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The Angels

Messengers from a loving God

St Michael goes around the world

The happy life
of a Christian

Mercy and joy
go together

Jaques Fesch:
from a cell
to an altar

What is wrong
with horoscopes?



God's redemptive plan for human beings



St John Paul II wrote: "The angels participate in the life of the Holy Trinity by means of the light they obtain. And at particular moments decided by the Divine Providence they are invited to participate in God's salvific plan for human beings. The good angels' task is the protection of human beings and concern for their salvation. Their particular mission is to proclaim God's plans from far and near and to serve the fulfilment of the Divine will." God needs angels. They have not been created by chance, but have a particular role to play with regard to God and to us. The holy angels are in heaven where they are close to God, but also want to help people enjoy the same happiness.

St Padre Pio taught his spiritual children to call on their guardian angels at least five times a day. St Michael wants the very same. It is as if he is telling people; "Call on me, as he who asks, receives, not only twice a day. Call on me more often, not only when you are in trouble. Call

on me unceasingly and I will come to help you and others."

We call on St Michael in an official manner during Holy Mass or other devotions or reciting the prayer of Pope Leo XIII. We can also call on him spontaneously: "St Michael, save me!"; "St Michael, help and enlighten me, give me strength in the fight against temptation"; "Lead me on the right path". He is ready to serve us, but is a gentleman and will do nothing by force. He invites us to befriend him. He invites us to a bond which will not enslave us but which leads us to the freedom of children of God.

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

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- Page 3** Our Lady Queen of the Angels
- Page 4** Mercy and joy go together
- Page 7** Angels of the unborn
- Page 8** Friendship with the Great Archangel
- Page 9** Prayers
- Page 10** The Knighthood
- Page 11** Scapular investiture
- Page 12** The Way of the Cross with St Michael the Archangel
- Page 16** What is wrong with horoscopes?
- Page 17** Q&A to an exorcist
- Page 18** Three stages in a spiritual life
- Page 19** The happy life of a Christian
- Page 20** Jaques Fesch: from a cell to an altar
- Page 22** Angelic Missions. St Michael goes around the world
- Page 24** Missions and Retreats
- Page 25** Bl. Anna Kaworek. Co-founder CSSMA
- Page 30** Angelic bookshop
- Page 32** Chaplet to St Michael

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The Angels Magazine





■ Our Lady in a garland of roses by Giovanni Battista Salvi da Sassoferrato, mid 17th cent.

Our Lady Queen of the Angels

**Oh Mary we crown thee with blossoms today,
Queen of the Angels and Queen of the May.**

History shows that the rose is the favourite flower of Our Lady herself, the Madonna of the Rose.

In her apparition at Guadeloupe, she made use of roses as a sign of her

presence and even arranged them with her own beautiful hands in the tilma of Juan Diego.

At La Salette she wore a profusion of roses in three garlands and had tiny roses around the rim of her slippers.

She brought beautiful roses with her at Lourdes, Pontmain, Pellevoisin, Beauraing, and Banneaux.

To Sister Josefa Menendez she showed her immaculate heart encircled with little white roses.

Most importantly though she has chosen for her favourite prayer the Rosary, named after a circlet of many roses.

St John Henry Cardinal Newman says: “Mary is the most beautiful flower ever seen in the spiritual world. It is by the power of God’s grace that from this barren and desolate earth there ever sprung up at all flowers of holiness and glory; and Mary is the Queen of them all.

She is the Queen of spiritual flowers; and therefore, is called the Rose, for the rose is called of all flowers the most beautiful.

But, moreover, she is the Mystical or Hidden Rose, for mystical means hidden.”

“But a rose has thorns, and so had the Mystical Rose – the sharpest for herself alone; so she could have compassion on our infirmities.

Never did the breath of evil spoil the splendour of this Mystical Rose; never did God’s lovely flower, the Madonna of the Rose, cease to give forth the sweet perfume of love and praise.”

“Mystical Rose, thou hast been hailed to shed thy fragrance sweet, to flood our desert with thy perfume rare.

We beg thee, daily kneeling at thy feet, let fall thy petals for our repose, shower upon us thy aroma, O thou Mystical Rose.”

Taken from:

www.roman-catholic-saints.com

Mercy and joy go together

There is one particular section of St Luke's Gospel that is generally known as the "parables of mercy".

It is a cluster of parables in chapter 15 that are unique to this gospel, and which centre upon the theme of Divine Mercy: the Lost Sheep, the Lost Coin, and the Prodigal Son. In all three parables, what is "lost" is the sinner, because of his sins, and the one who finds him is the merciful Saviour - God. These three parables, therefore, focus on one particular form of God's mercy, namely, His mercy that meets our needs for forgiveness and moral renewal.

Let us look at two themes that are common to all three parables.

First, in each one, Jesus emphasizes that He not only welcomes the penitent sinner back - He actively goes out and seeks the sinner until He finds him. God is the "Hound of Heaven," so to speak. This comes out most clearly in the parable of the Lost Sheep (Lk 15:4-7):

What man of you, having a hundred sheep, if he has lost one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost, until he finds it? And when he has found it, he lays it on his shoulders, rejoicing. And when he comes home, he calls together his friends and his neighbours, saying to them, "Rejoice with me, for I have found my sheep which was lost." Just so, I tell you, there will be more joy in heaven over one sinner who repents than over the ninety-nine righteous persons who need no repentance.

Commenting upon the parables in Luke 15, the great Jewish scholar C.G. Montefiore held strongly that these parables emphasize the one absolutely new thing that Jesus came to say. "The idea of a God who will invite the sinner back is not new; the idea of a God who will welcome the sinner back is not new; but the idea of a God who will go and seek for the sinner, and who wants men to do the same, is something completely new. Montefiore would therefore find the very centre and soul and essence of the Christian gospel in Luke 15:1-10, in the story of the shepherd searching for the lost sheep, and the woman searching for the lost coin." (Rick Torretto, 'St Luke: The Gospel of Divine Mercy', in R. Stackpole, ed., *Divine Mercy: The Heart of the Gospel*, Marian Press, 1999).

The Good Shepherd Rejoices!

It does show us just how deep and all-encompassing God's merciful love for us really is.

The parables of mercy in St Luke's gospel reflect this appreciation for the depth of God's mercy shown in the incarnation and the Redemption of the world through Christ. As St John wrote in his first epistle (1 Jn 4: 9-12): "In this the love of God was made manifest among us, that God

sent His only Son into the world that we might live through him. In this is love, not that we loved God, but that He loved us, and sent His Son to be the expiation for our sins."

In other words, God is not just sitting patiently in heaven, waiting for penitent sinners to come home to Him. Rather, our heavenly Father sent His Son into the world to seek us out and find us, like a shepherd seeking his lost sheep, or like a father of a prodigal son who runs down the road to meet his lost son at the first sign of his appearing.

The same theme echoes in the hymns of the Church, such as this one (an old Methodist hymn used by all Christian denominations):

*It is a thing most wonderful
Almost too wonderful to be
That God's own Son
should come from heaven
And die to save a child like me.
And yet I know that it is true
He chose a poor and humble lot
And toiled and wept and bled and died
For love of those who loved Him not.*

We find the same theme echoed beautifully in the writings of St Maria Faustina Kowalska (1905-1938). She heard Jesus teach her this same basic gospel message:

My mercy is greater than your sins and those of the entire world. Who can measure the extent of my goodness? For



■ The Return of the Prodigal Son by Bartolomé Esteban Murillo, between 1667-1670

you I descended from heaven to earth; for you I allowed myself to be nailed to the cross; for you I let My Sacred Heart be pierced with a lance, thus opening wide the source of Mercy for you. Come, then, with trust to draw graces from this fountain (Diary, 1485).

Great joy

A second theme common to all three parables of mercy in Luke, chapter 15, is the great joy which our Lord manifests whenever He is able to rescue lost sinners and bring them home to His Heart:

- Luke 15:5: When He finds His lost sheep He “lays it on His shoulders rejoicing.”
- Luke 15:6: “And then when He got home, He called together His friends and neighbours, saying to them, “*Rejoice with me, I have found my sheep that was lost.*”
- Luke 15:9: “And when she had found it [the lost coin], she called together her friends and neighbours, saying

to them, “*Rejoice with me, I have found the drachma that I lost.*”

- Luke 15:32: “But it was only right that we should *celebrate and rejoice*, because your brother here was dead and has come to life; he was lost and is found.”

So God in Christ “rejoices” and is “filled with joy” whenever He finds His lost sheep! This implies an intimacy between our Saviour God and His creatures, an intimacy of which mere hints are given in the Old Testament. It also implies a depth of commitment in God to the good of human beings. In a way similar to St Luke’s use of the phrase *splagchna eleous* (“tender mercy”), we see how completely God is committed to care for us, a depth of caring love that springs from the very depths of who He is.

Once again, as we shall see, a similar truth is echoed in the writings of St Faustina (Diary, 1728 and 1486). Jesus said to her:

With My mercy, I pursue sinners along all their paths, and My Heart rejoices when they return to Me. I

forget all the bitterness with which they fed my My Heart and rejoice in their return. What joy fills My Heart when you return to Me. Because you are weak, I take you in My arms and carry you to the home of My Father.

