray. They all related to different people, matters or urgent needs.

Sometimes I had a bad day; I felt cold and hungry. We usually ate bread with margarine and tea. Cheese was not a common thing on our plates. Meat appeared only once a week and a sausages dish was a huge treat like a proper feast. Our rooms were extremely cold with mice running around. When I was facing all

this, I always tried to remind myself of a daily intention, for example: “Let me pray for my uncle who is addicted to alcohol, apparently he needs my sacrifice today”. That was the way I tried to handle all of my daily challenges.

Spiritual milestones

After my first vows I worked in the minor seminary as a teacher. Followed by six years in a major seminary where I met a good number of fantastic people from various congregations. Today we share beautiful memories at our reunion meetings.

After my priestly ordination in 1990 I worked in Krosno where I attended retreats for young people and adults – first time as a priest, not as a participant. I discovered that preaching God’s Word was a source of great joy for me. When I spoke, the words I expressed also affected me, motivated and converted me. My faith grew from listening. The possibility to spread the Good News has been the greatest happiness for me since then.

Another tremendous spiritual experience occurred on retreats in Przemyśl in 1994. There were almost eighty participants, mostly well-formed mature people aware of their faith and responsibilities in the parishes and their neighbourhood. We were living in very basic conditions, we slept on mattresses put directly on to the floor. Everything seemed to be fine, but the retreats turned out to be a trial. People were discouraged, with difficult emotions, they argued. The atmosphere was really unfavourable.

The program of the retreats included everyday meetings with various groups and movements within

the Catholic Church. They were to tell us about their history, people they work with and methods of working.

One day a group of the Renewal in the Holy Spirit Movement came. They did not talk, they just started to pray on us and with us. I glanced at my watch; time was ticking away but they continued with the prayer of praise. Spontaneously with fervent insistence they invoked the Holy Spirit and prayed to the Lord Jesus. And suddenly we all experienced an extraordinary ‘coming’ of Jesus Christ.

People started to cry. A girl suffering from a hand contracture could fully stretch it. All the purely emotional experience of the Divine lasted for nearly an hour. Visibly I did not feel anything but deep inside I knew that something magnificent had happened. Suddenly, a day after the Renewal group left, different passages from the Holy Bible and various psalms started popping up in my mind. I could not sleep because my heart was praying. I began to read knowledgeable books.

Sharing testimonies

The following day we went for the community meeting and we were surprised no one argued. There were no bad atmosphere or emotions. People, with courage and empathy, were sharing their testimonies showing what God was doing for and through them the day before. I realised we experienced ‘The Outpouring of the Holy Spirit’ often called ‘Baptism in the Holy Spirit’. It was a milestone in my spiritual life.

Through the years I learnt that a person with such an experience can fully understand another person

with the same experience because they both share the great graces of the charisms and gifts of the Holy Spirit. They both cannot keep this for themselves but they are to serve with those gifts in the community of the Church. I understood that we’ve been given those graces to help others experience the same healing power of Jesus’ love. Therefore, I always include the prayer for the Outpouring of the Holy Spirit wherever I go for a mission or retreat in my country or abroad. I never forget about this even if the schedule is tight.

Divine Mercy shaped my heart

My superior sent me from Krosno, south-eastern Poland to the convent of the Sisters of Our Lady of Mercy in Warsaw where I served as chaplain for four years (1993 – 1996). Certainly it was the part of God’s plan. The Sisters often asked me to lead different conferences and preach sermons. On Sunday, April 18th, 2000 Sr Faustina was beatified by the then Pope John Paul II in St Peter’s Square in Vatican City during a Mass celebrated with over 100,000 pilgrims from all over the world. I had the privilege to take part in the beatification Mass.

The spirituality of Divine Mercy became closer and closer to me. It was like if Jesus was shaping my heart to prepare me for the future mission. I managed to finish my psychology studies as well as my English language course. After some time, I felt a deep desire to proclaim the message of Divine Mercy in the English-speaking countries. I am



■ Fr Peter on one of his missions

deeply convinced that my stay with the Sisters of Our Lady of Mercy resulted in that desire of my heart.

I always keep saying that I have one actual brother and one spiritual sister. My brother's name is Mark and my sister's name is Faustina – St Faustina Kowalska.

I worked as a seminary prefect for clerics and after three years, moved to the HQ, the General House in Marki near Warsaw in 2000.

The same year God started to make my desire of preaching the Good News abroad come true. I received a phone call from Sr Renata from the convent of the Sisters of Our Lady of Mercy, Warsaw. "Father, we have a job for you", she said. I was slightly surprised and asked, "What kind of job?"

The Sisters received a request from the lay Divine Mercy Apostles in Australia; they were looking for a priest who could go to Australia to lead the novena before the Feast of Divine Mercy. Sr Renata remembered me as their chaplain who completed an English language course and she thought I would be the best choice.

I went home and reflected on this invitation. My English was very basic to say the least, having never using English religious terminology before – this was definitely a massive challenge for me. But on the other hand, kangaroos, koala bears – paradise on the other side of the world and I thought "Why not?" I returned the call, asking about the details and promised I would give an answer within 24 hours as I needed to receive permission. My Superior said, "Father, please go for it. Try it".

