

Messenger of Divine Mercy

Publication of the Marian Helpers Association in Great Britain

Summer 2 [79] 2018





Dear Marian Helpers,

When Jesus was ascending to the Father he sent his disciples with the mission: *Go, therefore, make disciples of all nations; baptise them in the name of the Father and of the Son and of the Holy Spirit, and teach them to observe all the commands I gave you.* He promised them: *look, I am with you always; yes, to the end of time.* (Matthew 28:19-20). Jesus engagement to be always with his Church is fulfilled in various ways; in the community of the Church *where two or three are gathered in my name*, in the sacraments of the Church and also in a special way in the poor and the suffering.

Among the sacramental ways of God's presence among his people, the Eucharist takes the privileged place; the real presence of Jesus Christ, God among us. But we can ask: what is the purpose of this presence? What is this presence for?

The celebration of the *National Eucharistic Pilgrimage and Congress "Adoremus"* in Liverpool (7 - 9 September 2018) is a great opportunity to deepen the meaning of the Eucharist in our life. Often our knowledge about the Eucharist is based on what we learnt while preparing for the First Holy Communion (thirty, forty or maybe even more years ago!). Is what we learnt as children enough for us as adults? Perhaps our understanding of the Eucharist remains a bit childish.

On the occasion of the National Eucharistic Congress we would like to dedicate the current issue of *Messenger of Divine Mercy* to the mystery of the Eucharist. We hope that you will be able to find some inspirations that will encourage you to search more for the meaning of the Eucharist.

As a Divine Mercy Devotee, we could be guided in our meditations on the Eucharist by St Faustina. Indeed, her full name in the Congregation of Sisters of Mother of Mercy was Maria Faustyna of The Most Blessed Sacrament. This invocation indicates the way of her spiritual life. In her Diary, *Divine Mercy in my soul* many times she recalled the significance of Jesus in the Holy Sacrament of the Eucharist. She was deeply aware that her whole life depends on the Eucharist: *I find myself so weak that were it not for Holy Communion I would fall continually. One thing alone sustains me, and that is Holy Communion. From it I draw my strength; in it is all my comfort. I fear life on days when I do not receive Holy Communion. I fear my own self. Jesus concealed in the Host is everything to me. From the tabernacle I draw strength, power, courage and light. Here, I seek consolation in time of anguish. I would not know how to give glory to God if I did not have the Eucharist in my heart.* (Diary, 1037)

Through her mystical encounters with Merciful Jesus, St Faustina was invited to unite with him in very intimate relationship. The way to deepest unity with Jesus was through the Eucharist. She understood that in Holy Communion Jesus is offering himself fully out his love to her. That love inflamed in her soul the great desire to be transformed into him: *Most sweet Jesus, set on fire my love for You and transform me into Yourself. Divinize me that my deeds may be pleasing to You. May this be accomplished by the power of the Holy Communion which I receive daily. Oh, how greatly I desire to be wholly transformed into You, O Lord!* (Diary, 1289)

When we explore this spiritual experience of St Faustina we can see clearly how the message of Divine Mercy is connected with the mystery of the Eucharist. We see how the presence of our merciful Lord in the Eucharist is revealing mercy and love of God to his people.

May God bless you

A handwritten signature in black ink that reads "Fr John, MIC". The signature is written in a cursive, flowing style.

Fr John
(Fr Andrzej Gowkielewicz MIC)

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@divinemercy.org.uk
www.divinemercyapostolate.co.uk

Marian Fathers Charitable Trust
Reg. Charity 1075608

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

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the Church authorities.

ISSN 2053-6445

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Front cover: photo by Marcin Mazur

page 3: <https://cenacolouk.org/>

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Bearing wrongs patiently
Admonishing sinners
Instructing the ignorant

POPE FRANCIS GENERAL AUDIENCE

St Peter's Square - Wednesday, 16 November 2016



Dear Brothers and Sisters,

We dedicate today's catechesis to a work of mercy that we all know very well, but that perhaps we do not put into practice as we should: **bearing wrongs patiently**. We are all very good at identifying something that can be bothersome: it happens when we encounter someone on the street, or when we receive a phone call.... We immediately think: "How long will I have to listen to this person's complaints, gossip, requests or boastings? It also happens, at times, that the bothersome people are those who are closest to us. There is always someone among our relatives; the workplace is not without them; not even in our free time are we spared. What are we supposed to do with people who annoy us? But often we also annoy others. Why was this also added among the works of mercy? Bear wrongs patiently.

In the Bible we see that God himself must employ mercy in order to bear the lamentings of his people. For example, in the Book of Exodus the people become truly unbearable: first they cry because they are slaves

in Egypt, and God frees them; then, in the desert, they complain because there is nothing to eat (cf. 16:3), and God sends them quails and manna (cf. 16:13-16), but nevertheless the complaints do not cease. Moses served as mediator between God and the people, and several times he too would have annoyed the Lord. But God had patience and thus he taught Moses and also the people this essential dimension of faith.

Therefore a first question arises spontaneously: do we ever conduct an examination of conscience in order to see if we too, at times, might be annoying to others? It's easy to point a finger against the faults and shortcomings of others, but we must learn to put ourselves in their shoes.

Above all let us look to Jesus: how much patience he had to have in the three years of his public life! Once, while he was walking with his disciples, he was stopped by James and John's mother, who said to him: "Command that these two sons of mine may sit, one at your right hand and one at your left, in your kingdom" (Mt 20:21). The mother was lobbying for her sons, but she was their mother.... Even from that situation Jesus is inspired to give a fundamental lesson: his is not a kingdom of power, it is not a kingdom of glory like those on earth, but of service and charitable giving to others. Jesus teaches to always go to the essential and to look further in order to accept our mission responsibly. Here we can see the reference to two other spiritual works of mercy: that of **admonishing sinners** and that of **instructing the ignorant**. Let us think about the great effort that can be made when we help people to grow in faith and in life. I think, for example, of catechists - among whom are many mothers and many women religious - who devote time to teaching young people the basic elements of the faith. How much effort, especially when the kids would prefer to play rather than listen to the catechism!

To accompany in the search for the essential is beautiful and important, because it makes us share the joy of savouring the meaning of life. It often happens that we encounter people who linger on superficial, ephemeral and banal things; at times because they have never met anyone who spurs them to seek something else, to appreciate the true treasures. Teaching to look to the essential is a crucial help, especially in a time such as ours which seems to have lost its bearings and pursues short-lived satisfaction. Teaching to discover what the Lord wants from us and how we can correspond means setting out on the path to grow in our own vocation, the path of true joy. This is how Jesus' words to James and John's mother, and then to the whole group of disciples, points the way to avoid falling into envy, ambition and adulation, temptations which are always lurking even among us Christians. The need for counselling, admonition and teaching must not make us feel superior to others, but obligates us first and foremost to return to ourselves to verify whether we are coherent with what we ask of others. Let us not forget Jesus' words: "Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye?" (Lk 6:41). May the Holy Spirit help us to be patient in bearing [wrongs], and humble and simple in giving counsel.

www.vatican.va



Bearing wrongs patiently Admonishing sinners Instructing the ignorant

The simple way of bearing wrongs patiently is to do it for others in your private life via the traditional penitential practices of prayer, fasting and almsgiving. Try making a study (and a practice) of Jesus' counsel about how to do these three things in the Sermon on the Mount (see Mt 6:1 -18).

RETROUVAILLE

Retrouvaille is a programme offering tools needed to rediscover a loving marriage relationship. Thousands of couples headed for cold, unloving relationships or divorce have successfully overcome their marriage problems by attending the programme.