Prodigal Son

Let us focus more directly now on the Parable of the Prodigal Son. Pope St John Paul II, in his encyclical *Dives in Misericordia* (Rich in Mercy), section 5, focuses explicitly on this parable as portraying for us all the elements of how Divine Mercy overcomes human sin.

First of all, the son in the parable begins by asking for his inheritance early. Basically, he says to his father: “I really wish you were dead so that I could have my inheritance; just give me my inheritance now anyway as if you were dead, and I will go off with it and forget all about you - just as if you were dead!”

Secondly, the father (no doubt sadly) gives in, and gives his son the inheritance, and the son goes off and wastes his father’s (doubtless hard earned) gift of money on immoral living. The result is that the son ends up losing most of his human dignity, for the parable says that he finds himself ultimately in a condition lower than the pigs he is forced to take care of to survive.

Then, verse 17 says, “But when he came to himself” - i.e., when he saw something of the truth about himself - he saw into the depths of his “squandered sonship.”

Pope St John Paul II writes (section 5):

He seems not to be conscious of it even now, when he says to himself: “How many of my father’s hired

servants have bread enough to spare, but I perish here with hunger.” He measures himself by the standards of the goods that he has lost, that he no longer ‘possesses’, while the hired servants of his father’s house ‘possess’ them. These words express above all his attitude to material goods; nevertheless, under the surface is concealed the tragedy of lost dignity, the awareness of squandered sonship.

The Father of the Prodigal Son

Up to this point in the parable, the prodigal son’s repentance does not appear to be very genuine. There is a strong element of self-seeking calculation - what Catholicism has traditionally called “imperfect contrition” - in his words, “treat me as one of your hired servants”, a speech obviously designed just to get him a few decent meals!

Nevertheless, he also seems to have gained some kind of appreciation for the offence that he has done to his father, and in addition, an awareness of the fact that he has squandered something precious - his relationship of sonship to his father - because the speech he rehearses begins with the words, “Father... I am no longer worthy to be called your son.”

Deep down, he knows that by his actions he has thrown away more than good food: he has thrown away a treasured relationship, and he knows as well what that sin justly deserves.

Then Jesus says: “But when he was still far off” - that is, when the prodigal son’s repentance was still half-hearted and imperfect - “his father saw him.” The father must have been

gazing down the road constantly, hoping and praying to see his son return one day (which is why he caught sight of him when he was still “far off”), and had compassion on him (“*splagchna eleous*” again - compassion from the very “guts”), and ran and embraced and kissed him (literally in the text: “showered him with kisses”).

Merciful heart

That was no way for a Middle-Eastern father to behave! By rights he should have made the son who had offended him at least grovel in the dust before forgiving him! But that would not be in accord with this father’s merciful heart. In fact, by running out to embrace him with tenderness, the father obviously moves to the depths of the heart of his son, enabling and assisting his son to make his contrition more perfect. This is clear from the fact that when the son recites his prepared speech - “Father, I have sinned against heaven and before you; I am no longer worthy to be called your son” - he leaves out the last line: “Treat me as one of your hired servants!”

There is no longer any selfish calculation involved: In the light of his father’s boundless, tender love for him, he just acknowledges his grievous sin, and pleads to his father for a full restoration of their broken relationship. Moreover, there is no longer any doubt in his mind about his father’s merciful love. He “throws himself on the mercy of the court”, so to speak, trusting now that this court - his father’s merciful heart - is full of compassion and love.

What we see in the story of the Prodigal Son, therefore is a father

who reflects both aspects of Divine Mercy:

- 1) His faithfulness to Himself, to His commitments as a Father to care for his children, and thus his “*hesed*”, and
- 2) His passionate pity for His lost son’s plight; in other words His “*rahamim*.”

True dignity Pope St John Paul II therefore concludes in his encyclical that what we see happen to the prodigal son in this parable is a grace-assisted repentance that restores his true dignity as a son of his father (*Dives in Misericordia*, no. 6):

Mercy as Christ has presented it in the parable of the prodigal son - has the interior form of the love that in the New Testament is called agape. This love is able to reach down to every prodigal son, to every human misery, and above all to every form of moral misery, to sin. When this happens, the person who is the object of mercy does not feel humiliated, but rather found again and “restored to value”. The father first and foremost expresses to him his joy that he has been “found again” and that he has “returned to life”. This joy indicates a good that has remained intact: Even if he is a prodigal, a son does not cease to be truly his father’s son: it also indicates a good that has been found again, which in the case of the prodigal son was his return to the truth about himself.

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.

Angels of unborn children

Here is an angel that portrays a resting baby gently held and wrapped in loving angel wings that takes the children to heaven.

We prepared an interview devoted to the protection of the unborn, remembering the martyrdom of the Holy Innocents when the most important baby in the history was born.

Where did the idea to erect a statue of the Guardian Angel of Unborn Children in the parish come from?

It was an inspiration flowing from the confessional. Many women were speaking of their miscarriages. They complained they could not collect their baby's body from the hospital, and did not have a place where they could visit to pray for the baby's soul.

Of course, I also meet women in the confessional who have had abortions and realised the true nature of their act only years later. So the thought of some form of commemoration has been slowly growing inside my heart for some time.

A family came to speak with me; the mother had a stillborn baby girl. They wanted to organise a burial for their child, but they also wanted to donate to the Church a funeral grant that the Church would receive after the baby's death. Instantly I realised this was the right moment to implement this budding thought, and the parents strongly supported this idea.

What does this statue actually symbolise?

We wanted to give parents who are struggling with the anguish and the circuitousness of wounds of grief that is like no other, a positive signal - here is an angel that portrays a resting baby gently held and wrapped in loving angel wings that takes the children to heaven.

Parents who come to the *Memorial Angel statue* pray or light a candle, we distribute a guardian angel prayer and a picture to help in a successful delivery in the next pregnancy. We want to carve the prayer on the plaque next to the monument.

Do many people come?

From time to time a new candle or bunch of flowers appear. I would say practically all of the time a flame is burning at the foot of the monument. It is important to note - each one of these candles is probably the soul of one child.

Some may say, that this guardian angel did not do a very good job in this case, since the child did not even manage to come into this world...

Indeed, but the primary task of the guardian angel is to help bring man to God. And this task is fulfilled by the guardian angels of unborn children. No-one expects their child to die before them - it is out of the natural order of things.



And what was the process of creating the monument itself like?

The *Memorial Angel statue* was designed by our architect, Andrew Ryczek, who designed the interior of our church and its surroundings. It was carved in granite donated by one of our parishioners, owners of a granite mine a few hours' drive away. The sculptor, Mr Marian Borkowski from Kielce, took three years to carve a beautiful figure of an angel from a block of stone. The *memorial* statue came to our parish last year, exactly on the day when the Black Marches (abortion protest day) passed through the streets of Polish cities, including Toruń. We did not plan it that way. We took this event as a sign.

Fr **W. Miszewski**, PP St Anthony Church in Toruń, Poland.

Interviewed
by Fr **Peter Prusakiewicz** CSMA
and **Karol Wojteczek**



■ Fr Dariusz Wilk CSMA with Pope Francis (2018)

Friendship with the Great Archangel

I am very happy that today I can join so many pilgrims here at the local Sanctuary of St Michael the Archangel in Monte Sant'Angelo from many parts of the world on the Feast of St Michael on 29th September.

It was our good God who ensured we arrive here safely, to stay at least for a moment in this unique temple - a cave, which was personally chosen by the Angelic Leader himself for the place of his spiritual stay on earth.

A Great Patron in difficult times in our lives

Although the motivations for our presence at the Holy Archangel shrine are different, we share one faith in the effectiveness of the intercession of this Great Patron in difficult matters in our lives and the natural need of the heart, which can only find a sense of security and shelter in the space of God Himself.

We all experience anxiety these days, the sources of which we discover in: the threat of armed conflicts and, consequently, totalitarian war; man-destroying godless ideologies; crisis within marriages and family;

serious difficulties in the good upbringing of the next generation of the citizens of this world; economic and social crisis; fear due to the lack of material security for the future of our families due to unemployment. As people who believe in God, our anxiety of our heart concerns primarily the planned, systemic fight against the Creator and His teaching; marginalization of the Church in the modern world, as well as our personal entanglements in sin, weakness or addiction.

The prince of darkness - the devil, Satan - both personally and through people devoted to him, openly opposes God, His science, the principles of ethical and social life, thus destroying the natural desire for good in man. It blurs in us the image of God's child, it kills the human conscience, and consequently introduces the reality of hell - damnation for eternity. This battle, which once took place in the sky between the spirits, is still going on today, in our hearts, in our minds, in our entire society.

God himself fights with us and for us

As God's children, in this eternal struggle between good and evil, we are not doomed to defeat, but we can confidently look to heaven and expect effective help from there. God himself fights with us and for us. He himself sends his angels under the leadership of the first of the archangels - St Michael to protect, support and defend us. Supported by the presence of heavenly hosts, we win spiritual victories. The more good in us, the more good in the world. The more we live the truth ourselves, the more truth there is in the reality around us. The more peace in our hearts, the more harmony and love in our environment.

Today we are looking at St Michael the Archangel depicted in an artistic way in the statue from Gargano. We see his gaze looking into the distance, as if to the sight of God himself from the time of creation, facial features reflecting the inner peace and joy of the heart, a raised sword in his hand

expressing readiness to fight and defend, and also imprison Satan.