Going to Australia required a lot of effort. I had to write nine conferences and nine homilies in English not to mention preparation of travelling with visas, documents, clothes etc.

After visiting one church I was immediately invited to another. Over time the number of foreign travels constantly increased. It was as if God created a chain of routes to various English-speaking destinations.

There were times where I had more than seventy flights in a year. For a short time at the very beginning everything was rather like going to the tourist attractions sites but after five flights to Australia and twenty to America, my trips became more like true missions without thinking of all those initial attractions that drew my attention before.

Each parish is like home to me

For the past twenty years I have visited many English-speaking countries: USA – twenty times, Hawaii – four times, Australia – five times, then Papua New Guinea, England, Scotland, Ireland, Wales, Trinidad

and Tobago etc. Sometimes people say, "Oh Father, you are going on a long journey abroad". I always reply that wherever I go, each church, each parish is like a home to me. Jesus fulfils his promise, "And everyone who has left houses, brothers, sisters, father, mother, children or land for the sake of my name will receive a hundred times as much, and also inherit eternal life" (Matt. 19:29).

After having a small group first in the summer of 2005 I started organising English-speaking pilgrimages that gather people from around the world. We mostly go to the Shrine of St Michael the Archangel in Italy, The Divine Mercy Shrine in Krakow and other various shrines in Poland and to the Holy Land. It would not be possible without the lay team who support me in my mission.

I discovered people did want to know more about God, Divine Mercy, St Michael and the Holy Angels; they were thirsty for God's Word and His healing power. It was the people's curiosity and questions that encouraged and pushed me to acquire reliable knowledge about St Michael the Archangel and the Holy Angels. It was also one of the reasons why we started "The Angels – Messengers from a Loving God" magazine. The first edition of this quarterly Catholic magazine in English was published in March 2010. At present the circulation reaches about 2,500 issues and is distributed in several countries.

Knighthood of St Michael

In 2004 I was appointed the General Animator of the Knighthood of St

Michael, the lay movement within the Catholic Church focused mostly on St Michael, the spiritual battle and prayers for other people, particularly those endangered by addictions and spiritual oppressions. At present the Knighthood in Poland has about eight thousand members. There has been the Devotional Knighthood of St Michael for English-speaking people since 2013. This is my great joy that St Michael reaches other countries too and invites people to become his knights at the service of God.

Becoming a priest I knew little about St Michael. Only when I visited the Shrine of St Michael in Italy did I discover how powerful a patron saint that we have. I felt a great need to know more about St Michael, to bring people there and to talk a lot about this extraordinary archangel. I could ask him for other people by preaching about him and helping others find their own way to the Prince of Heavenly Hosts. It is something that I consider as a 'great grace' in my life.

I could not stop thinking about how to bring people closer to St Michael. Usually, people go on a pilgrimage to holy places, but I had an idea to do the contrary: to bring St Michael to the people and their daily life. In 2013 we managed to organise a visitation of a pilgrim statue of St Michael of Gargano to Poland. St Michael was to visit churches, parishes, oratories, prisons and convents within a year. It was a huge event and required a lot of planning, work and effort by many people. We originally planned just a one-year visitation but St Michael had a different plan. Now we are coming to 2023 and his statue is still visiting parishes in Poland.

Since early 2015, Derry in Northern Ireland have their own pilgrim statue. This year once again Scotland has a number of parishes asking to book dates for the pilgrim statue. We could not have expected such a response from lay people! England is to follow shortly. Now millions of believers have entrusted their lives and their families to St Michael, millions wear his scapular; we had no choice but to stop counting. It was beyond our wildest dreams and expectations. It is a great grace from God for our congregation as well as for people who believe in the power of St Michael's protection and intercession. They are not tired or bored, the churches are constantly full.

When I see how wonderful God's work is, I feel the joy and happiness that God used me as a part of His plan. I do not know how long I will be involved in that wonderful work of God's, maybe tomorrow I will be standing before God's throne, but I am trying to enjoy every moment of my life. God needs and loves each of us and no one should be seen as a second-class product or some bargain item.

Satan will do everything to tempt and bring priests down

Our founder blessed Fr Bronislaw Markiewicz called us, his spiritual sons, to pray daily for the perseverance of our vocations. Being a priest, being able to be faithful to God day after day, is a great grace. The Devil hates priests and will do everything in his power to tempt them and bring

them down. I am always asking God for the spiritual strength to persevere my ministry of serving the people of God, to be a holy priest and a specific instrument God uses to manifest Himself daily to the Church.

As a priest I need to be conscious of the fact that I must remain connected to Christ. God, I believe, is the loving God and I constantly experience His love. I have never been upset with Him and always felt grateful for the way He has guided my life. I could always feel God's hand leading me through the most difficult moments in my life. I have witnessed the loss of loved ones, prayed but my worship had not been bearing any fruits. However, deep inside I was having that sense of peace, that feeling of Jesus saying, 'I am the Lord and I have the final say'. That was a great comfort for me.

