

Messenger of Divine Mercy

Publication of the Marian Helpers Association in Great Britain

Winter 4, 2015 [70] Spring 1, 2016



“My daughter, tell the whole world
about My inconceivable mercy.
I desire that the Feast of Mercy be a
refuge and a shelter for all souls, and
especially for poor sinners.”

(Diary, 699)

Year of Mercy
2016

Dear Marian Helpers,

This Year of Mercy is the real grace of God for us. It is given as the answer to our current situation, our suffering and troubles. It is very easy to see our life only in the dimension of our daily problems or the economical situation and forget that God is the Lord of our life and we are in his hands. He gives us this time of the Jubilee Year as he promised to St Faustina:

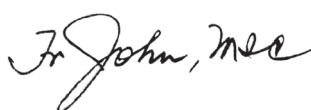
Be not afraid of your Saviour, O sinful soul. I make the first move to come to you, for I know that by yourself you are unable to lift yourself to me. Child, do not run away from your Father .. who wants to speak words of pardon and lavish his graces on you. How dear your soul is to Me! I have inscribed your name upon My hand; you are engraved as a deep wound in My heart (Diary, 1485).

This issue of the Messenger of Divine Mercy is therefore dedicated to contemplation of the Extraordinary Jubilee Year of Mercy. And it is an Extraordinary year!

To enrich our contemplation we have begun this issue with the words of Pope Francis from the inauguration of the Jubilee on the 8th December, Feast of the Immaculate Conception.

In order to enter more deeply into the unfathomable depths of God's Mercy we offer from the Diocese of Westminster meditations on the Way of Mercy. Inspired by the Pope's declaration of an Extraordinary Jubilee Year of Mercy, Cardinal Vincent Nichols designed a Way of Mercy, similar to a stations of the Cross to help all those who make the pilgrimage to Westminster Cathedral and enter the Holy Door come to a fuller experience of God's mercy. We include, with kind permission from the artists Rachel Alem and Mike Quirke all of the images from the Way of Mercy.

During this Extraordinary Jubilee Year of Mercy, may God grant all of us a deep spiritual renewal in and through His mercy. May we carry His mercy into our homes, our families and our workplaces, especially to those we find most difficult to love.



Messenger of Divine Mercy

Quarterly magazine of the
Association of Marian Helpers
of the Congregation of
Marian Fathers in
Great Britain



The Association of Marian Helpers assists the Congregation of Marian Fathers in uniting all the faithful who want to develop spiritually, to imitate our Lady's life, to proclaim to the whole world the truth of Divine Mercy according to Mary's example and under her guidance. Members pray, do penance and acts of mercy which they offer to God in the intentions of the Church, for the souls suffering in purgatory and praying for priestly and religious vocations. By their prayers and work and, if possible, material help, they support the apostolic and missionary work of Marian Helpers and share in the fruits of the daily masses, prayers and good works of the Marian fathers and brothers.

Director of the Association
in Great Britain
Fr Andrzej Gowkielewicz MIC

Assistant to the Director
Tomasz Wachowiak

Association of Marian Helpers /
Divine Mercy Apostolate
1 Courtfield Gardens, West Ealing
London W13 0EY
Great Britain
Tel: 020 8998 0925

E-mail: info@divinemercury.org.uk
www.divinemercuryapostolate.co.uk

Marian Fathers Charitable Trust
Reg. Charity 1075608

Editor-in-chief
Fr John
(Fr Andrzej Gowkielewicz MIC)

Executive Editor
Rachel Alem

The editors shall not return any materials unless so requested; reserve the right to abbreviate the text, or to alter the title without informing the author; do not pay for the material, treating it as an apostolic contribution to the works of the Association. All correspondence to the editors should be sent to the Association of Marian Helpers.

With the permission of the Church
authorities.

ISSN 2053-6445

FROM THE LIFE OF THE CHURCH

- | | |
|---|---|
| Opening the Holy Door <i>Homily, Pope Francis, 8 December 2015</i> | 2 |
| The Way of Mercy - Simple Guide <i>Meditation from Westminster Cathedral</i> | 3 |

THE WORKS OF MERCY SPECIAL

In pictures

FAITH AND LIFE

- | | |
|---|----|
| The Mystical Temple of God - Chapter 16 <i>The Cleanliness of the Mystical Temple</i> <i>Bl Stanislaus Papczynski</i> | 12 |
|---|----|

FROM THE APOSTOLATE

- | | |
|---|----|
| Fr John writes... <i>Our invitation to enter the Jubilee Year of Mercy</i> | 20 |
| From the Apostolate <i>Your invitation to groups and events organised by the Divine Mercy Apostolate, Marian Fathers</i> | 21 |

Picture credits : Front cover - Pope Francis, Opening the Holy Door, Extraordinary Jubilee of Mercy, 8th December 2015 © news.va; The Way of Mercy, © Sim, Quirke/Westminster Cathedral; pg 16 Our Lady, mosaic by Robert Anning Bell, Westminster Cathedral Lady Chapel © 2008, Fr Lawrence Lew, OP.