The attitude of contemplating the Creator and the uncompromising fight for God's honour presented by St Michael become for us clear signposts in the life of faith. These indications, regardless of place in the world and time, are always up to date. Human wisdom is born from gazing at God and listening to His word. Human happiness flows from being constantly with Him and from caring for Him to be the most important in our lives.

Whoever entrusts himself to St Michael's care is never disappointed

God chose St Michael the Archangel for a unique mission and gave him to the Church as a special Patron. Whoever entrusts himself to his care is never disappointed.

Saint Pope John Paul II assured us of this when on May 24th, 1987 he visited the local Sanctuary. He recalled the role of St Michael in the Church and the world. He stated that he had come to the Gargano "to honour and implore St Michael the Archangel to protect and defend the Holy Church at a time when it is difficult to give an authentic Christian witness without compromises and adaptations."

Follow the example of St Michael

Today's celebration of St Michael's Feast Day in this unique place is

an opportunity for us together to thank God for his mission and care of this great archangel, and also to ask for us to follow his example. Is God really the most important thing in our lives? Is it in first place?

Today's stay at the Sanctuary in Gargano is an opportunity for me to express my gratitude to the guardians of this place, my confreres - monks from the Congregation of Saint Michael the Archangel - Michaelites, for their dedication and great commitment to the development of this holy place, for their persistent reconciliation of people with God through the service of the sacrament of penance and reconciliation, for contemplative persistence and prayer at the feet of our Patron.

Let us accept with love and gratitude the gift of the great friendship of the Great Archangel. Let us cling to it with all our hearts. Like Him, let us fix our gaze on the Creator. Let us persevere in contemplation of the work of salvation taking place before our eyes. In the dangers and threats of losing eternal life, let us protect ourselves with childlike trust under His protective wings.

Let us bravely set out to fight for God and the implementation of His Laws in the modern world. May every day lived in His spiritual closeness be a time of grace for us.

And you, Commander of the heavenly hosts, protect, save and support with the power of God... Amen.

Homily of Fr **Dariusz Wilk** CSMA,
the Superior General
of the Congregation of St Michael
the Archangel, 29th September 2022

FOR HELP TO MAKE A GOOD CONFESSION

Dear St Michael, I humbly ask your help to make a good Confession. May your splendourous name and the most solemn question it signifies guide me in a right and truthful examination of conscience.

Michael

– Who is like unto God?

Your name causes me to ask myself what, or whom, have I allowed to take the place of God in my life? How well have I lived the commandments to love the Lord our God with all my heart and all my soul and all my strength and to love my neighbour as myself? (Cf. Luke 10:27) How have I chosen to spend my time, talent and treasure... if not for God? What or whom has been the centre of my attention... if not for God?

Dear and powerful intercessor of Christians, please help me see myself as God does. Pray for me that I may confess my sins worthily and experience the boundless mercies of our loving God. Amen.

"There will be more joy in heaven over one sinner who repents than over ninety-nine righteous who have no need of repentance" (Luke 15:7).

With all my heart I want to make such a Confession as would cause all the Heavenly Host to rejoice. Amen.

cfp/ 9-21-2020

Carol Puschaver, New York, USA

Interested in becoming a Devotional Knight of St Michael?



The Knighthood is overseen by the Congregation of St Michael the Archangel. Many Knights read 'The Angels, Messengers from a loving God' magazine to gain more knowledge in the spirituality of St Michael the Archangel, the angels and the Divine Mercy.

This is a devotion and therefore there is no need for an official enrolment. However, if the General Animator of the Knighthood, in this case Fr Peter Prusakiewicz CSMA, is on a mission in a particular country and a person or group want to make their promise before God, then an official enrolment can take place after the Holy Mass.

Devotional Knights are people of quiet prayer, confirmed Catholics, who are open to the Holy Spirit and give themselves to Christ, unite with Him, and help the Church by keeping demons away from Her. The main duty of the Knights is the continuous effort to be in a state of grace, in friendship with God so they can exclaim about Satan: "He has no power over me" (John 14:30).

All Knights must respect the Holy Father, bishops, priests and all the teachings of the Church. An attitude of humility and obedience towards God and the Church should be an obvious feature of every Knight.

Any Catholic man or woman who desires to become a Knight is required

to make a promise between themselves and God.

The Promise

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

My weapons are:

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

May God help me to fulfil this devotion. St Michael the Archangel pray for me. Amen.

For your daily Bible reading, choose any passage from the New Testament. It is good to start with Matthew or Luke. Read the words and ask God to let the passage speak to you. Pay special attention to anything that strikes you and ask God what he wishes for you to draw from that message.

For further information on the Devotional Knights of St Michael please write to me personally or view our website:

www.stmichaelthearchangel.info
or **www.stmichaelthearchangel.us**

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SCAPULAR INVESTITURE

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

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

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

R. Who made heaven and earth.

V. The Lord be with you.

R. And with your spirit.

Almighty, everlasting God, who dost graciously defend thy Church from the wiles of the devil through St Michael the Archangel, we humbly implore thee to bless + and sanctify + this scapular introduced for arousing and fostering devotion among thy

faithful toward this great protector. And do thou grant that all who wear it may be strengthened by the same Holy Archangel, so as to vanquish the enemies of body and soul, both in this life and at the hour of death. Through Christ our Lord.

P. Let us pray.

Lord, look upon us praying and kindly hear the supplication of your servant dedicated to the special protection of St Michael the Archangel that through his intercession s/he may avoid any offence against you and may reach holiness in this life and after death the prize of eternal life. Through Christ our Lord.

R. Amen



ST MICHAEL IS KNOWN IN NEW ZEALAND

Diane Moore from New Zealand has been following online live streaming Masses from the Michaelite parish of Holy Spirit North Ryde, Sydney, Australia since the Covid period and also viewed the First Friday Mass and devotions when Fr Peter Prusakiewicz CSMA was in Sydney earlier this year.

Diane originally from Denbigh a market town and a community in Denbighshire, Wales said 'I have been watching the videos of the retreat you posted on YouTube with Fr Peter on Divine Mercy at Pantasaph, which is not too far away from Denbigh where our family lived when I was in my teens.'

Diane has a great devotion to St Michael, a subscriber to The Angels magazine via our co-ordinator in Australia.

Fr Monty Bamford conducted the rite and blessing and investiture of the Scapular of St Michael at St Mary's Pro Cathedral, Christchurch, New Zealand with Diane in February 2023.



■ Diane Moore and Fr Monty Bamford, New Zealand

The Way of the Cross with St Michael the Archangel

Introductory prayer

Lord of hosts, we stand before you to meditate on the mystery of the passion and death of Jesus Christ. We are accompanied by angels and saints who support us with their help and prayers. In a special way we recall Saint Michael the Archangel, our patron and intercessor. Through prayer we want to change our lives and perfect ourselves in the virtues that enable us to do good. Entering into the mystery of the spiritual world and enjoying the fruits of redemption, we want to give you glory and persevere in faithfulness to the end. Through Christ our Lord. Amen

First Station

Jesus is condemned to death

Saint Michael the Archangel is the defender of the souls of the righteous. Every good is supported and strengthened by it. By the power of God, he overcomes evil and injustice.

The sentence passed on Jesus is the most unjust sentence in the world. The trial, conducted under cover of night, with the citation of false witnesses, was sealed by a one-man decision of Pilate. Against justice, the One Just is sentenced to death.

Second Station

Jesus takes the cross on His shoulders

Saint Michael the Archangel is the standard-bearer of the Holy Cross. In the fight for salvation for man, he shows the victorious banner with a cross on which there is an inscription: "In this sign you will win."

Jesus takes up the cross because, in the name of love, he allowed us to overcome human sin and bring us salvation. From now on, each step

will have a special power. It will be the power of a love capable of sacrifice. Jesus' last journey begins. From now on, the cross and Jesus are bound forever.

Third Station

Jesus falls for the first time at the foot of the cross

Saint Michael the Archangel is the spirit of all ministers. His ability to



■ Jesus is given His cross, by Theophile Lybaert, between 1886-1887

serve is simply astonishing. He is not only a messenger, but also a servant in the struggle for man's salvation.

Jesus slowly rises from the ground. There is no one in sight willing to lend Him a helping hand. He knows that in this abandonment the invisible part of his Passion is fulfilled. In solitude he will carry what others have despised. He can only count on the presence of the world of angels.

Fourth Station

Jesus meets His Mother

Saint Michael the Archangel is the ruler of the heavenly court. In heaven he is subject not only to God, but also to the Blessed Mother, who is the true Queen of Angels.

The Angelic Queen stands on the road on which the Son carries a heavy cross. She would gladly switch places, because that's how a real mother loves. He decreases so that He can grow. In Jesus suffering and at the same time believes in the success of God's plan. The Mother never abandons her Son.

Fifth Station

Simon of Cyrene helps Jesus carry the cross

Saint Michael the Archangel is a benevolent measurer of merit. Mercy and justice are the main characteristics of the judgment that the Creator entrusts to Him.



■ Jesus meets His Mother, by Theophile Lybaert, between 1886-1887

Heaven also turns out to be extremely favourable to Simon. It is true that he has to suffer as part of being forced to help, but in the perspective of salvation he was shown an extraordinary grace. He shares in the way of Jesus, and it will certainly be reckoned to him for his justice. After all, good deserves a reward.