God's intense love does not measure, it just gives

God is always a God of love despite our actions and attitudes towards Him and such a loving God I want to proclaim. God's love is unconditional, in a sense, that love is His nature. Unconditional love does not mean that when I 'add' value to my life He will love me more or when I commit a sin, God will love me less. There is never a moment when God does not love and His intense love does not measure, it just gives. I am also convinced that only a strong bond with our loving God gives us an opportunity to transform our lives. He will not only provide a way to find Him but He



www.michaelclip

■ The Michaelite Fathers on a retreat in 2021

will also give us spiritual strength to correct our lives and achieve heaven.

Faithful Speedway riders

The Polish speedway league has become the best league in the world that competes with all the biggest names from England, Australia, Sweden, Denmark and Russia.

I meet various groups of people worldwide and I really enjoy spending time with the laypeople. I have been providing pastoral and spiritual care to the professional speedway riders and speedway supporters in my country. It is difficult to find non-believers among riders or fans. Those people are aware of dangers associated with the racing. Speedway is an extreme sport and everyone involved recognises the risk when competing on the track. Some of them make the Sign of the Cross before the start of a race, some perform with the images of various saints being attached to their helmets or racing suits.

Speedway riders from different countries like talking to a man with a clerical collar. Some approach only to say 'hello', some ask for a touch, a prayer or a blessing with holy water. You can never have too many blessings or graces in your life. The use of the holy water can do no harm.

I do not hide my faith but I also do not impose it into other people. I do not evangelise others without reflection. I learnt that a friendly and human approach opens people's hearts. Let us play chess together, go for a swim, play a tennis match, or attend a speedway event together. After the fifth or sixth meeting one would see me as ok and say, "Father, please tell me now something more about the One for Whom you are wearing your clerical collar". It is usually one's free initiative to ask me about my faith. Now the door is open and I can say something about God and St Michael.

Once I met a woman who had never seen a priest before. She came from a non-believing family, the word 'God' meant nothing to her. Seeing a Catholic priest was a great phenomenon to her. Of course, we

did not speak about faith at the first meeting, her mind just did not get or understand any religious terms. And I needed to respect that.

Angels in my life

When I became one of the Michaelite Fathers my knowledge about angels was very basic indeed. I needed to learn almost everything from scratch. It was as if St Michael wanted to say, "Now I am responsible for you and I will have a leading role in shaping you".

People have often asked me about St Michael, the patron saint of my congregation. Due to the great interest in St Michael, I looked into the scientific and systematic study of many English, Italian and Polish authors throughout the ages internationally. My information also came from Holy Scripture and the traditions and teachings of the Doctors of the Roman Catholic Church whose works are true and timeless. With time and learning I'm now an expert in angelic matters and have learnt a great deal.

St Michael the Archangel is my defence against the wickedness and snares of the Devil. He protects me, guides my priesthood. I often call on St Michael, "Please be at my side, allow me to learn something new about you. Please light my mind up with your Divine light in the way that wherever I go people will be inspired and their faith will grow".

Sometimes people ask me whether I have ever seen an angel. No, I have never experienced an encounter with an angelic being and do not consider it necessary – "Blessed are those who have not seen and yet believe" (John 20:29). From time to time I meet people so obsessed with their desire of meeting an angel that they forget about God Himself, Jesus Christ and their daily life. I find it a quite dangerous attitude of putting angels in the place of God. Angels are not God; they are His creatures like you and me. Of course, they surpass us with intelligence and the ability to love but still – they are only creatures,

not God. They were created to help us people, know the will of God and give us suggestions, protection and all we need to find God in this life and reach happily our eternal destination – heaven.

Angels are like oxygen to me

Now the presence of the angels is like oxygen to me. I pray a lot to the angels particularly to my guardian angel and to St Michael the Archangel. I ask daily for many things – from basic things like a safe trip to huge spiritual or material projects like missions, conferences, retreats and the publishing of the magazines. I am so used to angelic presence that if I forget to pray or to talk to them, I have an impression that I missed something significant during the day. This is a very uncomfortable feeling that you forgot, of something essential but you

have no idea what it was. I treat such a discomfort as a reminder from my guardian angel, like "Hey, Peter, I'm here by your side. Don't ignore me just because you don't see me. I'm here to help you live your day to the best of your ability and talents given to you by God".

I have never regretted becoming one of the Michaelite Fathers. I would like to express my deep gratitude to God for my vocation and wish everyone to experience so much God's grace.

The intimate relationship with Jesus gives a man a feeling of being important and needed. The kingdom of Jesus Christ does not suffer from unemployment or retirement problems. There will always be someone to pray for, absolve sins, give Holy Communion to, offer a shoulder to lean on or feed the people with the Good News.

Who is Like God!

Fr **Peter Prusakiewicz** CSMA

14th Divine Mercy Pilgrimage to Poland led by Fr Peter Prusakiewicz CSMA

4th – 11th September 2023

- Divine Mercy Shrine and Shrine of John Paul II in Krakow
- The birth place of JP II in Wadowice
- Shrine of Our Lady of Sorrows in Kalwaria Zebrzydowska
- Shrine of Our Black Madonna in Czestochowa
- The Old Town of Krakow
- The concentration camp in Auschwitz
- The salt mine in Wieliczka
- The Shrine of St Michael the Archangel in Miejsce Piastowe

Twin Room Price
£674 / €795 / \$918
PLUS return flights
to and from Krakow.