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Dodding Green
Dodding Holme
Mealbank
Kendal
Cumbria LA8 9DH
Tel: 01539 736222
email: cenacolouk@gmail.com
Web: cenacolouk.org

Essence of Divine Mercy (5)



The Biblical Story of Divine Mercy

Divine Mercy in the Psalms

by Dr Robert Stackpole STD

In the Psalms we see a further expansion of the Israelites' understanding of Divine Mercy. Fr. Woroniecki explains:

In Genesis and Exodus God demanded, above all, faithfulness and trust of the entire Hebrew society, and through the society He was forming faithfulness and trust. Likewise, for lack of faith and trust, God smote the whole people with severe punishments, yet He was ready to return them to His mercy whenever He noticed signs of sincere repentance of the whole people. In the Psalter, He applies the very same principle to each [individual] soul. The penitential psalms of King David are the most marvellous testimonial of all times to that truth.

In Psalm 51, for example, the psalmist asks primarily for spiritual blessings. It is a plea for moral and spiritual renewal: (verse 2) "wash me thoroughly from my iniquity, and cleanse me from my sin;" (verse 10) "create in me a clean heart, O God, and put a new and right spirit within me." In other words, this is not a prayer along the lines of: "forgive me, Lord, so that I can once again enjoy all the temporal blessings of the covenant, such as peace and prosperity and progeny." Rather, it is a plea for the restoration of moral and spiritual health: (verse 12) "restore me to the joy of Thy salvation, and uphold me with a willing spirit."

In general, the Psalms are more comprehensive than the Torah in their appreciation of the breadth and depth of Divine Mercy. In the Psalms, Divine Mercy applies to individuals and their struggles, as well as to Israel as a whole, and the Psalms address the need for individual,

interior, spiritual renewal, and not just for the temporal blessings of the covenant.

The theme of Divine Mercy echoes throughout the Psalter. First of all, there are Psalms devoted to the praise of Divine Mercy. Psalm 136, for example, recounts all the merciful deeds of the Lord both in creation and in rescuing Israel from slavery, bringing the Chosen People to the Promised Land. This Psalm bears the refrain: "for His steadfast love ("hesed"=mercy) endures for ever." Psalm 105 and 106 are a summary of the proofs of the mercy of the Lord in leading Israel out of Egypt and into the Promised Land. Psalm 106 begins: "Praise the Lord! O give thanks to the Lord for He is good; for his steadfast love [hesed] endures forever." Psalm 107 gives thanks to the Lord for all of the many ways he delivers people from trouble and danger.

Secondly, several of the Psalms define the very nature of God chiefly in terms of His merciful love. Psalm 145, for example, repeats and elaborates upon God's self-designation as the merciful one from Exodus (verse 8): "The Lord is gracious and merciful, slow to anger and abounding in steadfast love. The Lord is good to all, and His compassion is over all His works." Psalm 103 is perhaps the most comprehensive exposition of the many faceted mercy of God: He forgives, He heals, He is dependable, He provides for His people, He is compassionate toward human weakness, patient and forbearing.

*Bless the Lord O my soul; and all that is within me,
bless His holy name!*

*Bless the Lord, O my soul, and forget not all His
benefits,*

*Who forgives all your iniquity, and heals all your
diseases,*

Who redeems your life from the Pit, who crowns you with steadfast love and mercy,

Who satisfies you with good as long as you live so that your youth is renewed like the eagle's.

The Lord works vindication and justice for all who are oppressed.

He made known His ways to Moses, His acts to the people of Israel.

The Lord is merciful and gracious, slow to anger and abounding in steadfast love.

He will not always chide, nor will He keep His anger forever.

He does not deal with us according to our sins, nor requite us according to our iniquities.

For as the heavens are high above the earth, so great is his steadfast love toward those who fear Him;

As far as the east is from the west, so far does he remove our transgressions from us.

As a father pities his children, so the Lord pities those who fear Him.

For He knows our frame; He remembers we are dust
(Ps 103:1-14)

The Psalms also tell us how we can see the mercy of the Lord. Psalm 112:4 states: "Light rises in darkness for the upright; the Lord is gracious, merciful and just." In other words, we can only see God's mercy clearly when we are upright ourselves: a merciless and unjust heart cannot see nor experience nor understand the mercy of the Lord. Psalm 111 reminds us that it is through remembering His "wonderful works" that we can best appreciate the Divine Mercy, for His mercy is no mere philosophical abstraction: it is proven in His deeds.

Many of the Psalms focus on the boundless extent of God's mercy. Psalm 57, for example, tells us of the greatness of Divine Mercy (verse 11): "For Thy steadfast love [hesed] is great to the heavens, Thy faithfulness to the clouds." Psalm 33:5 states: "the earth is full of the steadfast love of the Lord." Psalm 23 tells us that the tender care of the Lord is like that of a shepherd for his flock, and that He leads us to His eternal home (verse 6): "Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever."

Many of the Psalms also encourage us to place our trust in the Lord, and to hope in Him. Psalm 32:10 promises: "Many are the pangs of the wicked, but steadfast love [hesed] surrounds him who trusts in the Lord." Psalm 33:18 makes a similar promise: "Behold, the eye of the Lord is upon those who fear Him, on those who hope

in His steadfast love [hesed]." Perhaps no Psalm says it better than Psalm 130, which is a cry for forgiveness and rescue for a soul cast deep into the darkness by trouble and sin:

Out of the depths I cry to Thee, O Lord ! Lord hear my voice !

Let Thy ears be attentive to the voice of my supplications !

If Thou, O Lord, shouldst mark iniquities, Lord who could stand?

But there is forgiveness with Thee, that Thou mayest be feared.

I wait for the Lord, my soul waits, and in His word I hope;

My soul waits for the Lord more than watchmen for the morning, more than watchmen for the morning.

O Israel, hope in the Lord! For with the Lord there is steadfast love [hesed],

And with Him is plenteous redemption.

And He will redeem Israel from all His iniquities.

It is no wonder, therefore, that one of the favourite verses of Pope St John Paul II comes from the Psalms (89:1) :

I will sing of the mercies of the Lord forever, with my mouth I will proclaim Thy faithfulness to all generations.

And generations of English speaking Christians of all denominations have adopted Psalm 100 as one of their favourites:

Enter His gates with thanksgiving, go into His courts with praise!

Give thanks to Him, bless His name!

For the Lord is good; His steadfast love [hesed] endures forever,

And His faithfulness to all generations.

TBC

Robert Stackpole (B.A. in History, Williams College, Massachusetts in 1982; Master of Letters in Theology, Oxford University, England in 1988) was an ordained Anglican pastor before becoming a Catholic in 1994. After his conversion, he obtained a Doctorate in Theology from the Pontifical University of St Thomas Aquinas in Rome (the "Angelicum") in 2000. In 1997 he began work as the Research Director, and later Director of the St John Paul II Institute of Divine Mercy based in Stockbridge, Massachusetts. In that capacity, he has been a speaker at many conferences, and the author and editor of numerous journal articles and books on the Divine Mercy message and devotion.

The Case for a New Doctor of the Church:

New light on the mysteries of the faith

Part 3

Experiencing Divine Mercy:
the sacraments, the Blessed Virgin Mary and
the elements of the devotion



The series of articles was prepared by several renowned experts in the writings and spirituality of St Faustina, namely: Robert Stackpole, STD, director of St John Paul II Institute of Divine Mercy; Very Rev. Kazimierz Chwalek, MIC, provincial superior of the Congregation of Marian Fathers of the Immaculate Conception; and Rev. Seraphim Michalenko, MIC, vice-postulator of the Cause for the Canonization of St Maria Faustina Kowalska.

The Sacraments

Saint Faustina's devotion to The Divine Mercy found its centre and wellspring in the Holy Eucharist. It was from this "source and summit" of the Christian life (Catechism, 1324) that she drew all the graces that she needed for her apostolate and her growth in sanctity. As she tells us in her Diary:

All the good that is in me is due to Holy Communion. ... Herein lies the whole secret of my sanctity. ... One thing alone sustains me, and that is Holy Communion. From it I draw my strength; in it is all my comfort. ... Jesus concealed in the host is everything to me. ... I would not know how to give glory to God if I did not have the Eucharist in my heart. ...