Sixth Station

Veronica wipes the face of the Lord Jesus

Saint Michael the Archangel is the messenger of God. He appears where he is needed and patiently awaited. He is the herald of the coming help from heaven.

Veronica found herself with Jesus not by accident. She had to plan her way to Him in such a way that no one would notice that she was helping the condemned man without the consent of the soldiers. She became a messenger of mercy and pity for suffering man. She fulfilled her mission with great tenderness.

Seventh Station

The Second Fall at the Cross

Saint Michael the Archangel is the guide of souls to heaven. It places God at the centre of human needs and desires. His teaching is simple. It is a cry: "Who is like God".

The second fall of Jesus is a lesson for those who thought the first one was humiliating enough. Human weakness fails man at the least expected moment. Thanks to it, no one can say that he will merit his own salvation. It is always only by the grace of Jesus.

Eighth Station

Jesus comforts the weeping women of Jerusalem

Saint Michael the Archangel is the stronghold of the People of God. His

fidelity to God makes him an invincible angel who conquers with the power of God's glory.

The women who stand in the way weeping fulfil the psalmist's announcement, which sang: "They staggered and fell, and we stand and stand." The women persevered because they loved who Jesus was and believed every word He spoke to them. They receive a word of comfort.

Ninth Station

Jesus falls for the third time at the foot of the cross

Saint Michael the Archangel is the restorer of God's order. It restores order in the hierarchy that God established at the beginning of the



■ Jesus falls the third time, by Theophile Lybaert, between 1886-1887

creation of the world. Only in this way can good triumph.

The third fall of Jesus also restores order in the world. Touching the ground three times is a gesture that puts it in the right position. The world is to remember the hand that touched it and pointed the way. Otherwise, happiness will be lost. Even a fall can be the beginning of a great blessing.

Tenth Station

Jesus stripped of His garments

Saint Michael the Archangel is a rainbow in the storm of temptations. His action is a harbinger of the coming victory over all that temptation brings. The appearance of good means nothing in the face of God's promise.

Stripping of one's garments is a representation of man in his nakedness. The beauty of the human body is exposed to ridicule and disgrace. Man could not resist this temptation. He forgot the promise that made the human flesh a temple of the Holy Spirit.



■ Jesus is nailed to the cross, by Theophile Lybaert, between 1886-1887

Eleventh Station

Jesus is nailed to the cross

Saint Michael the Archangel is brave in battle. He can endure much

adversity to bring His work to completion. Only fighting makes sense. Evil does not recognize dialogue and compromise.

Jesus submits his hands to the blows of the hammer. In his suffering, he is brave and does not curse those who cause him pain. The nails encounter the resistance of the cross. They become proof that the sin that Jesus took upon himself is not trivial, but carries death within it.

Twelfth Station

Jesus dies on the cross

Saint Michael the Archangel is the patron saint of the dying. He appears at the hour of death to support those who are finishing their pilgrimage on earth. He shows them a new world.

The Divine Pilgrim also ends his life on the cross. His work demanded a great sacrifice that transcended the limitations of time and space. All generations will benefit from the benefits of this death. From now on, death is only a passage to another life.

Thirteenth Station

Jesus is taken down from the cross

Saint Michael the Archangel is a knight of the Mother of God. Every knight vows to the lady of his heart to be faithful in each situation. He is at her service.



■ Jesus is laid in the tomb, by Theophile Lybaert, between 1886-1887

Christ's body in the arms of the Blessed Mother is a sign of Her consent to the sacrifice of the Son. Mary preceded Abraham in faith. She allowed her Son to be placed on the sacrificial altar. She thus became the Mother of all believers.

Fourteenth Station

Jesus is laid in the tomb

Saint Michael the Archangel is the saviour of souls from purgatory. He is not limited by our world, but is also present in purgatory, where he leads souls to eternal light.

Jesus descending to Sheol (the underworld in Hebrew) brings help to mankind who have been painfully awaiting the coming of their

Deliverer. The tomb became the door for the people who had died and at the same time it became the exit for the Risen One who overcame the sting of death. Darkness ceased to reign in the tomb and a new light shone.

Concluding prayer

Lord Jesus Christ, most precious joy and consolation, Saviour and lover of all penitents, deign to remember the passion you suffered, inspire us with true repentance, grant us perseverance in our resolutions, reparation for our sins and gracious forgiveness of all our sins. Who live and reign forever and ever. Amen.

www.michalici.pl
Prepared by **Noreen Bavister**



What is wrong with horoscopes?

God who is the Creator and Lord of the world.

The word “horoscope” is a combination of two Greek words: “hora” – “time” and “scopos” – “observer”.

It is a prophecy made on the basis of the constellations of stars at a certain moment. It concerns significant events in human life, but also learning about the character and destiny of man. It is based entirely on astrology, which takes into account the alleged cosmic energies that affect the fate of man.

The principles of astrology were determined by Claudius Ptolemy in the second century AD. They are the opposition, conjunction, trine, square and sextile. These

original definitions of the five major aspects as written by Ptolemy theories of classical astrology and the individual components of a horoscope that are still in use today.

Astrology, which lays the foundations for divination, should not be confused with astronomy. Both fields deal with similar subjects, but only astronomy is scientific.

Horoscopes are pseudoscientific. They use theories that, from a scientific point of view, contradict or are not confirmed by any objective research.

Against the teaching of the Catholic Church

The practice of horoscopes is an expression of faith in the agency of

the cosmos, the universe, the stars and the planets. It is an idolatrous practice that goes against the biblical teaching of God. In the book of the prophet Isaiah, we read: „Let them present themselves to save you, these describers of heaven who study the stars, foretell every month what is to happen to you. Behold, they shall be like straw blades, and fire shall burn them” (Is 47:13-14). St. Paul, on the other hand, warns: “See to it that whoever does not take you captive by this philosophy which is an idle impostor, based . . . in the elements of the world, and not in Christ” (Col 2:8-9).

Horoscopes are one of the forms of divination that is, seeking knowledge that a person is not able to acquire on his own. Turning to horoscopes, whether out of curiosity

or for fun, is really consulting an evil spirit.

Bait on a hook

An exorcist of the Archdiocese of Warsaw, wrote in the text *Bait on a hook*: “The services of the evil spirit are never charitable and man, sooner or later, will suffer the unpleasant consequences of using them. They are bait on the hook. Satan casts nets on man, gradually enslaving him. The longer I use something, the enslavement is stronger (...). Someone will say that reading horoscopes is entertainment. Unfortunately – it’s camouflage. Such a man does not really have the courage to admit that he is attracted to it, curious and can no longer see in truth what is the desire of his heart.”

With all this in mind, it is worth reaching for the universal (and completely free) Catholic “horoscope”:

– You do not know under which zodiac sign you were born? This is not important, because there is only one such sign: the Child of God.

– Tired of thinking when you find the love of your life? Look around carefully – if you are called to marriage, pray now for your future spouse and change yourself for the better, so that you yourself are a good husband / wife.

– You do not know when you will meet success at work? Do not think about it at all and pray to St Joseph. Let your daily activities become a prayer to God and an example for others.

– Wondering where you lost an item? Do not pay dowzers, but kneel down and ask St Anthony for help.

– Are you suffering from a serious illness? Trust in God! He is the best physician not only of souls, but also of bodies. Even in hopeless situations, do not give in to doubt, but turn to God through the intercession of St Jude Thaddeus.

– Are you curious who you’ll meet unexpectedly this week? You will meet Jesus Christ himself! Be a Good Samaritan to all your neighbours with whom you come into contact. Even if they are hostile to you.

– Are you tired of thinking about what awaits you in the coming days? Practice humility! Believe that only living according to God’s will is the source of all happiness and inner peace.

– Are you wondering what the *Centuria* of Nostradamus, Sibyl or other prophecies say about modern times? Throw away your astrological books and start reading the Scriptures.

– Do you need help in any need? Kneel before Our Lady of Perpetual Help.

At every moment of your life, remember God who is the Creator and Lord of the world. Only He can give you eternal happiness. Love Him and do not cease to trust in His Providence.

Fr Darius Kielar CSMA



Q. Can you pray for a person over their photo? Isn't this approach akin to magic?

A. I often pray in this way myself. But it has nothing to do with magic. For the power comes not from my specific words and formulas used, but from God’s action. I only humbly ask God to touch the person. And I trust that He will do it, because He is a good God. Of course, such a prayer requires strong faith.

The problem with not seeing the person I’m praying for is just my problem. For a God who is beyond time and space, it doesn’t matter. There are intercession groups on the Internet, whose members pray for people who are often several hundred kilometres away. And such prayer often brings very beautiful fruits. But not by the power of these people’s words, but by the power of God. Magical thinking, or superstitious thinking is the belief in the effectiveness of certain words and formulas.

Fr Zbigniew Baran CSMA, Exorcist

Three stages in a spiritual life

Purification, enlightenment and union.

There is no doubt that the spiritual life is a process. And since it is a process, it can be distinguished into individual periods or stages.

The most accurate analysis of this topic to date was carried out by Reginald Garrigou-Lagrange, O.P., in his masterpiece “Three Periods of the Inner Life as an Introduction to Life in Heaven.” Following in the footsteps of his predecessors (especially St Thomas Aquinas), he divides the spiritual life into three periods: purification, enlightenment and union. From a thousand different issues that are discussed at individual stages, I have chosen the one that personally interests me the most. How does a spiritual man work? What guides him in life and how does he make decisions?