Single room supplement
£175 / €205 / \$240
Price includes B&B

in the Pastoral Lodge, six evening meals at a nearby restaurant near the Divine Mercy Shrine and ALL trips as listed.

For more information
please contact **CSMA OFFICE:**
holyangelsinfo@gmail.com
Noreen +44-7795-318-605

The healing power of the Rosary



Anuja Mary Tijl, www.unsplash.com

Going through difficult periods or hard times is part of the human experience and happens when we least expect it, turning our world upside down.

We can struggle with problems that seem to overwhelm us, for example a chronic illness, family problems or the death of a loved one, it is always a challenging time for a person. In such moments it shows the strength of our spiritual and mental life. In these situations to say 'it is going to be ok' does not always help and by ignoring problems, does not solve them. This is where the power of the Rosary comes in.

Especially during the evenings I can have intrusive thoughts that pop into my head without warning. I am unable to work, read or sit still making me feel frustrated as if I am losing control of my life. Then having no choice but to reach for the small Rosary beads beside my table lamp. I begin to contemplate the lives of Jesus and Mary. Each time I say the Rosary it is a challenge for me but also it provides something new that is a huge benefit.

The best therapy for the soul

When I pray the Rosary, I begin to look at my life through the eyes of Mary and Jesus through the events from the gospel. In that way I

experience a specific healing process that allows me to go to sleep peacefully and find strength for the next day. The Rosary which seems to be simple repetitions turns out to be the best therapy for the soul that I have experienced in my life.

The rational way of thinking that I try to follow in life does not always fulfil its tasks and often leads me astray to hopelessness. The Rosary is different, I stop thinking and start loving. These words I am writing are filled with emotions, it seems to me the presence of Jesus and Mary are normal in the prayer of the Rosary. Thanks to the Rosary I have this opportunity to feel and be touched by the experience that God felt as a man 2000 years ago.

I entrust through Mary the whole of my world

Of course I do experience many problems praying the Rosary, my thoughts often go astray. I lose my focus often having to come back again and again to the Rosary. I entrust to God through Mary the whole of my world including the world of my feelings and

learning during the Rosary how to accept the feelings that I do not want to feel, for example how to show my wounds to Jesus. How to thank Jesus for the joyful things in my life, in that way a deep peace enters into my soul.

I begin to look at myself, other people and the world in a gospel way, through the eyes of Christ. I stop feeling anxious and afraid. Each time I pray the Rosary I gain a strong conviction that God is with me that God loves me and with Him I can manage to take care of all the problems and difficulties that I have. My problems and difficulties become His problems and difficulties and I am relieved that I do not have to carry the cross on my own.

A great spiritual remedy

I strongly believe that the Rosary is a great spiritual remedy for all of my problems. From the Rosary I can receive peace and quiet and strength to face my problems every day. I know, I believe and experience that through the Rosary, God's grace comes into my life.

Fr Matthew Szerszeń CSMA

Agents of God

Typing 'angels' into the search box on Amazon, and limiting the results only to books, yields over 50,000 titles.

Angels are big business. Delve further and you will find courses on angel therapy and angel healing, workshops on how to make your angel be more productive for you, and even advice on angel pets. The contemporary angel seems to take a radiant, glossy, humanoid form, with the addition of thick, lustrous wings.

Their origin is hazy, but they're there to help: indeed, as one book put it, once you're aware of your angels, you just can't stop asking them for help all the time. They like nothing better than to help you find your keys or get you to an appointment on time. But this is not what this feast of St Michael and all Angels is about.

The contemporary view of angels is about as far removed from the biblical conception of angels as it's possible to be. Angels are not our servants or pets or fairy godmothers, ready to respond to our every whim. They have better things to do than find our lost keys.

Contemporary beliefs about angels tend to reveal the human tendency to make everything all about us. But the biblical depiction of angels



■ Altarpiece of the three archangels by Marco da Oggiono, circa 1516

shows us something quite different. 'You have made them little lower than the angels,' says the Psalmist.

Angels serve God

Right at the start, that puts us in our place. Angels are not there to serve us; they're there to serve God. They were created higher than us because they're closer to him: they minister in heaven.

If we look at the named archangels in the bible – Michael, our patron, and Gabriel and Raphael, they help us to learn more of God and God's purposes, and so they help us to learn too more of humanity and humanity's purposes.

Michael means 'Who is like God?' And the immediate answer, of course, is no one. No one is like God.

God is absolutely and completely other and transcendent. He is not a bigger thing among a universe of things, or an accumulated projection of our better virtues.

God is God, and that means that all the other things we often allow to take his place are not God: nation or religion or family or celebrity or power or success or wealth often end up being the things we ascribe worth, or worship, to, but this feast especially recalls us to the truth that no one is like God.

Jesus is like God

Except the one that Nathanael sees from under the fig tree. Jesus is like God, for Jesus is the second person of the Trinity, true God of true God, begotten not made, of one substance with the Father.

Jesus shows us what God is like. And extraordinarily he shows us what God is like by becoming one of us.