O living Host, my one and only strength, fountain of love and mercy, embrace the whole world and fortify faint souls. Oh, blessed be the instant and the moment when Jesus left us his most merciful Heart! (Diary, 1392, 1489, 1037, 223)

As a result, Sr Faustina had a special love for the Holy Eucharist, manifest in her chosen religious name: "Sister



Maria Faustina of the Most Blessed Sacrament." Her fellow sisters remembered how she would often interrupt her work for a brief moment to go to the Chapel and pray before the presence of Jesus in the tabernacle. It was at the moment of consecration during the Mass, or immediately after receiving Holy Communion, that she often would be plunged into a mystical state of infused contemplation, sometimes accompanied by interior locutions or visions.

Saint Faustina experienced the Sacrament of Reconciliation as a special source of spiritual healing, and a unique encounter with the merciful love of Christ. The most remarkable teaching that our Lord gave to St Faustina about this sacrament she recorded in her Diary, entry 1448. Jesus said to her:

Write, speak of My mercy. Tell souls where they are to look for solace, that is, in the Tribunal of Mercy [the Sacrament of Reconciliation]. There the greatest miracles take place [and] are incessantly repeated. To avail oneself of this miracle, it is not necessary to go on a great pilgrimage, or to carry out some external ceremony; it suffices

Saint Maria Faustina Kowalska

to come with faith to the feet of My representative and to reveal to him one's misery, and the miracle of Divine Mercy will be fully demonstrated. Were souls like a decaying corpse so that from a human standpoint there would be no [hope of] restoration and everything would already be lost, it is not so with God. The miracle of Divine Mercy restores that soul in full.

The Catechism teaches that a good confession brings about a true "spiritual resurrection" within us - an Easter morning for the soul (Catechism, 1446). That is precisely what Jesus taught St Faustina as well: Even if our hearts are as dead from sin as a lifeless corpse, still, the miraculous power of Divine Mercy that flows through this sacrament can restore that soul completely, to new life, and fresh hope.

According to St Faustina, the graces of healing that flow from this sacrament are truly amazing. In Diary entry 1602, Jesus revealed to her that confession is a personal, life-giving encounter with Jesus Himself:

Daughter, when you go to confession, to this fountain of My mercy, the Blood and Water which came forth from My Heart always flows down upon your soul and ennoble it. Every time you go to confession, immerse yourself entirely in My mercy, with great trust, so that I may pour the bounty of My grace upon your soul. When you approach the confessional, know this, that I Myself am waiting there for you. I am only hidden by the priest, but I myself act in your soul. Here the misery of the soul meets the God of mercy. Tell souls that from this fount of mercy souls draw graces solely with the vessel of trust. If their trust is great, there is no limit to My generosity. The torrents of grace inundate humble souls.

Blessed Virgin Mary

Sister Faustina regarded the Mother of Jesus, the Blessed Virgin Mary, as the most trustworthy guide to her Son. She therefore consecrated to the Mother of God all of her concerns. Indeed, for Faustina Mary was not only her tender spiritual Mother, but also the true model of trustful surrender to Divine Mercy:

O Mary, my mother and my Lady, I offer you my soul, my body, my life, my death, and all that will follow it. I place everything in your hands. O my Mother, cover my soul with your virginal mantle, and grant me the grace of purity of heart, soul, and body. Defend me with your power against all enemies (Diary, 79).

O sweet Mother of God,
I model my life on You.
You are for me the bright dawn;
In You I lose myself enraptured.

O Mother, Immaculate Virgin,
In you the divine ray is reflected,
Midst storms, 'tis You who teach me to love the Lord,
O my shield and defense from the foe

(Diary, 1232, cf. 874).



The Elements of the Devotion

Through the special revelations given by Our Lord to St Faustina, the Church has received several additional ways in which the faithful can experience afresh the merciful love of God: The Image of The Divine Mercy, The Feast, and The Divine Mercy Chaplet. It is worth noting that each of these elements of the devotion to the merciful God is rooted in Holy Scripture, and in the liturgical and sacramental theology of the Church.

The Chaplet, for example, is essentially an intercessory prayer offered in union with the offering of Christ to the Father at every Mass:

Eternal Father, I offer You the Body and Blood, Soul and Divinity of your dearly beloved Son, Our Lord Jesus Christ, in atonement for our sins, and those of the whole world. For the sake of His sorrowful Passion, have mercy on us, and on the whole world (Diary, 476; cf. I Jn 2:2).

It is entirely from the Eucharist, therefore, that the Chaplet receives its extraordinary intercessory power:

[Jesus said to her] I desire to grant unimaginable graces to those souls who trust in My mercy. ... Through the Chaplet you will obtain everything, if what you ask for is compatible with My will (Diary, 687 and 1731).

The Feast of The Divine Mercy was appointed by Our Lord for the same solemnity in the liturgical calendar - the Octave Day of Easter - already focused on the celebration of the Mercy of God (Diary, 341 and 699). This finds expression, for example, in the traditional scripture readings for the day (e.g., Ps 118; I Pet 1:3-9; Jn 20: 19-51), and the traditional Collect for the Second Sunday of Easter: "God of everlasting Mercy...." Indeed, Sacred Tradition always recognized this solemnity as an extraordinary day of grace for the Church, pointing forward to the final triumph of the mercy of God. St Gregory of Nazianzen testified to this when he wrote:

That Sunday [that is, Easter Sunday] is that of salvation; this [one, that is, the Octave Day] is the anniversary of salvation; that [one, Easter Sunday] was the frontier between the burial and resurrection of Christ; this [one, the Octave Day] is purely [entirely that] of the second creation, so that, as the first creation began on a Sunday (this is perfectly clear: for the Sabbath falls seven days after it, being repose from works), so the second creation began on the same day [that is, a Sunday] , which is at once the first in relation to those that come after it, and the eighth in relation to those before it, more sublime than the sublime day, and more wonderful than the wonderful day: for it is related to the life above (St Gregor, *On the Ogdoad*, XLIV, 608, C; cf. The Apostolic Constitutions, V.20)

The Image of The Divine Mercy, which our Lord asked to be venerated especially on the Feast of the Divine Mercy itself (Diary, 47 and 88) reflects three moments of biblical salvation history: the Lord appearing to his

apostles in the Upper Room on Easter Sunday night (Jn 20:19-31); the blood and water flowing from the wounded side of Christ on the Cross (Jn 19:31-37); and the blessing of the People of Israel by the High Priest of



the Great Temple in Jerusalem, immediately after the offering of the sacrificial blood at "The Mercy Seat" in the Holy of Holies on the Day of Atonement (Lev 16:1-4 and Sir 50: 18-21). By uniting these three key moments of salvation history, the Image of The Divine Mercy fulfils the highest ideals of sacred art. Cardinal Josef Ratzinger (later, Pope Benedict XVI) explained these ideals in his famous work, *Theology of the Liturgy*, and the correspondence between his words and the Image of the Divine Mercy is truly remarkable:

Let us ... identify the fundamental principles of an art ordered to divine worship. ... (T)he icon of Christ is the centre of sacred iconography. The centre of the icon of Christ is the Paschal Mystery: Christ is presented as the Crucified, the risen Lord, the One who will come again and who here and now hiddenly reigns over all. Every image of Christ must contain these three essential aspects of the mystery of Christ and, in this sense, must be an image of Easter.

In short, the elements of the devotion to The Divine Mercy given to us through St Faustina echo the Paschal Mystery, direct us to the mystery of the Eucharist, and amplify the biblical witness to the Mercy of God. **TBC**

Eucharist

The Presence of Mercy

Fr Seraphim Michalenko, MIC

In His great love for us, the Lord Jesus gave us a great miracle of mercy: the Sacrament of the Holy Eucharist.