At the very beginning it should be clarified that when I speak of a spiritual man, I mean a person who has gone through a period of purification and has entered the path of enlightenment or enjoys union with Jesus Christ. The basic issue for the development of spiritual life is the ability to discern inner movements (spiritual discernment). The more we develop our spiritual maturity, the more we are aware of the movements that often hide deep within us. Our

sensitivity grows to such an extent that we can easily distinguish, name and verify them. In other words, we begin to see the world through the eyes of Jesus. We easily find ourselves in the world of spiritual consolations and distresses. Even if consolation comes, we can find its source through inner restlessness (or peace). This is crucial because inspiration has a twofold source. They can come from both God and the evil spirit.

A spiritual man is led by the spirit

St Thomas Aquinas put it this way: ‘As the bee is guided by instinct and not by reason, so the spiritual man is led by the spirit and not by the mind.’

What a brilliant thought! It is now clear that at the later stages of spiritual life the problem of rationalization and what is connected with discursive meditation disappears. I no longer have to calculate, ponder, stop at an intellectual puzzle, but I intuitively know what Christ expects of me. There is a sense of freedom that is difficult to describe. At this stage, I know Christ well enough to know what pleases Him and what

distances me from Him. I am led by the Spirit, and here the rules of the mind will often be violated.

Ignatius understood this when he wrote to Pedro Ribadeneira: “In matters of great agitations, we must put aside human prudence and open ourselves completely to the Spirit.” To confirm this truth, it is worth citing here countless examples of saints who, in their behaviour and evangelical zeal, often acted contrary to human prudence (Bl. Fr Bronisław Markiewicz, St Maximilian Kolbe). Of course, they were not men without reason, but God’s instinct guided and moved them inwardly to the point of rendering them fools in the eyes of the world.

May we always remain close to Jesus

At this point, it must be emphasized how important it is to be faithful to this instinct. He often comes to us during contemplation and deep prayer. Jesus communicates with us through movements and awaits a response to every inspiration he inspires in our hearts. May we always remain in good contact with Jesus, and then we will not lack good inspiration and the certainty that they come from God.

Fr Mateusz Szerszeń CSMA

Based on: C. A. Ames, *Through the Eyes of Jesus*, ed. Esprit 2013. R. Garrigou-Lagrange, O.P., *The Three Ages of the Interior Life as an introduction to life in heaven*, Niepokalanów 2014. P. Ribadeneira, *Fontes Narrativi III*, “Monumenta Historica Societatis Iesu”, vol. 85, Rome 1960. Thomas Aquinas, *De anima*, 3,5.

The happy life of a Christian

Trusting in God and His mercy.

Human beings have a universal quest for happiness, especially Christians, who live in an unpredictable world.

Jesus knew this fundamental thirst for happiness. He promised happiness to us, his followers. On many occasions, his teaching is turning the world upside down.

The Greek meaning of the word, Blessed, Makarios refers to that joy, which is serene and untouchable, and self-contained. That Blessed joy is completely independent of all the chances and the changes of life. Human happiness is different from Joy. Human happiness is something that is dependent on the chances and the changes of life, something which life may give, and which life may also destroy. For instance, people are happy when it is summer weather but quickly, we begin to complain that is "too hot". Eventually, we begin winter then we realized that the weather can't make us happy because it is too cold.

The Christian blessedness or joy is completely untouchable and unassailable. "No one said Jesus will take your joy from you." The beatitudes speak of that joy which seeks us through our pain, that joy which sorrow and loss, and pain and grief, are powerless to touch, that joy which shines

through tears, and which nothing in life or death can take away. The world can give us enough joy, but it can also make us lose its joy. ... a collapse in physical health or even a change in the weather... But the Christian has the serene and untouchable joy which comes from walking forever in the company and in the presence of Jesus Christ.

Looking at the crowd, as the New Moses, addresses the crowds on a mountain and identified different groups of people with different human conditions...

God is everything

Those who know they are poor in spirit and have to rely on God alone. They are struggling to let go. Blessed is the man who has realized his own utter helplessness, and who has put his whole trust in God. Since the person has developed trust in God, the person will be completely detached from material things... and will be completely attached to God... God is everything.

Those who mourn because they love someone dearly or loved something good but cannot have it.

Those who are passionate about justice in society, who feel the pain of injustice keenly but are very helpless.

Those who are really suffering because they are trying to do the right

thing, and it is hard for them, and they are wondering whether it is worth it or not...

Those who are struggling to accept the merciful love of God because of a sinful act. The sinner sometimes struggles to accept God's mercy.

Those who are struggling to be holy and faithful, to be pure, or to be single-minded in a moral deficit society.

Those who in the midst of confusion, could maintain peace but there seem to be no results... conscious efforts to maintain peace.

Those who suffer physically because of persecution and bullying because of their faith, and personality.

God's amazing love and mercy

In conclusion, the beatitudes demonstrate the core characters and attitudes of Jesus Christ. He had the character of poor spirits by trusting totally in God the Father. He had a deep concern for personal spiritual misery and the moral and social misery of others, choosing humble submission over ambition and authority, longing for God to make things right, living in peace with self and others, extending God's amazing mercy and love to others, making one's heart totally God's, following God and his ways no matter the cost.

May our hearts be filled with the love of Christ that binds us with one another.

Jesus I Trust in You!

Fr Jerry Manomey

Homily 29 January 2023
Sacred Heart Catholic Church,
Flitwick, Bedfordshire. U.K.

Jacques Fesch: from a cell to an altar



A witness of faith and hope in Divine Mercy.

The cross and its mystery of suffering. The whole of life has this piece of wood at its center. We can have no genuine hope of peace and salvation apart from Christ crucified.

Jacques was born on April 6, 1930 in France into a wealthy family. His father was a successful banker from Belgium. Also an artist and atheist, he had little to do with his boy.

Jacques was raised a Catholic by his mother and was somewhat of a dreamer. He was also lazy and showed no ambition for anything. His parents divorced when he was 17. This is when Jacques became self-absorbed and his conduct became so poor that his school expelled him.

His father gave him a job at his bank but Jacques, who had already abandoned his Catholic faith, began to party and get into trouble. Jacques' girlfriend Pierrette became pregnant and when Jacques was 21 he and Pierrette were married in a civil ceremony. He resigned his position at his father's bank and began to drift aimlessly and do nothing meaningful. He ignored his wife and

baby and fathered another child with another woman.

Jacques was now 24 years old. He had a wife, daughter, and another child with his mistress. He was overwhelmed and asked his rich father if he would buy him a boat to sail to Tahiti but his father refused.

Desperate to escape the life he had made for himself, Jacques Fesch got a gun and attempted to rob a currency dealer named Alexander Silverstein. Jacques hit him over the head but Silverstein managed to sound the alarm. A policeman named Jean Vergne was nearby and ran to the scene. Jacques, running from the scene, turned and fired wildly back at the incoming officer, hitting him three times in the heart, killing him at the scene and wounding three bystanders. Jacques Fesch was captured minutes later as he attempted to run into the Metro.

Surly and unrepentant

Now headlines about the atrocity exploded all over France on all the television newscasts and the slain officer's funeral procession was on all the television newscasts. At his trial Jacques was surly and unrepentant,

which made it easy for the court to find him guilty and sentence him to the guillotine. Jacques was held in solitary confinement at La Sante Prison in Paris.

When the prison chaplain first approached the condemned man, Jacques sent him away but the chaplain kept trying and the two eventually became close. During this time an old friend of Jacques was ordained a priest. He began to visit him.

The third individual in Jacques' conversion was his attorney. His name was Baudet and he was a devout Catholic. The three men worked together as instruments of the graces flowing from above.

The condemned man began to examine his life, accepting the pain and anguish he had caused so many. He underwent a conversion and returned to his Catholic faith, embracing it with all his heart. As he sat down on death row, Jacques had a forceful, even violent conversion experience.

The Spirit of the Lord seized me

The reality of everything he had done crashed down upon him. Then as

Jacques put it “The spirit of the Lord seized me by the throat. From that moment, I was a changed man.” He begged the prison chaplain to hear his confession. He began to repair the breach with his family.

He said “Do not ask God to save such and such a person or to help this one or that but ask Him that you may love Him and that His will may be done. You must talk with Him familiarly. Explain to Him that you want to love Him well but that you can’t do it, that so many things seem obscure and illogical to you and that you would like to understand them a little better, and do not hesitate to invoke heaven all day long”.

Jacques now considered his cell a cloister. He read the spiritual biographies of St. Francis of Assisi and St Therese of Lisieux. He kept a spiritual journal that one day would capture the imagination of many, with a passionate devotion to the Virgin Mary.

I can see God’s Mercy

A year after being in prison, he wrote to his young daughter saying “Three days ago, I regained my faith. For the second time in my life the scales fell from my eyes and I can see God’s Mercy”.

Now in prison he sought to improve his relationship with his father and his wife and bring them to the faith. A month before his death he wrote: “The Lord continues to fill me with gifts. I can feel my heart overflow with love and my lips with thanksgiving.”

He was behind bars when he began coming closer to God and wrote about the comfort and joy he

received in prayer; however, he also recounts his moments of anguish in facing his own death. Jacques’ writings are an account of his repentance but are also an expression of faith and hope in divine mercy.