And as we get this wonderful image of ascent and descent in the gospel reading, with angels tripping up and down a heavenly ladder, so they help us to see the same movement Jesus makes. He descends in order to take on flesh and live and die as one of us, and he ascends, from death and into heaven, raising our humanity with him.

So here, paradoxically, we have a very different answer to the meaning of Michael's name. Who is like God? Jesus is. Because Jesus is, I am, and you are, and so is every human being made in the divine image. That includes the poor, the neglected, the ignored and the marginalised.

The Lord is with you mighty warrior

Gabriel is famous for announcing the good news of salvation in a backwater village far from the centre of imperial power, to a young girl whose age and gender and social status made her a nobody.

Just as before, he'd announced to Zechariah that his wife would conceive in her old age: annunciations that parallel the angel's words to Gideon in the

book of Judges, when he says, 'the Lord is with you, mighty warrior.'

This is at a point when none of God's promises seem to have come to pass. When the people are being oppressed by neighbouring tribes, and where the outlook for the Israelites seems pretty gloomy.

Gabriel means 'God is my strength'. And what we learn from these angelic encounters is that this is a hard thing to believe, sometimes.

Mary says 'How can this be?'; Zechariah is rendered speechless because of his disbelief; Gabriel reminds us that we're not in this on our own; that when we feel bewildered and helpless about the world's problems, and entirely unconvinced about our own capacity to meet them, God is our strength, too. And that strength may not show itself through political clout or the influence wealth buys; in fact it will probably not look like strength as the world perceives it.

God is our strength, aiding us by the ministry of the angels, sustaining us in the struggle for truth and justice and goodness and love because God in Christ has already won the victory.

And that means that, as Michaelites, whether we are contending with Michael, or announcing good news with Gabriel, what we are engaged in is a shared task with the angels; we are participating in God's reconciliation of the world, indeed the whole cosmos, to himself.

Agents of God's healing

Raphael means 'God is my healer', and he reminds us that our vocation

is to be agents of God's healing and reconciliation in the world.

We don't have to look far to find brokenness – whether we look within or without. God's action in redemption is to draw back to himself a creation estranged through sin, lost and broken and hurting when it moves away from the love and purpose for which it was made.

As individuals, and as Michaelite priests, we need to let God's grace do its work in us, seeking out the parts of our lives that are broken or bruised or lost, or where we've given up hope that things might ever be different.

For these are the places in which we will taste a freedom and healing that we know to be pure gift, and which we cannot then help but share with others.

In an increasingly divided and fragmented society, in our ministry, we Michaelites have the potential to be ministers of reconciliation, drawing people together, offering hope and redemption to those who have been denied it, and so being a sign of the kingdom that has come in Christ.

Who is like God? No one is, and yet we are, showing, often imperfectly, that God is our strength and our healer as with Michael we contend against evil and all that thwarts God's purposes, with Gabriel we announce the good news of salvation in Jesus Christ, and with Raphael we bear witness to the healing and mercy of God that will not cease until the whole creation is swept up, with angels and archangels and all the heavenly host, in the worship of the One who made it.

Fr Anthony Casamento CSMA
NSW Australia

Litany to the Holy Angels

Lord, have mercy on us
 Christ, have mercy on us.
 Lord, have mercy on us.
 Christ, hear us,
 Christ, graciously hear us.
 God the Father of heaven,
 have mercy on us.
 God the Son,
 Redeemer of the World,
 have mercy on us.
 God the Holy Spirit,
 have mercy on us.
 Holy Trinity, one God,
 have mercy on us.

Holy Mary, Queen of Angels
pray for us.
 Holy Mother of God
pray for us.
 Holy Virgin of Virgins
pray for us.
 St Michael, who was ever
 the defender of the people of God,
pray for us.
 St Michael, who did drive from
 heaven Lucifer and his rebel crew,
pray for us.
 St Michael, who did cast down
 to hell the accuser of our brethren,
pray for us.
 St Gabriel, who did expound
 to Daniel the heavenly vision,
pray for us.
 St Gabriel, who did foretell to
 Zachary the birth and ministry
 of John the Baptist,
pray for us.
 St Gabriel, who did announce
 to Blessed Mary the Incarnation
 of the Divine Word,
pray for us.

St Raphael, who did lead Tobias
 safely through his journey to his
 home again,
pray for us.
 St Raphael, who did deliver Sara
 from the Devil,
pray for us.
 St Raphael, who did restore his
 sight to Tobias the elder,
pray for us.
 All ye holy angels, who stand around
 the high and lofty throne of God,
pray for us.
 Who cry to Him continually:
 Holy, Holy, Holy,
pray for us.
 Who dispel the darkness of our
 minds and give us light,
pray for us.
 Who are the messengers
 of heavenly things to men,
pray for us.
 Who have been appointed by God
 to be our guardians,
pray for us.
 Who always behold the face of our
 Father Who is in Heaven,
pray for us.
 Who rejoice over one sinner doing
 penance,
pray for us.
 Who struck the Sodomites
 with blindness,
pray for us.
 Who led Lot out of the midst
 of the ungodly,
pray for us.
 Who ascended and descended
 on the ladder of Jacob,
pray for us.
 Who delivered the Divine Law
 to Moses on Mount Sinai,
pray for us.