God did not only become man in the Incarnation to give His life for us on the cross and to rise again in glory. The Incarnation also looked forward to Jesus remaining with us to the end of time in the Eucharist. By this great miracle of Our Lord's love, the Real Presence of Jesus remains with us under the form of bread and wine. As Pope Paul VI wrote in *The Credo of the People of God*:

The unique and indivisible existence of the Lord glorious in heaven is rendered present by the sacrament in the many places on earth where the Mass is celebrated. And this existence remains present after the Sacrifice, in the Blessed Sacrament which is, in the tabernacle, the living heart of each of our churches. And it is our very sweet duty to honour and adore in the blessed Host which our eyes see, the Incarnate Word whom they cannot see, and who, without leaving heaven, is made present before us (pub. 1968).

The Eucharist is central to devotion to The Divine Mercy, and many of the elements of the devotion are essentially Eucharistic - especially the Image, the Chaplet, and the Feast of Mercy.

The Image, with its red and pale rays, represents the Eucharistic Lord Jesus, whose Heart has been pierced and now pours forth blood and water as a fountain of mercy for us. It is the Image of God's sacrificial gift of mercy made present in every Mass.

Several times in her Diary, St Faustina writes of seeing the red and pale rays coming, not from the Image, but from the Sacred Host; and once, as the priest exposed the Blessed Sacrament, she saw the rays from the Image pierce the Host and spread out from it all over the world (Diary, 441). So too, with the eyes of faith, we should see in every Host the merciful Saviour pouring



Himself out as a fountain of mercy for us.

This concept of the Eucharist as a fountain of grace and mercy is not only found in the Diary, but also in Church teaching. The Church clearly teaches that all the other sacraments are directed towards the Eucharist and draw their power from it. In the Con-

stitution on the Sacred Liturgy, for example, we read: "Especially from the Eucharist, grace is poured forth upon us as from a fountain." And, in a note in the Catechism of the Council of Trent, pastors are urged to "compare the Eucharist to a fountain and the other sacraments to rivulets. For the Holy Eucharist is truly and necessarily to be called the fountain of all graces, containing, as it does, after an admirable manner, the fountain itself of celestial gifts and graces, and the Author of all the Sacraments, Christ Our Lord, from whom, as from its source, is derived whatever of goodness and perfection the other sacraments possess".

No wonder, then, that St Faustina was so devoted to the Eucharist and wrote so powerfully about it in her Diary:

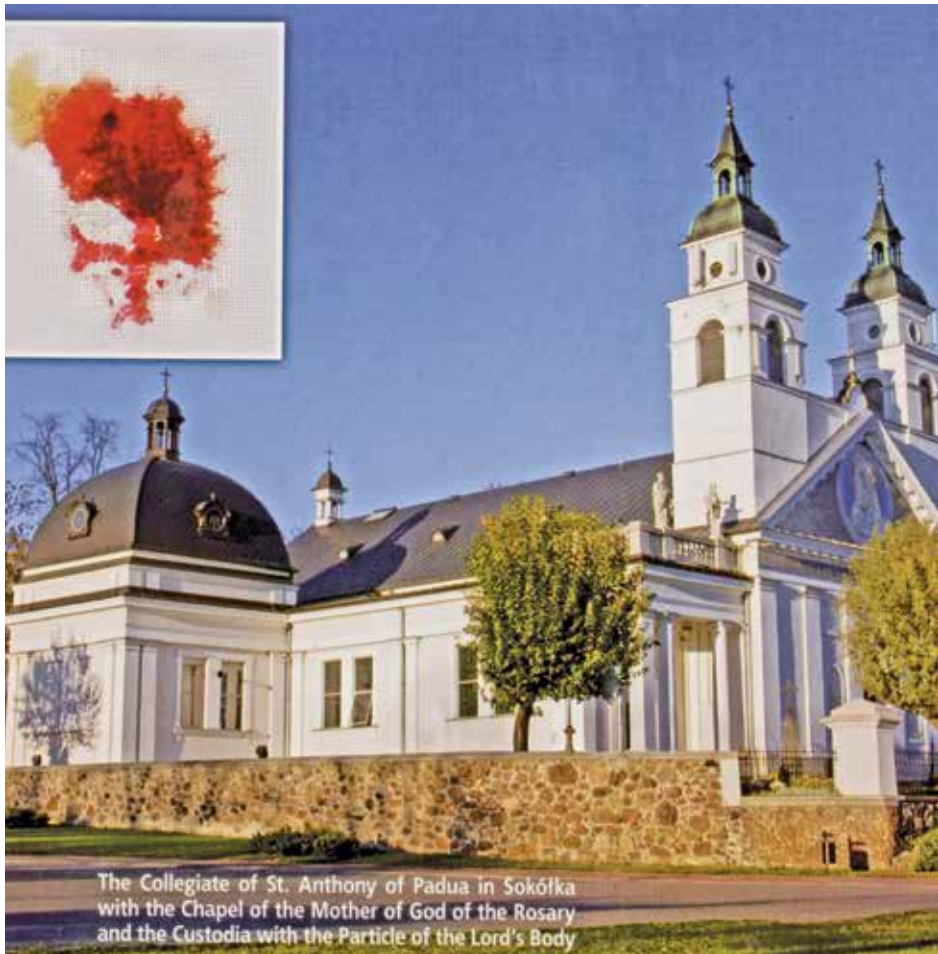
Oh what awesome mysteries take place during Mass! ... One day we will know what God is doing for us in each Mass, and what sort of gift He is preparing in it for us. Only His divine love could permit that such a gift be provided for us ... this fountain of life gushing forth with such sweetness and power (Diary, 914).

All the good that is in me is due to Holy Communion (1392). Herein lies the whole secret of my sanctity (1489). One thing alone sustains me and that is Holy Communion. From it I draw all my strength; in it is all my comfort. ... Jesus concealed in the Host is everything to me. ... I would not know how to give glory to God if I did not have the Eucharist in my heart (1037).

THE EUCHARISTIC MIRACLE

THE HISTORY OF THE EUCHARISTIC EVENT AT THE CHURCH OF ST ANTHONY OF PADUA IN SOKOLKA

Every day on altars across the world, the greatest of all miracles takes place - the miracle of the transubstantiation of the bread and wine into the Body and Blood of Jesus Christ Himself. However, by receiving Holy Communion we can only touch Him through faith, for our senses experience only the species of the bread and wine unchanged by consecration. What, then, does the Eucharistic event in Sokolka mean to our faith?



The Collegiate of St. Anthony of Padua in Sokółka with the Chapel of the Mother of God of the Rosary and the Custodia with the Particle of the Lord's Body



It was Sunday, 12 October 2008, soon after the beatification of the Venerable Servant of God Father Michal Sopocko, the spiritual director of St Faustina. While distributing Holy Communion during a Mass in the parish church of St Anthony of Padua in Sokolka one of the priests dropped a Sacred Host on the altar step. The priest stopped distributing Communion and picked up the Host. Then, following the liturgical rite, he put it into a small vessel, called a vasculum, filled with water (the vasculum usually stands next to the tabernacle and is there for the priest to wash his fingers after distributing Communion). The Eucharistic Host is supposed to dissolve in the vessel. After the Mass, Sister Julia Dubowska, a sacristan from the Congrega-

tion of the Sisters of the Eucharist who serve at the Parish, certain that the consecrated Host would be dissolving for some time, poured the contents of the vasculum into another vessel and placed it in the sacristy safe. She did this on instructions from Father Stanislaw Gniedziejko, the Parish Priest. Only Sister Julia and the Pastor had the sacristy keys. A week later, on Mission Sunday, 19 October, Sister Julia, prompted by Fr Stanislaw's inquiry about the state of the consecrated Host, looked in the safe. When she opened it, she could smell - as she put it - a delicate scent of unleavened bread. After open-

IN SOKOLKA, POLAND

ing the vessel, she saw clear, unadulterated water with the dissolving consecrated Host, in the centre of which there was matter resembling a blood clot, looking like a living piece of flesh. It was an intense red colour, yet the water was clear. Sister Julia immediately informed the Parish Priest, who arrived with the assistant priests and a visiting missionary Father Ryszard Gorowski MIC (from Marian Fathers Congregation). Everyone was amazed at what they saw. Discretion and restraint were maintained with due attention paid to the importance of the event, as it concerned the consecrated Bread, which by the words of Christ uttered in the Cenacle, is truly His Body. Viewed from a human perspective, it was hard to say whether the substance visible on the Communion Host was the effect of an organic reaction, chemical one or a different treatment.