I am afraid of not dying a Christian

Referring to his imminent execution, he calls it “a bad quarter of an hour compared to eternity”. “We must pray without ceasing, I am not afraid to die but I am afraid of not dying a Christian. Life is, nevertheless, a great blessing”.

Two months before his execution, he wrote a letter to his mother-in-law. “Here is where the cross and its mystery of suffering makes its appearance. The whole of life has this piece of wood at its center. We can have no genuine hope of peace and salvation apart from Christ crucified. Happy the man who understands this”.

He reconciled with his wife the night before he died. On Oct. 1, 1957, almost six months after sentencing, Jacques Fesch was executed for his crimes. He offered his life for his father and all those whom he loved. He was fully reconciled with Pierrette the night before his execution. On his last journal entry, he wrote “In five hours I shall look upon Jesus”.

An inspiration for many

Jacques’ wife Pierrette and his daughter Veronica tried to publish

his letters as an example of redemption. At first, no one was interested, but with the help of a Carmelite nun and a priest named Father Augustine Michel, they published his works. From the 1970s until today these works have served as an inspiration for many. Pray for us sinners, Jacques Fesch, now and at the hour of our death.

In 1987 the Archbishop of Paris, Cardinal Jean-Marie Lustiger, opened a formal inquiry into his possible beatification. After his death the cardinal began hearing reports related to Fesch’s intercession. Healings were taking place, jobs were being found and marriages were being transformed. So many miracles.

While he was in prison, Jacques wrote hundreds of letters. These prison letters were published in a book form known as *Light upon the Scaffold* and became widely read in France. Hearts were being touched and lives were being changed after reading Fesch’s letters.

No one is ever lost in the eyes of God

Cardinal Jean-Marie Lustiger, believed that his canonization would give hope to a world that has lost its way. “No one is ever lost in the eyes of God, even if he is condemned by society” he said. “For the first time, I cry tears of joy in the certainty that God has forgiven me and that now Christ lives in me, in my suffering and in my love.”

Priscilla L. U.S.A

www.crisismagazine.com/tags/jacques-fesch

St Michael goes around the world

The Holy Spirit works with great power and St Michael becomes more known, revered and loved.

In February, Fr Peter had a well-received and blessed mission in San Antonio, Texas at all the venues. This was followed by a month-long trip to the U.S. in March when Fr Peter was invited to Austin in Texas, and to Florida and California. The mission themes were Divine Mercy, St Faustina and her encounters with the angels and the power and love of St Michael the Archangel.

From Austin, one co-ordinator wrote "Father Peter concluded a spirit-filled mission that refreshed our souls and touched so many hearts. People want him to return and will be talking about the mission for a long time. The daily Mass, Eucharistic Healing Hour and extra talks had a profound impact."

Exceeded all expectations

"We could feel the hand of God during this grace-filled Lenten mission and most of all we thank Fr Peter Prusakiewicz CSMA and Fr John Love, pastor of Santa Clara parish for their unwavering support and guidance in the delivery of these spiritual gifts." Gloria Massey Chinae, coordinator for the mission from Santa Clara parish, Oxnard,

California shared, "All who attended embraced the Lenten Mission with open arms and open hearts. The people were full of anticipation, hope, love, peace, joy. They had huge patience and their faces were filled with smiles and joy in the long queues due to the large numbers in attendance.

"The public came from far and wide, different cultures, people from different walks of life, all ages from newborns through to the elderly, the broken-hearted, the sick and those with special needs.

"The community in general came together to support the Lenten Mission. The Knights of Columbus Council Number 750 came to help with the mission as well as other Church groups did during the impactful ceremonies.

"We all gain knowledge by listening. The hunger for spiritual nourishment and to learn more about St Faustina, the Divine Mercy and St Michael was tangible. The mission was filled by the power of the Holy Spirit. The topics of the themes chosen were perfect and just flowed touching people's hearts and their own life.

"As a service to the monolingual Hispanic community, simultaneous

translation was provided for the Lenten Mission. You could feel that when the community heard Fr Peter preach. It was humbling, one could see, feel and touch the reaction from all in attendance. A mutual gift was shared, Father came to Santa Clara parish to give and share the Good News with the congregation. They received the graces and Fr Peter received the reaction of love and joy with many attending confessions provided by our parish clergy during the two-day Lenten mission.

"During the Eucharistic healing service there was great reverence towards the presence of the Lord and a serene silence that you could hear a pin drop. We witnessed tears of healing, in mind, body, emotion, soul and most of all spiritual healing for the community in attendance."

U.K. and Malta Mission

In April 2023, Fr Peter preached in England; in Shropshire, Lincoln, Merseyside and the Blessed Sacrament Shrine in Liverpool. The mission included Holy Mass, Eucharistic Healing Hour, veneration of first-class relic of St Faustina Kowalska followed by the investiture of the Scapular of St Michael the Archangel and in the parishes.

In May 2023, the relic of St Faustina Kowalska arrived at the National Sanctuary of Our Lady of Ta' Pinu, Għarb, on the island of Gozo, the sister island of Malta. The Divine Mercy Chaplet and the Holy Mass took place in the Basilica of the Nativity of Our Lady and was broadcast by the local radio and TV.

Noreen Bavister, U.K.



USA 2023

6th – 7th June 2023

6th – The secrets of St Faustina

7th – 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@olpretreat.org

Website: www.olpretreat.org

18th June 2023

12:00 pm Holy Mass

Talk 1 'The secrets of St Faustina and the mystery of Divine Mercy'

Talk 2 'The power of love of St Michael the Archangel'

Eucharistic Healing Service,

Veneration of 1st class relic

Santiago de Compostela

Catholic Church

21682 Lake Forest Drive,

Lake Forest, CA 92630

Pastor: Fr Thomas Naval

Phone: +1(949)-951-8599

Website: www.sdccatholic.org

24th – 26th October 2023

Theme: Divine Mercy

St Mary of the Assumption

Catholic Church

414 East Church Street,

Santa Maria, 94454 CA

Contact: Deacon Dennis Pearson

Email: spot1516@aol.com

27th – 29th October 2023

Theme: Mary and the Eucharist

The Marian Eucharistic Conference

Clovis Veterans Memorial

District 808 Fourth Street,

Clovis, California 93612

Contact: Christina Villas

Email: christyvillas25@gmail.com

8th – 10th December 2023

Theme: Spirituality

of St Faustina and her encounters with the Angels

St Clares Retreat Centre,

2381 Laurel Glen Road,

975073 Soquel, California

Contact: Sr. Vincent

Phone: +1(831)-423-8093

Email: stclaresretreatcenter@gmail.com

11th – 13th December 2023

Theme: (TBC)

St Francis Solano Parish

Sonolna, California

Archdiocese of Santa Rosa

Contact: Fr Alvin Villaruel

Email: pastorstfrancissolano@gmail.com

14th – 17th December 2023

Theme: St Michael the Archangel

St Maria Goretti Church

8700 Bradshaw Road,

Elk Grove, CA 95624

Contact: Fr Sylvester Kwiatkowski

Office: +1(916)-647-4538

Email: skwiat01@yahoo.com

18th – 19th December 2023

Theme: Advent and Christmas

with St Faustina

Divine Mercy Parish mission

St Thérèse Church

Alhambra, CA 91801

Contact: Fr Thomas OCD

Phone: +1(626)-282-2744

Email: thomasofthetrinity@gmail.com

BRAZIL 2023

15th – 19th July 2023

Theme: The Majestic Splendour of St Michael, the Holy Angels and Divine Mercy

Institute of Hesed Mysterio Rainha

dos Anjos e Sao Jose

(Casa Mar) Brazil

Phone: +55(85)-3274- 4413

Email: hesedfort@yahoo.br

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

SCOTLAND 2023

7th October 2023

11th National Divine Mercy Conference

St Augustine's Church,

12 Dundyan Road, Langloan,

Coatbridge ML5 1DQ, Scotland

Contact: Helen Boarder

Email: Helen.border@glasgow.ac.uk

CANADA 2023

20th – 22nd October 2023

Theme: Divine Mercy

and St Michael the Archangel

St Patrick Parish

2881 Main Street Vancouver

BC V5T3G1 Canada

Pastor: Fr Jarek Dziuba SDS

Contact: Ethelyn David

Phone: +1(604)-889-3842

Co-foundress of the Congregation of Sisters of St Michael the Archangel

At 22 years old Anna Kaworek hearing about the religious institutes that was coming into being at the time, did she answer the divine call. The Michaelite Sisters, similar to the Fathers, are engaged especially in the education of children and older youth following the spirituality of St John Bosco, of whom Blessed Markiewicz was a spiritual son. The Patron of the Congregation is Saint Michael the Archangel.

House in the Shadow of Wings is a beautiful story about the life of Blessed Anna Kaworek, a Michaelite sister. It includes the many influences in her early family life that led to her decision to become a nun, her search to discern the Will of God for her life and her struggle to continue the work of service to God that she and her fellow sisters began with Fr Bronislaw Markiewicz in the Carpathian foothills of Poland in the late 19th and early 20th centuries. It highlights the guiding principles and actions of Blessed Bronislaw as the founder of the Michaelite Order and his gentle care and concern for all his charges, be they the children entrusted to his care or the young men and women who came to join him in his endeavours. Having learned from him the ways of leadership, that guided those who worked with him rather than drove them, Blessed Anna succeeded against all odds to

accomplish what Mother Teresa of Calcutta would describe as “something beautiful for God”.