Who brought good tidings when
 Christ was born,
pray for us.
 Who comforted Him in His
 agony,
pray for us.
 Who sat in white garments
 at His sepulchre,
pray for us.
 Who appeared to the disciples
 as He went up into heaven,
pray for us.
 Who shall go before Him bearing
 the standard of the Cross when
 He comes to judgment,
pray for us.
 Who shall gather together the elect
 at the End of the World,
pray for us.
 Who shall separate the wicked
 from among the just,
pray for us.
 Who offer to God the prayers
 of those who pray,
pray for us.
 Who assist us at the hour of death,
pray for us.
 Who carried Lazarus into
 Abraham's bosom,
pray for us.
 Who conduct to heaven the souls
 of the just,
pray for us.
 Who perform signs and wonders
 by the power of God,
pray for us.
 Who are sent to minister for those
 who shall receive the inheritance
 of salvation,
pray for us.
 Who are set over kingdoms
 and provinces,
pray for us.



■ Christ Glorified in the Court of Heaven by Fra Angelico, 1424-25

www.commonswiki.org

Who have often put to flight
armies of enemies,
pray for us.
Who have often delivered God's
servants from prison and other
perils of this life,
pray for us.
Who have often consoled the holy
martyrs in their torments,
pray for us.
Who are wont to cherish with
peculiar care the prelates and
princes of the Church,
pray for us.
All ye holy orders of blessed spirits,
pray for us.
From all dangers,
deliver us, O Lord.
From the snares of the Devil,
deliver us, O Lord.
From all heresy and schism,
deliver us, O Lord.
From plague, famine and war,
deliver us, O Lord.
From sudden and unlooked-for death,
deliver us, O Lord.
From everlasting death,
deliver us, O Lord.
Through Thy holy angels,
we beseech Thee, hear us.
That Thou would spare us,
we beseech Thee, hear us.

That Thou would pardon us,
we beseech Thee, hear us.
That Thou would govern and
preserve Thy Holy Church,
we beseech Thee, hear us.
That Thou would protect
our Apostolic Prelate and all
ecclesiastical orders,
we beseech Thee, hear us.
That Thou would grant peace and
security to kings and all Christian
princes,
we beseech Thee, hear us.
That Thou would give and preserve
the fruits of the earth,
we beseech Thee, hear us.
That Thou would grant eternal rest
to all the faithful departed,
we beseech Thee, hear us.

Lamb of God, who takes away
the sins of the world,
spare us, O Lord.
Lamb of God, who takes away
the sins of the world,
graciously hear us, O Lord.
Lamb of God, who takes away
the sins of the world,
have mercy on us.
Lord, have mercy on us
Christ, have mercy on us.
Lord, have mercy on us.

Our Father,
Hail Mary,

Glory Be
Bless the Lord, all ye angels: Ye who
are mighty in strength, who fulfil His
commandments, hearkening unto
the voice of His words.

He hath given His angels charge
concerning thee, to keep thee in all
thy ways.

Let us pray: O God, Who dost
arrange the services of angels and
men in a wonderful order, merci-
fully grant that our life may be pro-
tected on earth by those who always
do Thee service in heaven, through
Jesus Christ Thy Son, Who with Thee
and the Holy Spirit are one God now
and forever. Amen.

O God, Who in Thine unspeak-
able Providence dost send Thine
angels to keep guard over us, grant
unto Thy suppliants that we may be
continually defended by their pro-
tection and may rejoice eternally in
their society, through Jesus Christ
Our Lord, Who lives and reigns with
Thee, in the unity of the Holy Spirit,
forever and ever. Amen.

Taken from: www.ewtn.com



Australia

Fr Peter Prusakiewicz CSMA was delighted to be invited back to Sydney by the Michaelite Fathers between 6th – 14th January 2023. The mission theme was “The mystery of St Michael and the secrets of Saint Faustina”. Holy Mass and talks were followed by Eucharistic Healing Services in each of the parishes, Holy Spirit Parish- North Ryde Sydney, St. Michael’s parish – Hurstville – Sydney Our Lady Parish – Horsley Park – Sydney St. Kevin Parish – Eastwood – Sydney.

A great start to the New Year to preach the word of God starting in Australia and the Philippines.





Philippines

The Australian mission was immediately followed a five day fruitful mission starting on 15 January to the Philippines. Often Fr Peter visited two churches each day due to the interest in Divine Mercy and St Michael the Archangel. The people of the Philippines have great faith, from the first day huge numbers attended. The organisers Anton and Mia Gonzales organised missions to Manila – the City of Lipa in the province of Batangas – the City of Muntinlupa – Parañaque City.