As soon as he heard the news of the event, the Archbishop of Białystok, Edward Ozorowski, came to Sokolka along with the Chancellor of the Curia, apostolic protonotaries and professors to see what had happened. All were deeply moved. Archbishop Ozorowski instructed them to safeguard the Host and observe what happened.

On 29 October, the vessel with the Host was moved to the Chapel of Divine Mercy at the rectory and placed in the tabernacle. The next day, on the Archbishop's instructions, the Host with the visible spot was re-



The Exposition of the Blessed Sacrament in the Chapel at the Sokolka Collegiate

moved from the water, transferred onto a small corporal and placed in the tabernacle. The Host was thus kept for three years until the moment of its ceremonial transfer to the church on 2 October 2011. It was kept secret for a year while it was debated how to proceed, since this was a sign from God which needed to be interpreted.

Until January 2009, the fragment of the Host desiccated naturally and remained in the form of a blood dot. It has not changed since. In January 2009, the Archbishop instructed that a sample of the consecrated Host be sent for pathomorphological tests and on 30 March 2009 he convened a special church committee to investigate the phenomenon.

On Good Friday, 9 April 2009, in accordance with the decision of His Excellency, the Church of St Anthony of Padua in Sokolka was elevated to the rank of a collegiate and the Collegiate Chapter of the Most Blessed Sacrament, composed of 12 canons of the Białystok Archdiocese. The Chapter's main goal is protecting the Eucharist: caring for the worship and cultivating the adoration of the Eucharistic Christ.



The Procession with the Custodia containing the Particle of the Lord's Body

Text from: The Eucharistic Event in Sokolka by Fr Stanisław Gniedziejko

THE EUCHARISTIC MIRACLE IN SOKOLKA, POLAND

SPECIAL EUCHARISTIC GRACES

Ever since the news of the Eucharistic event spread, even before the Particle of the Lord's Body was exposed for the public adoration, there have been many reports from the faithful about special signs of God's action - graces received thanks to prayers in the Sokolka Collegiate Church. These graces also concern miraculous recoveries and escapes from potentially fatal accidents. Let us remember a few of them here.

- ◆ An artist who served the Church with her talents (she is the designer of the rectory chapel in Sokolka) learned that she was terminally ill. On Good Friday 2009, she had a last-minute operation which saved her life. She heard about the Eucharistic event and asked if she could see the Host. Ever since then, she has become very calm and confident that whatever bad things may happen, they will not affect her. The moment she looked at the Host changed forever her way of looking at the Eucharist during consecration or during the exposition of the Blessed Sacrament. She believes that she owes her recovery to the Eucharistic Jesus even more so since the Holy Masses for her were celebrated in the Collegiate Church.
- ◆ In July 2009, a Holy Mass was celebrated in the Church for a child who had been diagnosed with a serious illness. Further tests no longer confirmed the initial diagnosis.
- ◆ In the summer of 2010, a restorer who was working on the Chapel of the Exposition of the Blessed Sacrament at the time, had a serious car accident with his family. Even though the car was completely crushed, the passengers had only minor injuries. The restorer is convinced that it was the Mother of God who saved his life because of his work in the Chapel. The Lord Jesus wanted the work to be completed.
- ◆ In February 2011, a woman from the Sokolka area asked one of the priests for prayers for her 25 year old daughter, who had been diagnosed with a terminal

cancer. In December, after numerous prayers during Eucharistic Vespers and a Holy Mass celebrated in the Collegiate Church, the young woman recovered.

- ◆ In August 2011, a man from Sokolka had a serious accident at work. He fell into a rubbish compactor which badly crushed his skull. According to his doctor, there was no chance of survival. The day after the accident, a Holy Mass for the dying man was celebrated. While his family was praying in the rectory chapel where the Part of the Lord's Body was kept at the time, his fever lessened. The following day, on the Day of the Assumption of the Blessed Virgin Mary, the family was still praying in the rectory chapel. The sick man began to recover. The only remaining effects of the accident were headaches and the loss of one eye.

- ◆ A month before the Ceremony of the Translation of the Particle of the Lord's Body in Sokolka, on the night of 3-4 September 2011, a doctor was called to a sick inhabitant of Sokolka. He declared the patient was near death and there was no point in taking him to hospital. The Parish Priest came to the dying parishioner and gave him the Sacrament of anointing of the sick. While he was giving the dying man the final blessing, the latter opened his eyes, smiled and greeted the priest. Afterwards he was hospitalized for a short time and returned to health. He took part in the Ceremony. Now he enjoys good health, even better than before his illness.

Text from: *The Eucharistic Event in Sokolka* by Fr Stanislaw Gnidziejko

THE CHAPLET OF JESUS CHRIST IN THE MOST HOLY SACRAMENT

At the beginning:

Our Father..., Hail Mary..., I believe...

On the big beads:

**Praised be the Most Holy Sacrament,
True Body and Blood of Our Lord, Jesus Christ.**

On the small beads:

**O Jesus, present in the Most Holy Sacrament
- be for us and for the whole world the source of eternal life. (10 times)**

At the end:

**Praised be the Most Holy Sacrament,
True Body and Blood of Our Lord, Jesus Christ. (3 times)**



EUCCHARISTIC REFLECTION AND PRAYER

From the Diary of St Faustina *Divine Mercy in My Soul*

Every morning during meditation, I prepare myself for the whole day's struggle. Holy Communion assures me that I will win the victory; and so it is. I fear the day when I do not receive Holy Communion. This Bread of the Strong gives me all the strength I need to carry on my mission and the courage to do whatever the Lord asks of me. The courage and strength that are in me are not of me, but of Him who lives in me - it is the Eucharist. (Diary, 91)

I often feel God's presence after Holy Communion in a special and tangible way. I know God is in my heart. And the fact that I feel Him in my heart does not interfere with my duties. Even when I am dealing with very important matters which require attention, I do not lose the presence of God in my soul, and I am closely united with Him. With Him I go to work, with Him I go for recreation, with Him I suffer, with Him I rejoice; I live in Him and He in me. I am never alone, because He is my constant companion. He is present to me at every moment. Our intimacy is very close, through a union of blood and of life. (Diary, 318)

During Holy Mass, when the Lord Jesus was exposed in the Blessed Sacrament, before Holy Communion, I saw two rays coming out from the Blessed Host, just as they are painted in the image, one of them red and the other pale. And they were reflected on each of the sisters and wards, but not on all in the same way. On some of them the rays were barely visible. (Diary, 336)

Once after Holy Communion, I heard these words: **You are Our dwelling place.** At that moment, I felt in my soul the presence of the Holy Trinity, the Father, the Son, and the Holy Spirit. I felt that I was the temple of God. I felt I was a child of the Father. I cannot explain all this, but the spirit understands it well. O Infinite Goodness, how low You stoop to Your miserable creature! (Diary, 451)

Jesus, when You come to me in Holy Communion, You who, together with the Father and the Holy Spirit, have

deigned to dwell in the little heaven of my heart, I try to keep You company throughout the day, I do not leave You alone for even a moment. Although I am in the company of other people or with our wards, my heart is always united to Him. When I am asleep I offer Him every beat of my heart; when I awaken I immerse myself in Him without saying a word. When I awaken

I adore the Holy Trinity for a short while and thank God for having deemed to give me yet another day, that the mystery of the incarnation of His Son may once more be repeated in me, and that once again His sorrowful Passion may unfold before my eyes. I then try to make it easier for Jesus to pass through me to other souls. I go everywhere with Jesus; His presence accompanies me everywhere. (Diary, 486)