Homily:

Opening the Holy Door

Pope Francis

The Extraordinary Jubilee of Mercy

Rome, 8 December 2015

In a few moments I will have the joy of opening the Holy Door of Mercy. We carry out this act – as I did in Bangui – so simple yet so highly symbolic, in the light of the word of God which we have just heard. That word highlights the primacy of grace. Again and again these readings make us think of the words by which the angel Gabriel told an astonished young girl of the mystery which was about to enfold her: “Hail, full of grace” (Lk 1:28).

The Virgin Mary was called to rejoice above all because of what the Lord accomplished in her. God’s grace enfolded her and made her worthy of becoming the Mother of Christ. When Gabriel entered her home, even the most profound and impenetrable of mysteries became for her a cause for joy, a cause for faith, a cause for abandonment to the message revealed to her. The fullness of grace can transform the human heart and enable it to do something so great as to change the course of human history.

The feast of the Immaculate Conception expresses the grandeur of God’s love. Not only does he forgive sin, but in Mary he even averts the original sin present in every man and woman who comes into this world. This is the love of God which precedes, anticipates and saves. The beginning of the history of sin in the Garden of Eden yields to a plan of saving love. The words of Genesis reflect our own daily experience: we are constantly tempted to disobedience, a disobedience expressed in wanting to go about our lives without regard for God’s will. This is the enmity which keeps striking at people’s lives, setting them in opposition to God’s plan. Yet the history of sin can only be understood in the light of God’s love and forgiveness. Sin can only be understood in this light. Were sin the only thing that mattered, we would be the most desperate of creatures. But the promised triumph of Christ’s love enfolds everything in the Father’s mercy. The word of God which we have just heard leaves no doubt about this. The Immaculate Virgin stands before us as a privileged witness of this promise and its fulfilment.

This Extraordinary Year is itself a gift of grace. To

pass through the Holy Door means to rediscover the infinite mercy of the Father who welcomes everyone and goes out personally to encounter each of them. It is he who seeks us! It is he who comes to encounter us! This will be a year in which we grow ever more convinced of God’s mercy. How much wrong we do to God and his grace when we speak of sins being punished by his judgment before we speak of their being forgiven by his mercy (cf. Saint Augustine, *De Praedestinatione Sanctorum*, 12, 24)! But that is the truth. We have to put mercy before judgment, and in any event God’s judgement will always be in the light of his mercy. In passing through the Holy Door, then, may we feel that we ourselves are part of this mystery of love, of tenderness. Let us set aside all fear and dread, for these do not befit men and women who are loved. Instead, let us experience the joy of encountering that grace which transforms all things.

Today, here in Rome and in all the dioceses of the world, as we pass through the Holy Door, we also want to remember another door, which fifty years ago the Fathers of the Second Vatican Council opened to the world. This anniversary cannot be remembered only for the legacy of the Council’s documents, which testify to a great advance in faith. Before all else, the Council was an encounter. A genuine encounter between the Church and the men and women of our time. An encounter marked by the power of the Spirit, who impelled the Church to emerge from the shoals which for years had kept her self-enclosed so as to set out once again, with enthusiasm, on her missionary journey. It was the resumption of a journey of encountering people where they live: in their cities and homes, in their workplaces. Wherever there are people, the Church is called to reach out to them and to bring the joy of the Gospel, and the mercy and forgiveness of God. After these decades, we again take up this missionary drive with the same power and enthusiasm. The Jubilee challenges us to this openness, and demands that we not neglect the spirit which emerged from Vatican II, the spirit of the Samaritan, as Blessed Paul VI expressed it at the conclusion of the Council. May our passing through the Holy Door today commit us to making our own the mercy of the Good Samaritan.

www.vatican.va

Way of Mercy

Simple Guide



Celebrating the Jubilee Year of Mercy
in Westminster Cathedral

13th December 2015
to
20th November 2016

The Way of Mercy is like the Stations of the Cross. It takes us on a journey with Jesus. This journey is into his Mercy.



From the heart of the Trinity,
 from the depth of the mystery of God,
 a great river of mercy wells up
 and overflows unceasingly.
 It is a spring that never dries up...
 because the mercy of God never ends.

Pope Francis
 (Misericordiae Vultus, 25)

The Holy Trinity Seat of Mercy

This picture is based on a 15th century English alabaster. It shows us something extraordinary. It shows us how the Holy Trinity is merciful.

With Heaven my throne and earth my footstool, what place could you make for me, what place for me to dwell? Yet my eye is drawn by the man of humble and contrite heart who trembles at my word.

We see a King seated in Glory attended by angels, his breath, the Holy Spirit proceeds out to the Son in an eternal movement of love. The Son, incarnate mercy, gives himself up utterly in our place, on the wood of the cross.