Dates for Mission next year:

3rd – 11th February 2024

Contact: Anton Gonzalez

Phone: +63 917 812 1228

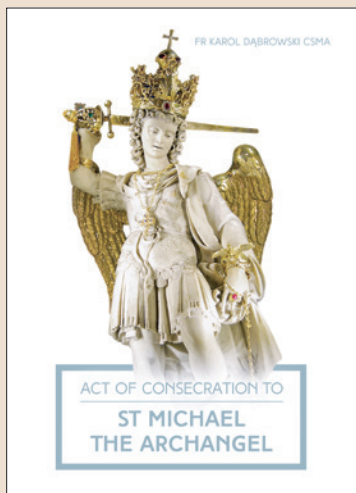
Email: antonsgonzalez@gmail.com



ANGELIC BOOKSHOP RECOMMENDS

An Act of Consecration to St Michael

A deeper understanding of St Michael the Archangel



£5.00 / €5.00

Reliquaries from the grotto

Handle with care, fragile



DONATION of
£8.00 / €8.00 plus postage
See sub form inside for PRICE
for USA and CANADA



Singular scapular

£3.00 / €3.00 each
plus postage outside of UK

St Faustina and St Michael

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.



£5.00 / €5.00

Each item sold separately
Book / Booklets

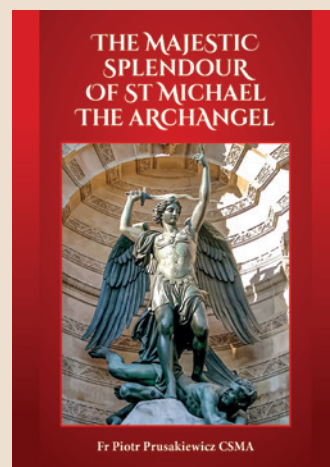
See sub form inside for PRICE
for USA and CANADA

PLEASE NOTE:

NO POSTAL ORDERS

ALL CHEQUES OUTSIDE OF CANADA
AND USA SHOULD BE MADE PAYABLE
TO **PIOTR PRUSAKIEWICZ**

The Majestic Splendour of St Michael the Archangel



£5.00 / €6.00 plus Postage

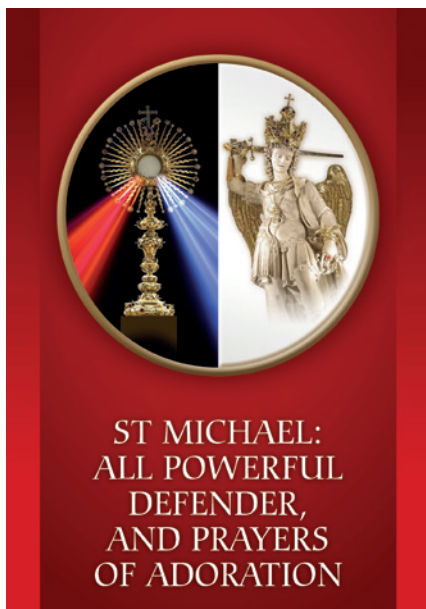
See sub form inside for PRICE
for USA and CANADA

People have often asked me about St Michael, the patron saint of my congregation. Due to the great interest in St Michael, I looked into the scientific and systematic study of many English, Italian and Polish authors throughout the ages internationally. My information also came from Holy Scripture and the traditions and teachings of the Doctors of the Roman Catholic Church whose works are true and timeless. I express my deep appreciation and gratitude to those who have spoken and written about Saint Michael the Archangel and helped me to discover and understand his greatness and splendour. This has enabled me to write articles and this new booklet about the Prince of the Heavenly Host. I hope that you discover St Michael the Archangel and hear his strong call from the bottom of his heart: Who is like God?

Fr Peter Prusakiewicz CSMA

St Michael: All Powerful Defender, and Prayers of Adoration

£5.00 ~ 100 pages / Special price for limited time only



Contents:

- Pope Leo XIII prayer and prayer of Consecration
- Chaplet of St Michael the Archangel
- Prayer prior to the start of the Novena to St Michael
- Novena to St Michael the Archangel
- Litany to St Michael the Archangel
- Prayers to St Michael the Archangel
- Exposition of the Blessed Sacrament
- St Michael Scapular Investiture
- Knighthood of St Michael the Archangel
- White stones in reliquaries
- Hymns and songs of St Michael
- Holy Hour Hymns
- Angelic Hymns
- Scripture reference to angels
- 3 O'Clock Prayer Divine Mercy Chaplet
- Rosary of the Most Blessed Virgin Mary

This book helps you understand the powerful intercession of St Michael the Archangel and experience the true presence of the Lord in the Most Blessed Sacrament.

Before the world was created, the angels existed. After a great battle between good and fallen angels in heaven, God promoted St Michael into the Prince of Heavenly Hosts and made him more powerful and more effective than other angels. God longs for you to discover His best archangel and join his unique mission in the world here on earth and forever in eternity. Let *St Michael:*

All Powerful Defender, and Adoration Prayers show you how to take yourself, your families and friends and the whole world under the care of St Michael; and how to develop genuine love for the Eucharist, Divine Mercy and Our Lady.

It is something more than a usual book; this is a map for your spiritual journey. A journey that will help transform your life.

TO ORDER: this book, scapulars, white stones in reliquaries, medals, St Michael Rosary, The Angels magazine and more...