Most sweet Jesus, set on fire my love for You and transform me into Yourself. Divinize me that my deeds may be pleasing to You. May this be accomplished by the power of the Holy Communion which I receive daily. Oh, how greatly I desire to be wholly transformed into You, O Lord! (Diary, 1289)

After Communion today, Jesus told me how much He desires to come to human hearts. **I desire to unite Myself with human souls; My great delight is to unite Myself with souls. Know, My daughter, that when I come to a human heart in Holy Communion, My hands are full of all kinds of graces which I want to give to the soul. But souls do not even pay any attention to Me; they leave Me to Myself and busy themselves with other things. Oh, how sad I am that souls do not recognize Love! They treat Me as a dead object.**

I answered Jesus, "O Treasure of my heart, the only object of my love and entire delight of my soul, I want to adore You in my heart as You are adored on the throne of Your eternal glory. My love wants to make up to You at least in part for the coldness of so great a number of souls. Jesus, behold my heart which is for You a dwelling place to which no one else has entry. You alone repose in it as in a beautiful garden. (Diary, 1385)



Adore the Lord, your God and worship him alone

TIME BEFORE THE BLESSED SACRAMENT - REFLECTIONS

ADORING

Understanding Adoration

Our word 'Adoration' is thought to come from the Roman gesture of moving a hand to the mouth (*Ad* = to or towards, *os/oris* = mouth). This was used in ancient Rome to acknowledge the gods of the empire. Made towards statues of the gods, it implied the recognition of their divinity and one's personal submission to their power. The gesture itself was also understood as prayer. (A hand-to-mouth gesture we have in today's culture is 'blowing a kiss' - in itself this could be a beautiful gesture to God, though not part of our current traditional practice.) In Matthew's gospel we are told *Adore the Lord, your God and worship him alone* (Mt 4:10). Our catechetical teaching explains: *These words mean to adore God as the Lord of everything that exists; to render to him the individual and community worship which is his due; to pray to him with sentiments of praise, of thanks and of supplication; to offer him sacrifices, above all the spiritual sacrifice of Christ; and to keep the promises and vows made to him.* The simplest Christian definition of adoration is *the humble acknowledgement by human beings that they are creatures of the thrice-holy creator.*

Gestures of Adoration

St Thomas Aquinas explains that both angels and humans adore God spiritually, but humans in addition adore with our bodies. This is a great prompt to us, especially before the Eucharist. Kneeling, putting hands together in prayer, bowing, genuflecting, making the sign of the cross as we pass a church which contains the Blessed Sacrament and similar gestures, includes our bodies wonderfully in adoration prayer.

The Spirit of Adoration

Saints and other authors encourage celebration of God *as the source, the perfection and end of our being*, and so celebrate God's infinity, immensity, immutability, eternity, all-powerfulness, wisdom, perfection, holiness, creation, goodness, sovereignty, providence, mercy, justice, etc. Holy Scripture talks of the need to *magnify the Lord with me and exalt his name in the assembly* (Ps 33[34]:3) and *make his name great among the peoples* (Mal 1:11). The Lord's Prayer can lead us to meditating on the *Hallowed be your name* as well as crying out God's greatness and perfection (e.g. in the *Divine Praises*) against blasphemy, profanations, corruptions,

heresies and the like. Some find it fruitful to pray to and meditate on God as creator, as sanctifier, as judge, as spouse, as healer, as redeemer, at different times in prayer. St Francis of Assisi calls all creation to join in adoring God the creator in his *Canticle of the Sun* and *Canticle of the Creatures*, and so widens the understanding of adoration beyond prayer before the Blessed Sacrament. Bl Edmund Rice wrote all the important letters of his ministry before the Blessed Sacrament - this great witness, and others too, can help us deepen our own adoration spirit.

Read with the Church

from the Apostolic Exhortation of Pope Benedict XVI
Sacramentum Caritatis

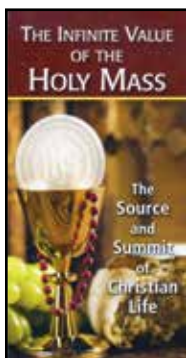
The Eucharist, as the sacrament of charity, has a particular relationship with the love of man and woman united in marriage. A deeper understanding of this relationship is needed at the present time... The Eucharist inexhaustibly strengthens the indissoluble unity and love of every Christian marriage. By the power of the sacrament, the marriage bond is intrinsically linked to the eucharistic unity of Christ the Bridegroom and his Bride, the Church (cf. Eph 5:31-32). The mutual consent that husband and wife exchange in Christ, which establishes them as a community of life and love, also has a eucharistic dimension. Indeed, in the theology of Saint Paul, conjugal love is a sacramental sign of Christ's love for his Church, a love culminating in the Cross, the expression of his "marriage" with humanity and at the same time the origin and heart of the Eucharist. For this reason, the Church manifests her particular spiritual closeness to all those who have built their family on the sacrament of Matrimony. The family - the domestic Church - is a primary sphere of the Church's life, especially because of its decisive role in the Christian education of children. In this context, the Synod also called for an acknowledgment of the unique mission of women in the family and in society, a mission that needs to be defended, protected and promoted. [cf. 27]

Acknowledgements: Time before the Blessed Sacrament is from a series of leaflets produced by the Spirituality Committee in preparation for *Adoremus*. Text © 2018 Catholic Bishops Conference of England & Wales.
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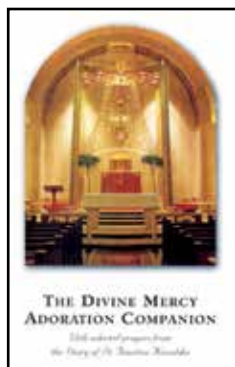
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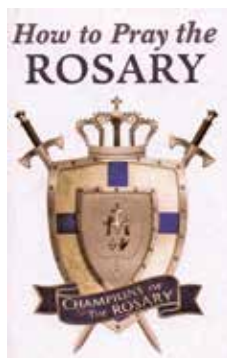
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Fr Donald Calloway, MIC

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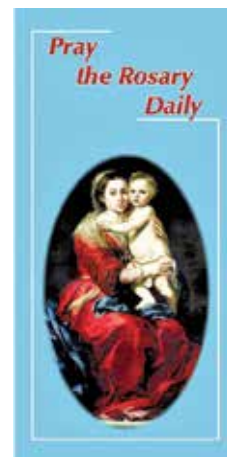
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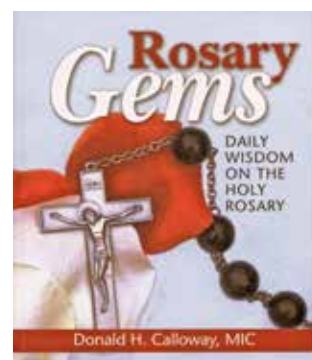
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From the writings of Saint Stanislaus Papczynski (1631 - 1701)

Mystical Temple of God

Chapter 21, part 4

The Restoration of the Mystical Temple



I do not, however, advise against admonition. For *everybody has a commandment concerning his neighbour*. Yet I do not permit connivance, since it destroys entire communities. In this regard I want charity to be joined to prudence and patience. For the Apostle also gave this injunction to Timothy: "Proclaim the word; be persistent whether it is convenient or inconvenient; convince, reprimand, encourage through all patience and teaching" (2 Tm 4:2).

For the rest, to fulfil the law of fraternal correction, it is sufficient to not approve an action, if corrections cannot be done otherwise. For who would begin to contest with the mighty about the good? Unless perhaps you have been armed with the grace of God, in which case I shall advise you to proceed to the battle and you will either die or conquer. You have great examples of great men.

Among the Hebrews there is John the Baptist, among the Latins – Boethius with Symmachus, and Martin with Gregory, among the Greeks – Chrysostom with Basil; among the English – Thomas of Canterbury with More, the other Thomas; among the Poles (passing over other nations in silence) – the glorious Bishop Stanislaus, and others of great renown. While they bravely accused others' transgressions, or made admonitions, or did not support impiety, they experienced most intense hatred, or exile, or death. Do you have so much grace? Then dare to not spare the wicked, and you will obtain the crown.