The blood of the new lamb pours out from his wounds. The two chalices beneath each hand looking like the scales that one might see in a picture of the Last Judgement. Here is a very different moment - God's justice is his mercy, his saving act of love, pouring out his blood to the very last drop.

He has given us the cross as our ladder, our door, our entrance into the Glory of the Father, into the communion of the Holy Trinity itself. And there is our place: the cloth containing the souls of the just, in the bosom of God the Father, under the wings of the Holy Spirit, above the bowed head of Our Lord and Saviour Jesus Christ.

Let us enter.



The Divine Mercy

Is the Glory of the Trinity too much for us to bear?

Here is a man. He is showing us his wounds. He is Risen!
As he appeared to doubting Thomas, Jesus enters into
the closed darkness of our fears, our anguish and our
suffering.

From his heart pours out two rays, the blood and water,
rays of his infinite merciful love, poured out for sinners.
No one is outside this mercy.

Jesus, I trust in you.

With our eyes fixed on Jesus
and his merciful gaze,
we experience the love
of the Most Holy Trinity.

Pope Francis
(Misericordiae Vultus, 8)



B a p t i s m : The Gift of Mercy

Here we see the baptism of the Lord. Can I remember my baptism? Have I ever seen a baptism?

Why is Jesus being baptised? John the Baptist says, “and you come to me?” John is astonished. He recognises the Messiah, his Lord. How is it that he comes to him? Even the angels are astonished, one stares up to heaven as it hears the voice. The other three astonished at the appearance of Emmanuel in the incarnation, God-Man.

This is a moment of Theophany, one of the rare earthly moments in which the Holy Trinity was perceivable to the bodily senses. Jesus entered the waters; Jesus enters fully into our situation, he enters the waters of the Jordan river to take our sins, our fear of death, and to go towards the cross.

At this moment the Holy Spirit appeared as a dove, like the spirit at the beginning of creation hovering over the waters of chaos; like the dove that announced to the people saved in the Ark from the waters of the Flood, announcing a new creation, a new life. And the voice of the Father declares: “This is my beloved Son, in whom I am well-pleased. Listen to Him.”

We entered the waters of our baptism, *In the name of the Father and of the Son and of the Holy Spirit*, into Jesus’ death that we may leave behind our old life, and may rise with him out of the waters, out of death. Claimed by God and filled with the Holy Spirit, to live a new life as sons and daughters of God.

WORKS OF MERCY

HE Cardinal Vincent Nichols

14th November 2015

Proclaim Westminster Conference,
Royal Horticultural Hall

One way of understanding the depth of God's mercy is to start at the very beginning. The first act of God's mercy is the act of creation. God's Spirit hovers over the 'darkness' and an ordered universe emerges. Thus we live in a 'cosmos', an ordered world, and not in chaos. The ordering of creation is to its fulfilment and not to its ultimate annihilation. This is a great mercy, an enormous blessing.

Similarly, we can say that the second great act of God's mercy is that God calls each person into existence with a destiny, a purpose, a 'design' for every one of us. God's purpose for every single human being is that we come to share in God's eternal life. We are not called into being just to live an 'existential moment' and then be extinguished. We are not created for futility. We are given the gift of life for this great destiny: to dwell with God in fulfilment and joy for ever!

God's loving mercy not only gives us this vision of our world and of ourselves, but also makes it possible for us to achieve. In Jesus, the fullest manifestation of the Father's loving design, all is made possible. Through Christ, all of creation will come through its time of great groaning and be raised to its fulfilment (Romans 8.18-26). In union with Christ through baptism we will be brought into the very heart of the life of the Blessed Trinity. And in the power of the Holy Spirit we can live each day not only in hope and anticipation of that joy but also, in our daily efforts, serving its realisation, it's heralding.

What does this mean in practice? Well, let me frame the question another way. What does mercy mean in practice? We know it means the works of mercy, the corporal and spiritual works of mercy. It is the practice of those works which gives a face to the presence of divine mercy in our day.