Noreen Bavister, P.O. Box 4332, Harlington, Dunstable, Beds. LU6 9DG U.K.
Phone: +44-7795-318-605, Email: noreenbavister@btinternet.com

Main Contacts

Chief Editor

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

Deputy Editor & Chief co-ordinator Ireland, UK & all countries except USA and Canada

Noreen Bavister

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

CANADA CSMA Office

Fr **Matthew Sobierajski** CSMA
2751 Sunningdale Rd. W.
London, ON, N6H 5L2, Canada
Email: theangels@stmichael.com
www.stmichael.com/shop

USA CSMA Office

Colleen Keelan

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

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

ENGLAND 2023

14th April 2023

9:30 am Parish Mass

2:00 - 4:00 pm Holy Mass
and Eucharistic Holy Hour

St Milburga's Church

Watling Street North,

Church Stretton

Shropshire SY6 7AR

Contact: Canon Jonathan Mitchell

Phone: +44(0)1694-658-091

Email: stmilburga@gmail.com

Divine Mercy Weekend

15th April 2023

6:00 pm Vigil Mass

16th April 2023

9:30 & 11:00 am Parish Mass

Divine Mercy service 2-4 pm

Our Lady of Lincoln RC Church

The Presbytery

Laughton Way, Lincoln LN2 2HE

Parish Priest: Fr John St John

Secretary: Paulette

Phone: +44(0)1522-522-971

Email: parish@ourladyoflincoln.com

Details of other U.K. venues.

Contact: Noreen Bavister

Phone: +44(0)7795-318-605

Email: noreenbavister@btinternet.com

USA 2023

3rd - 5th March 2023

Theme: Divine Mercy
and St Michael

St Margaret Mary Church

1101 W New Hope Drive,

Cedar Park, Texas 78613

Contact: Deacon Paul Rodriguez

Phone: +1(512)-789-8987

Email: deaconpaul@stmargaretmary.com

7th - 12th March 2023

Theme: Divine Mercy
and St Michael the Archangel

Florida

Contact: Vicky Yardley

Phone: +1 (954)-965-1609

Email: yardlevicky@gmail.com

13th - 16th March 2023

Theme: St Michael the Archangel

St Maria Goretti Church

8700 Bradshaw Road, Elk Grove, CA 95624

Contact: Fr Sylvester Kwiatkowski

Office phone: +1(916)-647-4538

17th - 19th March 2023

Theme: Spirituality of St Faustina
and her encounters with the Angels

Our Lady of Grace Catholic Church

5011 White Oak Ave, Encino, CA 91316

Contact: Fr Marinello

Email: fr.marinello.saguin@la-archdiocese.org

Contact: Emily Amroses

Phone: +1(916)-484-1900

Email: emily@amroses.com

25th - 28th March 2023

Weekend Masses and Parish Mission:

Divine Mercy, St Michael,

holy angels and Our Lady

Santa Clara Church

323 So E Street, Oxnard, California 93030

Website: www.santaclaraparish.org

Contact: Gloria Massey Chinaea

Email: chineagloria@gmail.com

livestream services will be available

7th - 8th June 2023

7th - The secrets of St Faustina

8th - The Majestic Splendour

of St Michael

The Church of St Veronica

435 Alida Way

South San Francisco CA 94080-432

Contact: Fr Driscoll

Phone: +1(650)-588-1455

9th June 2023

One Day Retreat 8:30 am - 3:00 pm

Theme: Spirituality of Saint Faustina

Our Lady of Peace Retreat

9th - 17th June 2023 (start 7:00 pm)

Sisters and Lay Women's 8-Day

Retreat Theme: The Healing power

of the Divine Mercy and St Michael

Our Lady of Peace Retreat

3600 SW 170th Avenue

Beaverton, Oregon 97003

Contact: Carolyn Callaghan,

Sr Agnes Clare, Retreat Directress

Phone: +1(503)-649-7127

Email: sisters@olpreteat.org

Website: www.olpreteat.org

MALTA 2023

17th - 20th May 2023

Theme: Divine Mercy and St Michael

Our Lady of Fatima Parish Church

Gwardamangia, Malta

Contact: Subdeacon Dennis Misfsud

Phone: +35-799-23-107

Email: dennismisfsud84@gmail.com

DAY 1 • 17th May 2023

The Spirituality of St Faustina and her
encounters with the angels

Day 2 • 18th May 2023. Gozo

12:45 pm Arrival of the Relic

of St Faustina Kowalska

to The National Sanctuary

of Our Lady of Ta' Pinu, Għarb

19:00 pm High Mass at the Basilica

of the Nativity of Our Lady

in the locality of Xagħra

Day 3 • 19th May 2023

The mystery of St Michael and the
secrets of St Faustina

Day 4 • 20th May 2023

The Majestic splendour of St Michael
the Archangel

NORTHERN IRELAND 2023

29th September 2023

10:00 am - 3:30 pm

Dangers of New Age

Termonbacca Retreat Center

Southway, Derry, BT48 9XE

Contact: Aoife O'Neill

Retreat Facilitator

Phone: +44(0)2871-262-512

Email: termonbaccaderry@gmail.com

29th September 2023

6:00 pm Vigil Mass

St Columba Church

Long Tower, Derry BT48 6QQ

Eucharistic Healing Service Investiture
of scapular of St Michael Veneration
of 1st class relic of St Faustina