This is a gem of a book in so many respects and very timely, in its English version, for a world that is crying out for examples of Christian witness in difficult and confusing times throughout the world. It contains so much guidance for those seeking to live according to God’s Holy Will in difficult circumstances, whether they are clergy, religious or lay people. It offers hope in times of trial. It is a treasury of examples of lived faith and love, and encourages the reader to totally trust in God and the patronage of St Michael the Archangel, His commander in chief of the heavenly hosts.

Read it and draw strength from the wonderful testimony it provides of the love, the power and the graciousness of God reflected in the life of Blessed Anna Kaworek and the



■ Mother Anna Kaworek, Co-foundress and first Superior General of the Michaelite Sisters

community she led following the loss of Blessed Bronislaw Markiewicz up to the time of her own death.

The story is based on fact and authentic happenings.

Foreword to the English Edition

At the Indulgence Celebration

“Oh, Mummy!”

That frightened cry and sudden sharp tug at her sleeve wrested Franciszka from her prayerful contemplation. She shifted her glance to her daughter and saw the child's wide eyes fixed on a point somewhere near the altar. Following Ania's gaze, her mother noticed the figure of an old man emerge from a dark corner. In the half-light of the church, the beggar's old, worn garments appeared shadowy, enveloped in a hazy glow. One could imagine that this ethereal being had flown down into this church, filled with penitents, who were by now dozing or muttering prayers interspersed by sighs as heavy as the air, and filled with the smell and sweat of the pilgrims.

The old man was known to Franciszka, as she saw him every year at the indulgence celebrations in honour of St Anne, but the little girl, sitting at her mother's side, was too young to recall this indefatigable pilgrim and mendicant.

“It's a beggar, Ania. You don't need to be afraid,” Franciszka whispered and lightly caressed the child.

Ania had seen many beggars. They sprang up like mushrooms at indulgence celebrations. They excited a range of feelings in her sensitive soul. None, however, seemed to her as extraordinary as the one, who, after many hours of prayer before the high altar, unexpectedly appeared before her eyes. All that is sudden and strange arouses fear, but when this strangeness comes from God, an angel will always be found to quiet our fears. In this case, her mother's arm was

enough to set her fear to rest. Many questions now came into her head. She remained silent, however, awaiting a suitable moment. Her mother did not allow her to talk in church.

The sight of the old man at prayer and her terse reply to her daughter's question turned Franciszka's thoughts in a new direction.

‘I had called him a beggar’, she thought, ‘but is he asking for anything at this moment? I don't think so. I've seen him here so many years and didn't notice that he was dissatisfied with his fate. Certainly, he often sits with the others on the stairs by the gate or by the church door, but is more frequently to be seen dragging his ailing feet over the paths of the Stations of the Cross or going on his knees around the altar. What is more, his face radiates a kind of joy. He does not look as if he is beseeching God to change his circumstances, rather, that he is waiting patiently and calmly for something he has already tasted in the here and now. What about me? And my prayer? Who here is the beggar? Is it a good thing that I come with thousands of petitions? Oh, when you have so many loved ones, whose fate becomes more important to you than your own life, and whom you can do so little to help, it's hard not to beg God's mercy. Even for Ania here. I don't even know where I should enrol her to school, as she should start school this year. Will we stay in Ujazd or will Franciszek start working in Toszk, as had been planned in the spring? God has blessed us with a brood of children, so it's perhaps not pleasing to Him that we should worry about their future.’

Franciszka gave a loud sigh, feeling that she wouldn't cope with her own feelings. She gripped her rosary

more tightly, the beads having been at rest for a time, and were again subjected to the rough caresses of her work-worn hands.

They had come with a group from their village, arriving, as usual, the night before the indulgence celebration. At night they prayed or dozed. The church continually resounded with singing: at times weak, at others strong and melodious. Despite the loud prayers, many of the pilgrims slept in the church, curled up on the benches or in the confessionals, temporarily vacated by the confessors. They slept also in the monastery corridors, on the stairs, in the courtyard known as Paradise Square and under the trees by the fence. Those who had come by horse and cart slept on the hard seats. Some deliberately succumbed to the urge to sleep in order to be steady on their feet on the morrow for the ceremonies associated with the feast of St Anne with the Virgin and Child, who was patron of their Silesian, Opole homeland. Many, however, overcame their sleepiness and whispered prayers late into the night and even until dawn. Lips dry from ardent prayer, pious song and sighs sought no relief. Sometimes muffled weeping could be heard in corners of the church; some people would lie prostrate on the floor, while others would get up, sit or kneel down. The dimness inside the church intensified the atmosphere of mystery, otherworldliness and sent a shiver down the spines of those unused to such vigils.

At the pinnacle of the main altar shone the statue of St Anne with the Virgin and Child, embracing the figures of those she held most dear – her Daughter and Grandson, the Blessed Lady and little Jesus, whose



■ Mother Anna Kaworek with her sisters and pupils

heads seemed to grow out of the arms which held them. Penitents moved around the altar on their knees, one close to the other. From a distance they resembled a kind of snake, slowly encircling this holy place, voluntarily humbling themselves before God, against whom the “primeval serpent”, the liar and deceiver had rebelled. It is primarily due to him that mankind to this day is brought low, close to the ground. Let him then see, how painfully chafed knees are no longer a punishment but a tool to proclaim the glory of God.

Franciszka looked long at the shining alcove at the altar, from which radiated St Anne’s warm, though imperceptible, gaze. She looked at this unity of the Mother, Daughter and Grandson, while at the same time being aware of the warmth of her own child snuggled up to her shoulder, asleep, mouth open, both vulnerable and trusting. How much would she have loved to extract from the

mother and grandmother of these Holy Persons the secrets of the right way to bring up her own children? It was to her that Franciszka had entrusted her great treasure, Ania, believing that a girl who carried the name of St Anne had the right to enjoy her patron’s protection. St Anne’s life experience, as well as her peace, were reflected in her face. Franciszka had observed this in the copy of the miraculous figure, which a monastic artist had carved a few years earlier. Although at that moment unable to distinguish the fine details of the statue, due to the smallness of the figure, what she perceived was sufficient to inspire her to entrust everything to her. She came here every year, first with her own mother, then with her contemporaries, and finally, with her own children. She did not bring all of them, as she longed for a little respite in prayer. Some had to remain at home and it would be all too easy for the little ones to get lost in the crowd.

She would only take one or two of the children with her each time. This time it was Ania’s turn.

As soon as the singing faded Franciszka tried to get her daughter to lie down beside her on the bench, but the little one would not hear of going to sleep, assuring her mother that she would carry on praying, which she initially tried to do. Keeping a night vigil, however, was beyond Ania’s strength and she would drop off to sleep on her mother’s shoulder. She finally fell sound asleep and her mother arranged the girl’s legs on the bench and her head on her own shoulders. Franciszka, herself, dozed off at times, but dawn soon broke and the congregation began singing once again, while those who had slept outside the church, and others newly arrived, now crowded into the church. When someone began the beloved hymn associated with the shrine, “Come what may, in you, Saint Anne, is my hope”, even the sleepest pilgrims rubbed

their eyes and joined enthusiastically in the singing.

The hubbub which reigned about the stalls repelled the little penitent, but she faithfully kept in step with her mother and paid great attention to all the stalls they passed. Her eyes were drawn to the big barrels of pickled gherkins. She had heard that the water in the barrels did not heat up in the sun, because – so the peasants said – frogs were thrown in to keep them cool. She shivered in disgust at the very thought and, although she did not entirely believe such stories, she would never eat a gherkin bought at the feast or quench her thirst with the brine from the barrels. She liked, however, the smell of fresh herbs, of which there were whole sheaves. Whenever she attended indulgence celebrations later in life, she would always recall that smell. One could indulge this delicious smell to one's heart's delight, particularly on the Feast of the Assumption, when there were both freshly cut as well as dried herbs on sale. Further along, one heard the crowing of clay cockerels, jugs in a variety of poses drew the eye, while variously shaped pots and other vessels proudly showed off their attractions. Then there were the heart-shaped feast day "kisses" – gingerbread wrapped in coloured tissue paper. Straw hats, wooden spoons, butter dishes, stools, wicker baskets and a whole range of folk artefacts for everyday use or simply as souvenirs. Closest to the monastery walls were stalls selling devotional items. Here Ania's pace slowed so that her mother had to stop, so as not to lose her small daughter in the crowd. Rosaries, gold plated chains, holy pictures, all so holy that their very appearance seemed to the child a gateway to heaven. If

she could only have something for her very own.

"Ania, what would you like to buy with the money Granny gave you for the feast?" asked Franciszka.

How could she have forgotten? She had the money from her dearest Granny, so she could actually buy herself something from among these wonders.

"Will there be enough for one of these books from which you can pray in church and sing hymns?"

"But you haven't learnt to read yet, my darling! Would you not rather get something else?" Her mother attempted to restrain Ania's pious fervour, afraid that the child would regret her decision.

"But I'm starting to learn... If there is enough money, buy me one of these books, even if it's only a small one."

"All right, all right. Come, let's choose one together", her mother said.