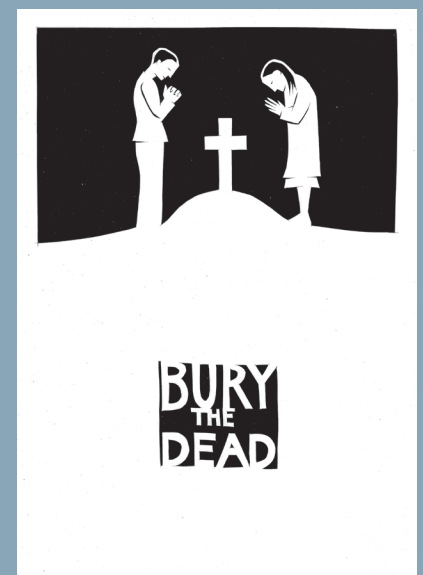
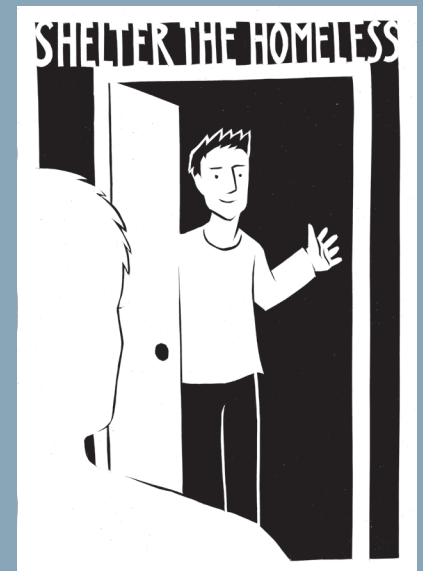
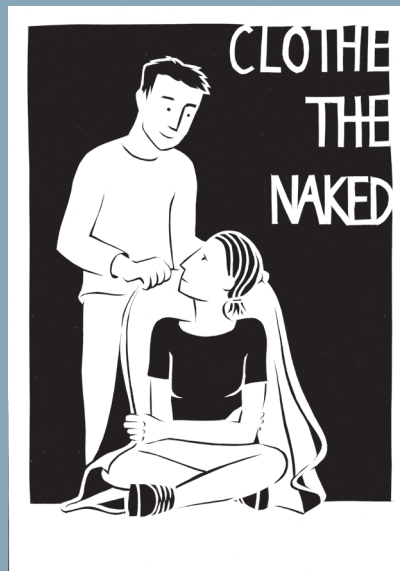
Think of it like this: God has created for us an ordered world in which to live. Yet it is not always experienced or seen to be so. The corporal works of mercy are the practical ways in which, day by day, we re-establish and regenerate the mercy of God's ordered creation. When we give food to the hungry we re-establish a proper sense of order. When we give drink to the thirsty, clothe the naked, welcome the stranger, heal the sick, visit the imprisoned and bury the dead we are doing the work of restoring a proper order to things, for no one should be left thirsty, naked, lost in sickness, isolated in jail, unwelcomed in their need, left abandoned and unburied in death. When those things happen, as they do every day and on a great scale, any sense that we are living in an ordered world is rendered implausible. The corporal works of mercy, then, are the ways in which in my neighbourhood, on my street, in my community, I can help to restore that sense of place and belonging, of respect and acceptance that our cosmic home, as created by God, should embody.

Think of mercy again. God has created each person to dwell in the glory of God's presence for ever. This is the ultimate vocation of every human being. The spiritual works of mercy serve the fulfilment of that purpose. To offer counsel to the lost and confused is to help them redirect their lives to their true purpose. So also to instruct the ignorant, to admonish those who are heading in an erroneous direction, to comfort the lost and bereaved, to forgive those who have offended us, to be patient with those who truly test us and always to pray for the living and the dead, is precisely to serve the great mercy of God who has created us for such a high destiny. The spiritual works of mercy are all the nudges and encouragement we give each other on our pilgrimage to God.

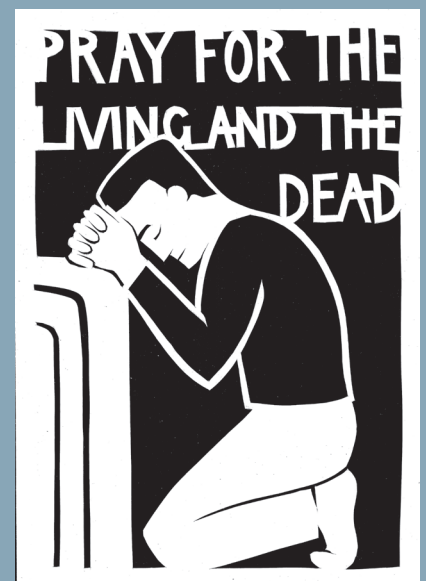
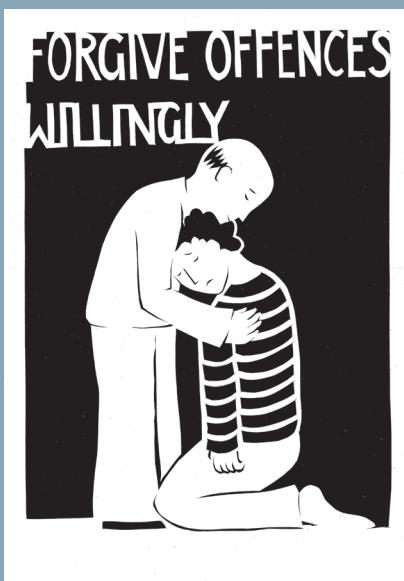
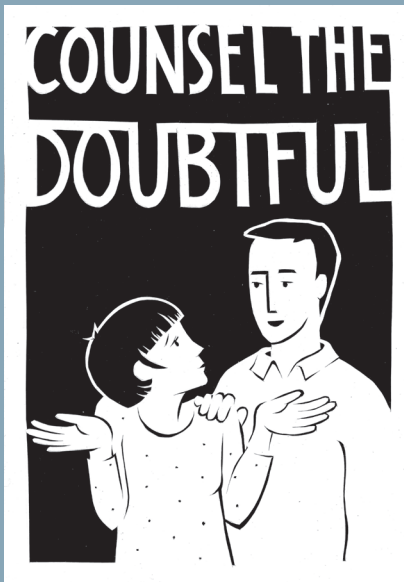
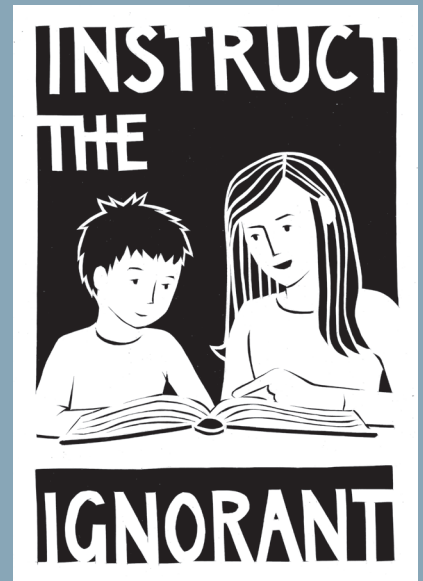
Full text available at:

<http://rcdow.org.uk/cardinal/addresses/proclaim-westminster-conference/>

THE CORPORAL WORKS OF MERCY



THE SPIRITUAL WORKS OF MERCY





God the Father: The Merciful Father

But what did I do with this grace of baptism?

Did I waste it in my own satisfaction? Did I take my inheritance and squander it? Did I live it for myself? Was I abandoned, despoiled, utterly unloved or unlovable?

Here we see a picture of the return of the Prodigal Son. The youngest son has taken his inheritance from his father in his lifetime. He cares so little for his father he treats him as if he were dead. He has taken his inheritance and spent every single penny living how he wants to live. But when it is over and he finds himself empty, alone and starving he thinks of the comfort in his father's house even for the servants. He converts; he turns back.

But throughout this time, where was his father? The father waited outside the house. He looked every day for his son. Our Father always waits for us to turn around, to come back, to enter his embrace of mercy. He calls his servant for the best robe to cover the wretched nakedness of his son. In the same way he longs to cover our wretchedness with his mercy, and give us works of eternal life.

On the right hand side we see another figure, the older brother, living in the house of the father, working for him, but his heart is full of judgement with no mercy for others. Am I like this brother?

Let us all enter into the house and rejoice together, for what was dead is alive, what was lost is found.



God the Son : Mercy Incarnate

And where did he find us?

He descended into hell.

Here is a picture of the events of Holy Saturday. Where was Jesus after his passion and death? The Eastern Church calls this picture the Anastasis: Resurrection. Here we see Jesus, glorious, holding up the cross in triumph, trampling the shattered doors of the underworld under his feet. The blue circles the radiance of light breaking the darkness of death irrevocably.

He grasps his forefather Adam by the wrist, dragging him up and out of the tomb. Eve too, rises at the sound of his voice.

He has entered the lowest place, the place of utter darkness, and caught up all the dead to life.



Convert - Receive Mercy!

Here we see a picture that contains three events. On the left hand side of the painting by Mike Quirke we see the young Saul watching and agreeing with the stoning of St Stephen (Acts 7: 55 - 8:1). But the death of the first martyr proved to be the seed-ground of faith for Saul to become Paul - the Apostle to the Gentiles.

In the centre panel we see Saul zealous in his fierce wrath for the name of God, now thrown to the ground: Jesus intervenes and dazzled by this encounter of mercy Saul's life changed totally. He is given a new name and discovers a new life in the service of Jesus Christ.

The third panel depicts the beginning of St Paul's extraordinary vocation of preaching to the gentiles – those peoples who are not of Jewish descent; all those who are not of Israel, the chosen people. We are now all called to enter into the Kingdom of God. Let us listen. Let us enter.



This is the opportune moment to change our lives!

This is the time to allow our hearts to be touched!

God's justice now becomes the liberating force for those oppressed by slavery to sin and its consequences.

God's justice is his mercy.

Pope Francis

Misericordiae Vultus 20



Mary: Mother of Mercy

As Jesus hung from the cross there stood Mary his mother and John the only disciple who did not run away. From the cross Jesus gave his mother to be our mother. As he trusted in her, and as she accompanied him, let us trust her, let us ask her to accompany us and bring us to her son.

Let us cry to our mother with the words of the *Salve Regina*:

Hail, holy Queen,
Mother of Mercy,
Hail our life, our sweetness
and our hope.
To thee do we cry,
poor banished children of Eve;
To thee do we send up our
sighs,
mourning and weeping
in this vale of tears.
Turn, then, most gracious
advocate,
thine eyes of mercy towards
us,
and after this our exile,
show unto us the blessed fruit
of thy womb, Jesus.
O clement, O loving,
O sweet virgin Mary.