Those who are accustomed to **teach the ignorant** should consider that the following saying of the prophet refers to them: "Those that instruct so many to justice shall shine as stars for all eternity" (LV Dan 12:3).

I said little. Those who will instil a knowledge, love and fear of God in others' hearts, will come near to the titles of God's Mother. O how admirable are Christ's co-workers, who only in consideration of his love, sincerely and carefully put forth to chil-

dren, especially to those who are ignorant and uncouth, or in error, all that is necessary for salvation, for leading a life in a Christian way, for avoiding vices and embracing virtues.

No work of mercy is more distinguished than this, none is more blessed. Such a task is fulfilled in schools by teachers, in our [church] schools by churchmen, in their homes by parents, informing their offspring of those things without which eternal salvation cannot be had. But most of all, those who exercise the profession of teaching Christian doctrine: when this is neglected, alas! How many souls fall into hell!

Here I give undying thanks to all those who brought me a knowledge of God and virtue, all those taught me in my ignorance. I ask Jesus not to take away the heavenly reward from them, whether they did this by words or by good examples. May His Majesty deign to impart also to me His grace, so that I do not neglect anything in this regard. Besides, I beg Him to grant as much light and ardour to all those who have the care of souls, as they need, in order to imbue those who are committed to their faith and virtue, with all moral perfection.

And may He most of all bestow the Apostolic Spirit on preachers and parish priests, since by their hard work countless numbers of people should be lifted up to the heavens.

Finally, as an example, we make clear and assert the great mercy of the saintly Prince Ladislaus Jagiello. Indeed, as Duke of Lithuania, chosen to be King of Poland on the proviso that he would embrace the Catholic Religion, later he burned with such a great zeal to bring his people to the worship of the true God, that he personally explained the principal points of the faith to them; he spared no efforts in bringing them into the sheepfold of Christ and so from Grand- Duke of Lithuania he became a grand Apostle. He could deservedly pray with the king-psalmist: "I will teach transgressors your ways, that sinners shall return to you" (Ps 51:15).

TBC

Graces Received

Through the intercession of Saint Stanislaus Papczynski

My doctor really surprised me

I was involved in a major car accident five years ago in which my husband was killed and I sustained brain injuries. I was unconscious for a week.

While still in a coma, I was given only liquids- IV feeding. And while getting the IV's, the doctors found out that I had sugar diabetes. Since then, my sugar had been controlled by diet.

Then, a month ago, my doctor told me that he thought it was time for me to go on medication for the diabetes. I was concerned since I am very sensitive to all medications, and now live alone most of the time.

I tried the medication that my doctor thought I should be on, and I had a frightening reaction. When I called my doctor to tell him about the reaction, he told me that I should continue taking it!

Then, I had a visit with my doctor and had been praying to Fr Stanislaus Papczyński to give him guidance and wisdom. And during the visit, my doctor really surprised me. He wants me to stop the medication for a month and see a nutritionist to give me a diet plan. Thanks, Fr Stanislaus.

BW

My sister's husband returned home

I am a religious sister. But I do mostly physical work and read little except for books that are recommended for meditation or other spiritual topics.

A while ago, I ran across an article about the Stanislaus Papczynski. It included a picture of him, and I was attracted to his holy, warm personality. So, I cut out the picture and put it in one of my books for spiritual reading.

Then, this year, I received bad news from my sister who was living in Vilnius, Lithuania. Her husband had taken to drinking and had left her and their four little children. She decided to come to Poland and try to rebuild her family life there, raising her children in the Catholic faith. Her husband, although they were separated, opposed the move.

When I learned about all this, I remembered the image of Fr Stanislaus that I had tucked away in one of my books. I took it out and began to say a novena to Saint Stanislaus, fervently asking his intercession for a resolution to this difficult matter.

A few weeks later, a letter came from my sister containing the joyful news that her husband had returned home. He asked my sister's forgiveness, confessing his faults and crying tears of repentance. He stopped his drinking and promised to better himself in the future.

He also agreed to their moving to Poland. He, himself, began to make the necessary preparations for it. He has become a much better person.

A Sister of the Most Sacred Heart of Jesus

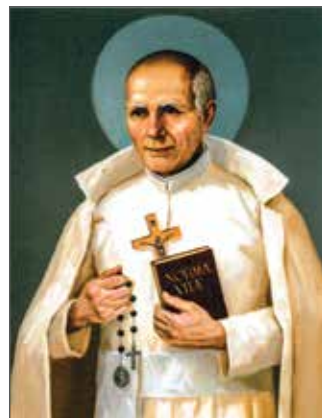
Ovarian cyst was gone

I was diagnosed with an ovarian cyst. Then, after three months of daily prayer to Fr Stanislaus, my prayers were answered. After having a sonogram this past week, I was told my ovarian cyst was gone.

Please send me a few more of his prayer cards to share with others.

CH

A PRAYER TO OBTAIN GRACES THROUGH THE INTERCESSION OF SAINT STANISLAUS PAPCZYNSKI



Saint Stanislaus, gracious intercessor before God, defender of the oppressed and patron of those in mortal danger, you always zealously served Jesus and His Immaculate Mother for the salvation of immortal souls and you took pity on every misery. Trusting in your intercession, I have recourse to you, and I ask that you do not deny me your help. By your earnest prayers, obtain for me from God the grace ... for which I beg you with trust, and help me, all my life long, to fulfil the will of the Heavenly Father.

Amen.



Following the footsteps of St Faustina and Bl Michael

Warsaw - Bialystok - Vilnius - Sokolka



Divine Mercy Pilgrimage to Poland and Lithuania
28 June - 4 July 2018



1



3



2



4

1. At the gate of the convent of the Sisters of Mother of Mercy, Warsaw, Poland, where St Faustina joined the Congregation

2. The Shrine of Divine Mercy and Bl Michal Sopocko, Bialystok, Poland

3. The Shrine of the Blessed Virgin Mary Mother of Mercy, the Gate of Dawn, Vilnius, Lithuania

4. The image of the Blessed Virgin Mary Mother of Mercy, Vilnius, Lithuania

5. Panoramic view of Vilnius, Lithuania

6. The Convent of the Sisters of Mother of Mercy, Vilnius, where St Faustina lived 1934-36

7. Divine Mercy Shrine with the original Image of Merciful Jesus, Vilnius

8. The room of St Faustina in her Vilnius convent

9. Meeting with the Archbishop of Vilnius, Gintaras Grušas



2





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Package includes: return flight by Aer Lingus from Gatwick, half board, 4 nights accommodation in en suite twin rooms, hand luggage 10 kg

For more information: Divine Mercy Apostolate, Marian Fathers

1 Courtfield Gardens, London W13 0EY - Tel: 020 8998 0925 Email: info@divinemercy.org.uk

The Results of Assumption Lottery Draw in Aid of Divine Mercy Apostolate - 15 August 2018

1st Prize	£ 200.00	Ticket No: 15115
2nd Prize	£ 150.00	Ticket No: 09713
3rd Prize	£ 100.00	Ticket No: 10062
4th Prize	£50.00	Ticket No: 03042
5th Prize	£ 50.00	Ticket No: 08243
6th Prize	£ 50.00	Ticket No: 01446

Thank you for your support

THE HOUR OF MERCY

First Friday Every Month



2.00 pm Rosary
2.30 pm Chaplet
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

Upcoming Divine Mercy Retreats

- 22 Sep. Sacred Heart Church, Edge Hill, Wimbledon, London SW19 4LU, 11 am – 4 pm
- 29 Sep. Church of St Agnes, 35 Cricklewood Lane, London NW2 1HR, 11 am – 4 pm
- 13 Oct. St Teresa's RC Church, Brook Rd, Ilford, Essex IG2 7JA, 11 am – 4 pm
- 14 Oct. St Martin de Pores, 366 High St, Luton LU4 0NG, 2pm – 6pm
- 27 Oct. Church of the Resurrection of Our Lord Church, 165-169 Kirkdale, Sydenham, London SE26 4QL, 11 am – 4 pm



MARIAN DAY OF PRAYER TO THE DIVINE MERCY



First Saturday
of the Month

10.30 am - 4.30 pm

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

Please call to check in advance



DIVINE MERCY MESSAGE AND DEVOTION

The message of the Divine Mercy is simple. It is that God loves us – all of us. And, He wants us to recognise that His mercy is greater than our sins, so that we will call upon Him with trust, receive His mercy, and let it flow through us to others.