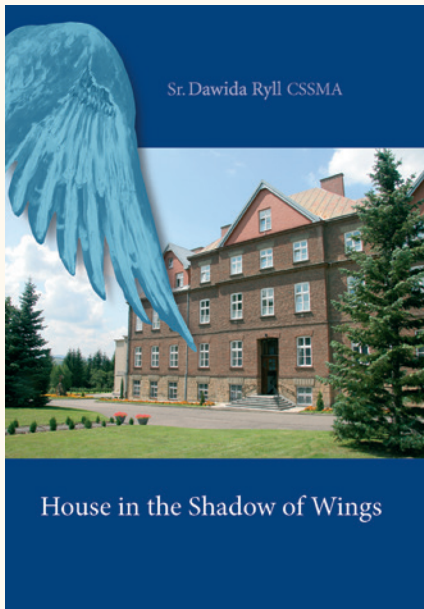
Together, they bought the prayer book which stayed with Ania forever. Even when she grew up and went to the Carpathians to become a nun, the book travelled with her and the words of the prayers strengthened her soul at times of trial and tribulation. During heavy work at the parish house in Miejsce Piastowe when her eyes filled with tears of homesickness for home and family in Silesia, Anna would keep it close by and sing familiar hymns, glancing at times at its pages. "No Father loves his children, like You, O God, have loved me since my conception", she would sing with deep conviction in the most difficult of moments.

The prayer book was in Polish, though Ania, like her elder sisters, Konstancja and Albina, had to attend a German school. At home, however,

each of the children, with their parents' help, was taught their mother tongue, by means of the lives of the saints, pious literature and Polish magazines, obtained with the greatest of difficulty.

Ania walked proud and happy, carrying her brand new book. Time and again, she would clutch this valuable acquisition to her heart. She had a real printed book of her very own. She longed for the moment when she would show it to everyone at home! She even imagined herself walking with her own prayer book to church, like the young lady of the manor who knelt in the "manorial" pew in Biedrzychowice. She recalled how this lady threw money to the beggar who sat on the church steps.

She desired to give the money she had left over after buying the book to some beggar. She thought of the old man whom she had seen in the church. She looked out for him when they approached Paradise Gate. Then her attention was caught by a little girl sitting among the beggars. This tiny person, curled up on one of the steps, tried to pull down her faded skirt to cover the twisted legs, surely incapable of carrying her weight. The child was so thin and pale that she resembled a carved puppet. Her clumsy movements and, above all, the big, shining eyes bore witness to the fact that she was a living human being. Her feverishly bright glance met Ania's and little Miss Kaworek discerned in it both fear and anger. At what or whom could this waxy girl, sitting at Paradise Gate, like a symbol of all those exiled from Eden, be angry? Was her rage awakened by the indifference or the proud dignity of the almsgivers? Or else was it the insensitivity or humiliating pity of



those who shook out their pennies from their purses? Or was it all of them put together, the whole of the world in which it was her fate to live? Ania stood still in consternation.

Franciszka followed her daughter's gaze and without hesitation reached into the pocket sewn into the folds of her skirt to give alms to the cripple. Her mother's gesture, however, shamed Ania all the more. She wanted to run away, but remained rooted to the spot, powerless, humiliated and sad. She came to only when her mother pulled her by the arm in the direction of the stairs.

A procession was just then beginning to form on the square before the church, and was about to set off onto the paths. The little altar boys stood proudly straight, while keeping an attentive eye on anyone approaching them. This was due to the custom of giving the youngest of those in the "service of the altar" small donations. All that was necessary was to judge exactly the right moment to put out their hand, at once not to appear greedy but also not to miss a chance. Anna noticed how women and children went

up to the line of altar boys and put jingling coins into their hands. Pointing to the boys in their white surplices, she asked, "Mummy, are they beggars too, like the ones on the stairs?"

"No, Ania, it's not the same. They're not beggars at all, just altar boys. That is how people show their thanks for them serving so beautifully at the altar."

"So, why can't the other children serve? Then they would not have to beg," Ania asked.

"We'll talk about it later, Ania, okay?" Franciszka retorted, as the seemingly simple question presented no small difficulty.

She needed to gather her thoughts, as she knew Ania would not give up so easily and come back to the subject. That was just how it was when something began to bother her and she would keep on returning to it until she had made sense of it in her head. Otherwise, she would not be at peace. Sensitive as she was, she always had some question or other, more so than her older siblings. Even if she did not voice it, the distress and need for answers was immediately evident in her face. How vexing it was with such a child. Like now, for instance, she'd latched onto the beggars, as if they were the most significant aspect of the feast. It had earlier seemed that it had been the prayer book. Franciszka smiled to herself at the thought.

An excerpt from the book
House in the Shadow of Wings
by Sr **Dawida Ryll** CSSMA

The book was published on the 100th anniversary of the establishment of the Congregation of the Sisters of St Michael the Archangel by Mother Anna Kaworek, now the Servant of God.

For the Holy Church and Priests

O my Jesus, I beg You on behalf of the whole Church: Grant (her) love and the light of Your Spirit, and give power to the words of priests so that hardened hearts might be brought to repentance and return to You, O Lord.

Lord, give us holy priests; You yourself maintain them in holiness. O Divine and Great High Priest, may the power of Your mercy accompany them everywhere and protect them from the devil's traps and snares which are continually being set for the souls of priests. May the power of Your mercy, O Lord, shatter and bring to naught those that might tarnish the sanctity of priests, for you can do all things.

Diary, 1794

Jesus, my most beloved, I beg You for the triumph of the Church, for blessings on the Holy Father, and on all the clergy; for the grace for conversion for impenitent sinners. And I ask You for a special blessing and for light, O Jesus, for the priests before whom I will make my confessions throughout my lifetime.

Diary, 240

The knight of St Michael

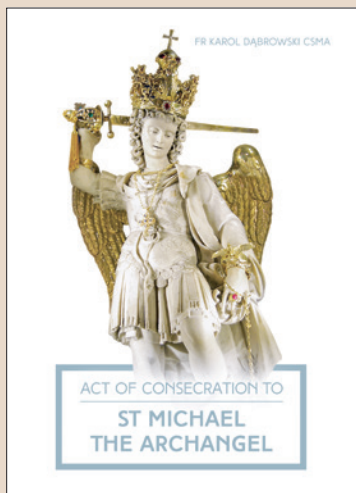
Fight like a knight, so that I can reward you. Do not be unduly fearful because you are not alone.

Diary, 1760

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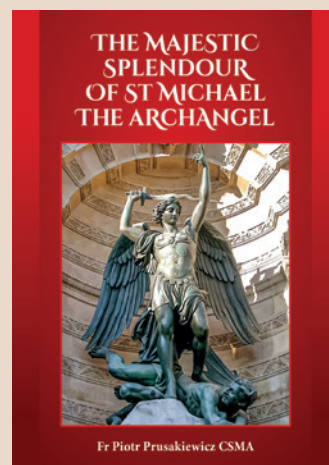
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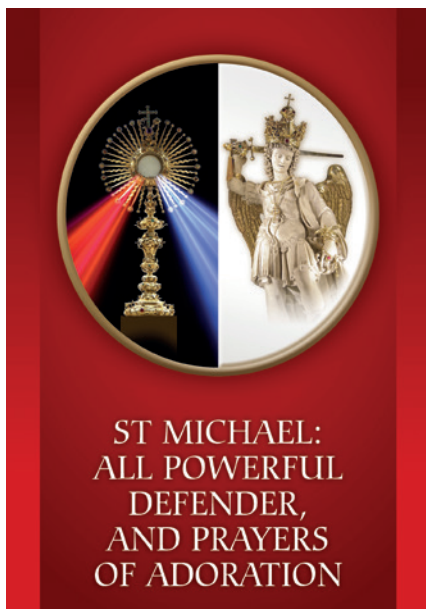
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People have often asked me about St Michael, the patron saint of my congregation. Due to the great interest in St Michael, I looked into the scientific and systematic study of many English, Italian and Polish authors throughout the ages internationally. 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

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

Chaplet of St Michael

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

A. *Amen*

Say the following prayer on the medal:

O God, come to my assistance.

O Lord, make haste to help me.

Glory be to the Father, etc.

1. By the intercession of St Michael and the celestial Choir of Seraphim, may the Lord make us worthy to burn with the fire of perfect charity. Amen.

(1 Our Father on the first large bead, 3 Hail Marys on the next three small beads)

2. By the intercession of St Michael and the celestial Choir of Cherubim, may the Lord vouchsafe to grant us grace to leave the ways

of wickedness, to run in the paths of Christian perfection. Amen.

(1 Our Father, 3 Hail Marys)

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

(1 Our Father, 3 Hail Marys)

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

(1 Our Father, 3 Hail Marys)

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

(1 Our Father, 3 Hail Marys)

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

(1 Our Father, 3 Hail Marys)

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

(1 Our Father, 3 Hail Marys)

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

(1 Our Father, 3 Hail Marys)



■ San Miguel Arcángel by Juan de Valdés Leal, circa 1656

9. By the intercession of St Michael and the celestial Choir of Angels, may the Lord grant us to be protected by them in this mortal life and conducted hereafter to eternal glory. Amen.

(1 Our Father, 3 Hail Marys)

Recite on the next four beads:

1 Our Father in honour of St Michael

1 Our Father in honour of St Gabriel

1 Our Father in honour of St Raphael

1 Our Father in honour of our Guardian Angel

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

Prayer of Pope Leo XIII

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