Pray for us,
O Holy Mother of God,
That we may be made worthy
of the promises of Christ.

Be Merciful as your Heavenly Father is Merciful

Let us carry the mercy of God in our hearts.

What we have received let us bring to others.

May the work of the Holy Spirit become active in our lives.



To receive the plenary indulgence
for the Jubilee Year of Mercy
one must:

- Enter through the Holy Door
- Reflect on mercy (following The Way of Mercy for example)
- Receive Sacramental Confession
- Receive Holy Communion
- Pray for the Pope's intentions (one Our Father and one Hail Mary will suffice)
- Recite the Creed

These conditions need to be
fulfilled within several days
(ie, around a week)
before or after
visiting the Holy Door.

From the writings of Bl Stanislaus Papczynski (1631 - 1701)

Mystical Temple of God

Chapter 16

The Cleanliness of the Mystical Temple

Cleanliness is greatest if the temple is swept out at least once a day. In this regard David should be imitated, who said of himself: "I swept my spirit" (LV Ps 77:6). This is done by the examination of one's conscience: the more frequently and diligently it is used, the cleaner it makes the dwelling place of God in man. Truly there is a deplorable negligence of not a few people, and a most serious error: they cannot bear their bedrooms, clothes, and dishes unless they are wholly spotless, yet they do not remove the dirt of the conscience; they wash their body, oil [perfume] it, cleanse it in every way, yet neglect the cleanliness of the soul.

O Christian! Everyday you wash your face, everyday you clean your clothes, everyday you sweep out your house, so why do you not do this everyday with the Temple of God, which you are?

Take notice then of your thoughts of the whole day; consider what you have said, and much more carefully what you have done. Have you omitted some good, or committed some evil? But indeed examine the very intention of your deeds, and moreover attend to this: whether some good could not have been made better.

You have a method for this most holy exercise of sweeping out the Mystical House of God at least every evening, in this well-known poem:

*Thank God, ask for light, examine your mind,
Ask pardon for sin, and resolve, make satisfaction.*

You can do the first in this way:

O most holy and glorious Trinity, one God, I adore you countless thousands of times, I give thanks due to your Majesty for each and all the benefits, favours and graces granted me and the whole human race from the beginning of the world right up to this time, and especially on this day. I thank you, my Lord God, because you have created me, redeemed me, called me to the Catholic religion, have directed, enlightened, roused, encouraged, safeguarded, nurtured, protected, tolerated etc. (add particular favours, especially of the present

day). Be blessed therefore in your gifts, and Holy in all your works, who live and reign forever and ever.

The second:

Enlighten, Lord, the eyes of my mind, that I may acknowledge your good deeds and my evil deeds: may I bless you for the former, and weep over the latter and amend them with your grace for your glory. Amen.

The third:

Call to mind what you have thought, said and done, so that you may perceive whether any sin or imperfection has not been committed in your thoughts, words and deeds, against the law of God, of nature or human law, so that you begin to feel just sorrow for it and write down what is to be submitted in confession. This is what Saint Leo stresses:

"Let each one scrutinise his conscience, and set himself before himself by censorship of proper judgement." (Sermons 3, for Lent).

Augustine does not advise anything different, when he says:

"Let man ascend the tribunal of his own mind against himself, and in the court established in his heart let there be present reflection as the accuser, conscience as the witness, fear as the executioner, and let the blood of the soul making a confession flow through his tears" (book 50, homily 1).

The fourth; is derived from there:

When you discover some defect or offense in the conscience, or more of them, you should make the following act of contrition concerning them, both individually if they are grave, and in general:

I am sorry, my Lord and God, the supreme and infinite good, out of pure love for you, that some time, but especially today, I have offended you by these sins (cause them to appear in the court of your mind) and thus I should like to grieve over each and every one of the sins of my whole life, indeed over the sins of all men,



as most perfectly, just as I ought. I detest them above all evils. Forgive me, and all, because of the merits of our Lord Jesus Christ, the most Blessed Virgin and all your Elect. Amen.

The fifth:

O God! O goodness! O my Love! I love you above all things, and desire that you be loved by all, as your Majesty should and can be loved. Would that I be able to love you as you love yourself, as you love your most sacred humanity, as the most blessed Virgin and all the elect love you. O God, out of my love for you I firmly resolve to atone for each and all my sins by sacramental confession as soon as possible for your glory, to correct them by your grace, and make satisfaction for my sins.

The sixth:

Finally assign yourself some mortification, both in thanksgiving for the benefits received and in satisfaction for your sins. Or at least undertake at once some prayer, or decide to give some alms as soon as possible, or to fast according to the nature of the sin or as its seriousness demands, and as the Spirit of God teaches you. Thus you will clean the Temple of God, and so you will advance in His grace, and love and perfection.

The admonition which Lucius Annaeus Seneca gives in particular on this point should not be despised: "As much as you can," he says, "accuse yourself. Examine yourself accurately: first play the part of the prosecutor, then of the judge, and lastly of the advocate; at times provoke yourself." But if by chance

you grumble at the Philosopher's admonition, then consider what the most holy Doctor St Bernard advises:

"Attentively examine your integrity and examine your life in a daily scrutiny. Attend carefully to how much you advance or how much you fail; what is your conduct and what are your emotions; how similar or dissimilar are you to God; how near, or how far, are you from him, not by the distance of places, but by the emotions of your conduct. Therefore, display yourself to yourself, if not always, or often, then at least sometimes. Rule your emotions, direct your actions, set right your steps. Let nothing undisciplined remain in you. Place all your transgressions before your eyes. Set yourself before yourself, as if before another, and so grieve over yourself. Bewail your evil deeds and sins, by which you have offended God. Make known to Him your wretchedness, show Him the wickedness of your enemies. And when you have softened yourself before Him with your tears, I beg you to be mindful of me" (Medit., c. 5,[1]).

Thus far are St Bernard's words; having become better by his admonition, cleanse your soul everyday by a strict examination; in this way it will be a dwelling pleasing to God forever.

PRAYER THROUGH THE INTERCESSION OF BLESSED STANISLAUS PAPCZYNSKI



God, our Father,
Who in Your unfathomable Providence gave us
in Blessed Stanislaus a successful intercessor
before Your throne,
grant me (us) through his intercession the
grace..., for which I (we) beg You;
also grant that in accord with his example
I (we) may faithfully fulfil Your most holy will.
Through Christ our Lord. Amen.



Fr John writes...

Our invitation to enter the Extraordinary Jubilee Year of Mercy

Dear Marian Helpers,

The Jubilee Year of Mercy has begun. Through the rite of the opening the Door of Mercy Pope Francis has invited all of us to enter into this great mystery of God's love towards us that is his Mercy.

In the proclamation of the Year of Mercy and the opening of the Door of Mercy we see how the words of Jesus to St Faustina are being fulfilled. He said to her: **My daughter, tell the whole world about My inconceivable mercy. I desire that the Feast of Mercy be a refuge and a shelter for all souls, and especially for poor sinners** (Diary, 699).

These words were given to St Faustina when Jesus made his request for a Feast of Mercy (Divine Mercy Sunday). During the Jubilee of Mercy we are called to receive the Mercy of God not only on one special day but throughout the whole year. The Church is doing what St Faustina was asked by Jesus, **tell the whole world about My inconceivable mercy...** to bring all of us to the Mercy of the Father and to be witnesses of His Mercy.

In another place Jesus asked St Faustina:

At three o'clock, implore My mercy, especially for sinners; and, if only for a brief moment, immerse yourself in My Passion, particularly in My abandonment at the moment of agony. This is the hour of great mercy for the whole world (Diary, 1320).

During this Year of Mercy acts or works of mercy take on greater significance. At three o'clock Jesus died on the cross out of love for us. It is a beautiful thing to recall this moment of sacrifice and love that Jesus lived for us. However, is it only a memorial of a particular time when an event happened?

It is a time of significance everyday, a time of mercy, especially during this Year of Mercy. A time to cry out for mercy, for ourselves, for our loved ones and for the whole world. The practice of keeping the three o'clock hour helps us enter the great Mercy of God revealed in the suffering and death of Jesus. When He was dying He interceded for us praying, **Father, forgive them..** and His sacrifice was accepted, prayer was fulfilled. We were forgiven.

When Pope Francis opened the Door of Mercy he invited us to come and enter through the Door of Mercy as an act of entering into the love and mercy of God. In Jesus' invitation, **immerse yourself in My Passion...** we are invited to experience how much we are loved by God and to receive His Mercy. The act of entering through the Door of Mercy is the visual sign of our immersion in God's Mercy.

We may make this sign by passing through the Holy Door in Rome but also in some of our local cathedrals and churches. This act can also help us to rediscover that the true Door of Mercy is our baptism. Through that sacrament we are immersed in the death and resurrection of Jesus Christ and we enter into the community of the Church.

This Year of Mercy is the real grace of God for us. It is given as the answer to our current situation, our suffering and troubles. It is very easy to see our life only in the dimension of our daily problems or the economical situation and forget that God is the Lord of our life and we are in His hands. He gives us this time of the Jubilee Year as he promised to St Faustina:

Be not afraid of your Saviour, O sinful soul. I make the first move to come to you, for I know that by yourself you are unable to lift yourself to me. Child, do not run away from your Father... who wants to speak words of pardon and lavish his graces on you. How dear your soul is to Me! I have inscribed your name upon My hand; you are engraved as a deep wound in My heart (Diary, 1485).

(Fr Andrzej Gowkielewicz MIC)

From the Apostolate...

You are warmly invited to the Monthly prayer groups and events organised by the Divine Mercy Apostolate, Marian Fathers

THE HOUR OF MERCY

First Friday Every Month



2.00 pm Exposition
2.30 pm Rosary
3.00 pm Hour of Mercy
3.30 pm Holy Mass
4.30 pm Tea and coffee

Church of Our Lady
2 Windsor Road, Ealing
London W5 5PD

2 minute walk from Ealing
Broadway station

MARIAN DAY OF PRAYER TO THE DIVINE MERCY



First Saturday
Every Month

10.30 am - 4.30 pm

Divine Mercy Apostolate
1 Courtfield Gardens
West Ealing
London W13 0EY
tel. 020 8998 0925

Divine Mercy Word Search No. 10

*Find the words below, horizontal,
vertical, diagonal and backwards*

| | |
|-----------------|---------------------|
| Misericordiae | Spiritual |
| Vultus | Works of Mercy |
| Holy Door | Convert |
| Door of Mercy | Receive Mercy |
| Baptism | St Paul |
| Gift of Mercy | Mother |
| Merciful Father | Mary |
| Indulgence | Salve Regina |
| Mercy Incarnate | Be Merciful |
| Corporal | Ambassador of Mercy |

| | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| C | M | M | D | R | G | I | F | T | O | F | M | E | R | C | Y | F |
| A | D | I | O | B | K | C | Q | F | E | Y | S | Z | S | A | L | M |
| N | R | S | O | L | G | L | A | U | T | I | R | P | S | J | Y | D |
| I | M | E | R | C | I | F | U | L | F | A | T | H | E | R | Z | I |
| G | F | R | O | E | O | N | G | Q | J | H | P | W | O | O | D | G |
| E | J | I | F | A | S | N | D | F | C | M | A | S | B | L | M | E |
| R | B | C | M | K | S | T | V | U | P | K | B | G | Y | S | H | Z |
| E | S | O | E | O | U | I | P | E | L | A | R | O | P | R | O | C |
| V | E | R | R | L | T | D | J | A | R | G | M | Z | I | U | L | U |
| L | Y | D | C | J | L | H | C | O | U | T | E | M | A | R | Y | J |
| A | C | I | Y | L | U | O | E | I | F | L | S | N | Q | E | D | C |
| S | I | A | T | E | V | E | U | R | E | S | J | H | C | K | O | E |
| N | M | E | R | C | Y | I | N | C | A | R | N | A | T | E | O | Q |
| K | A | H | F | Y | C | R | E | M | E | V | I | E | C | E | R | F |
| Y | C | R | E | M | F | O | R | O | D | A | S | S | A | B | M | A |
| M | J | B | E | M | E | R | C | I | F | U | L | K | D | I | C | H |
| L | Q | A | G | U | Y | C | R | E | M | F | O | S | K | R | O | W |

Divine Mercy Word Search No. 9: Solution
How many times can you find mercy? In this wordsearch 179;
With God our Father: always.



Divine Mercy Pilgrimages & Retreats

All Welcome! 2016

- | | |
|---------|--|
| 13 Feb | Day of Prayer: St Teresa's RC Church Brook Rd, Ilford IG2 7JA |
| 27 Feb | Day of Prayer: St Scholastica RC Church 17 Kenninghall Rd, London E5 8BS |
| 12 Mar | Day of Prayer: Westminster Cathedral 42 Francis St, London SW1P 1QW |
| 19 Mar | Day of Prayer: St Joseph's RC Church 218 Roehampton Ln, London SW15 4LE |
| 2 April | Pilgrimage to Aylesford Shrine of Our Lady of Mt Carmel & St Simon Stock, Aylesford, Kent, ME20 7BX |
| 4 Jun | Pilgrimage to Walsingham Shrine of Our Lady of Walsingham, Houghton St Giles, Norfolk NR22 6AL |
| 26 Jun | Day of Prayer: St Edmund Campion RC Church Henshaw Rd, Wellingborough, Northants, NN8 2BE |
| 29 Aug | Pilgrimage to Aylesford Shrine of Our Lady of Mt Carmel & St Simon Stock, Aylesford, Kent, ME20 7BX |
| 17 Sep | Pilgrimage to the Shrine of St Augustine St Augustine's Road, Ramsgate, Kent, CT11 9PA |
| 24 Sep | Day of Prayer: Church of Mary, Mother of God 192 Nags Head Rd, Enfield EN3 7AR |
| 15 Oct | Day of Prayer: St Sebastian and St Pancras RC Church 22 Hay Lane, Kingsbury, London NW9 0NG |

For more information please contact:

DIVINE MERCY APOSTOLATE

MARIAN FATHERS

1 Courtfield Gardens, London W13 0EY

Tel: 020 8998 0925

E-mail: info@divinemercury.org.uk

www.divinemercuryapostolate.co.uk