Thus, all will come to share His joy. This message and devotion to Jesus as the Divine Mercy is based on the writings of Saint Faustina Kowalska, a Polish nun who, in obedience to her spiritual director, wrote a diary (*Divine Mercy in My Soul*) recording the revelations she received about God's mercy. Even before her death in 1938, the devotion to the Divine Mercy had begun to spread. The message and devotional practices proposed in the Diary of Saint Faustina are completely in accordance with the teachings of the Church and are firmly rooted in the Gospel message of our Merciful Saviour. Properly understood and implemented, they will help us grow as genuine followers of Christ.

Take time to learn more about the mercy of God, learn to trust in Jesus, and live your life as one who is merciful to others, as Christ.

THE ELEMENTS OF THE DIVINE MERCY DEVOTION

based on Jesus' words to St Faustina

The Feast of Mercy Divine Mercy Sunday

I desire that the Feast of Mercy be a refuge and shelter for all souls, and especially for poor sinners. On that day the very depths of My tender mercy are open. I pour out a whole ocean of graces upon those souls who approach the fount of My mercy. The soul that will go to Confession and receive Holy Communion shall obtain complete forgiveness of sins and punishment. On that day all the divine floodgates through which graces flow are opened ... It is My desire that it be solemnly celebrated on the first Sunday after Easter. Mankind will not have peace until it turns to the Fount of My Mercy (Diary, 699).

The Image of the Merciful Jesus

Paint an image according to the pattern you see, with the signature: Jesus, I trust in You ... I promise that the soul that will venerate this image will not perish. I also promise victory over [its] enemies already here on earth, especially at the hour of death. I Myself will defend it as My own glory (Diary 47,48).

The two rays denote Blood and Water. The pale ray stands for the Water which makes souls righteous. The red ray stands for the Blood which is the life of souls ... These two rays issued forth from the very depths of My tender mercy when My agonised Heart was opened by a lance on the Cross (Diary, 299).

This image serves as a vessel for obtaining graces, and to be a sign which is to remind the world of the need to trust in God and to show mercy towards our neighbour. The words found in the signature beneath the image – *Jesus I trust in You* – speak of an attitude of trust.

The Hour of Mercy

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 ... In this hour, I will refuse nothing to the soul that makes a request of Me in virtue of My Passion ... (Diary, 1320).

From these instructions, it is clear that Jesus wants us to turn our attention to His Passion at the three o'clock hour to whatever degree our duties allow, and He wants us to ask for His mercy. We may not all be able to make the Stations of the Cross or adore Him in the Blessed Sacrament or say the Chaplet but we can always say a short prayer such as: 'Jesus, Mercy', or 'Jesus, for the sake of Your Sorrowful Passion, have mercy on us and on the whole world' or The Three O'Clock Prayer: 'You expired Jesus, but the source of life gushed forth for souls, and the ocean of mercy opened up for the whole world. O Fount of Life, unfathomable Divine Mercy, envelop the whole world and empty Yourself out upon us' (Diary, 1319).

JESUS,
I TRUST IN YOU

The Chaplet to the Divine Mercy

Whoever will recite it will receive great mercy at the hour of death ... Priests will recommend it to sinners as their last hope of salvation. Even if there were a sinner most hardened, if he were to recite this chaplet only once, he would receive grace from My infinite mercy ... I desire to grant unimaginable graces to those souls who trust in My mercy (Diary, 687).

In a vision to St Faustina, Jesus revealed a powerful prayer that He wanted everyone to say – the Chaplet to the Divine Mercy. He promised extraordinary graces to those who would recite it. Prayed on ordinary rosary beads, it may be said at any time. But our Lord specifically requested that it be used as a novena on the nine days before the Feast of Mercy on the second Sunday of Easter. It is also especially appropriate to say the Chaplet during the Hour of Mercy.

How to pray the Chaplet:

Begin with: Our Father, Hail Mary, Creed

Then, on the five large beads:

Eternal Father, I offer You the Body and Blood, Soul and Divinity of Your dearly beloved Son, Our Lord Jesus Christ, in atonement for our sins and those of the whole world.

On the ten small beads:

For the sake of His sorrowful Passion, have mercy on us and on the whole world.

Conclude with (say 3 times):

Holy God, Holy Mighty One, Holy Immortal One, have mercy on us and on the whole world.

Spreading the Divine Mercy Devotion

Souls who spread the honour of My mercy I shield through their entire lives as a tender mother her infant, and at the hour of death I will not be a Judge for them, but the Merciful Saviour (Diary, 1075).

All those souls who will glorify My mercy and spread its worship, encouraging others to trust in My mercy, will not experience terror at the hour of death. My mercy will shield them in that final battle (Diary, 1540).

By these words Jesus encourages us to spread devotion to the Divine Mercy. The foundation for the worship and apostolate of the Divine Mercy is the testimony of one's own life according to the spirit of this devotion; the spirit of childlike confidence in the goodness and omnipotence of God accompanied by an active love of one's neighbour.



BECOMING AN APOSTLE OF DIVINE MERCY

The Divine Mercy Apostolate of the Marian Fathers as a part of the Association of Marian Helpers is a community of the Christian faithful, gathered freely in order to attain spiritual benefits and charitable activity of the Church. The purpose of the Association is:

- to promote the message and devotion to the Divine Mercy;
- to promote devotion to the Blessed Virgin Mary, the Immaculate Mother of God;
- to assist the Souls suffering in Purgatory;
- to stimulate, foster and sustain priestly and religious vocations;
- to assist the members in their striving for holiness of life and in their active participation in the mission of the Church.

Membership in the Divine Mercy Apostolate is open to all the faithful - clergy, religious, and laity - who in the spirit of the Marian Fathers, desire to more fully seek its assistance in striving towards Christian perfection.

The Apostolate accepts members on a perpetual or temporary basis and admits others to share in the spiritual benefits of the Association of Marian Helpers.

The members share in the spiritual fruits of the Holy Masses, prayers, and good works of the Marian Fathers. Through our magazine *Messenger of*

Divine Mercy, and various other materials, members receive information about the Marian family and are encouraged to work on their personal holiness.

Services include enrolment in the Association, novenas throughout the year, a mail order catalogue, national and overseas pilgrimages, spiritual retreats and conferences and a variety of publications which inform members about the work of the Marians while promoting message and devotion to the Divine Mercy.

If you would like to be a member of the Divine Mercy Apostolate and benefit from the membership please return the enclosed form to us. We will send you a welcome pack with detailed information.

DIVINE MERCY APOSTOLATE

Opening hours: Monday - Friday 9 am - 4 pm

Daily Mass: Monday - Friday 2.30 pm

Hour of Mercy, Exposition, Chaplet to the Divine Mercy:
Monday - Friday 3 pm

1 Courtfield Gardens, Ealing, London W13 0EY

T: 020 8998 0925; E-mail: info@divinemercy.org.uk
divinemercyapostolate.co.uk. Registered Charity No: 1075608

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Request Form (please fill in and post to):

DIVINE MERCY APOSTOLATE

Marian Fathers

1 Courtfield Gardens, London W13 0EY

tel: 020 8998 0925 e-mail: info@divinemercy.org.uk



Dear Father John,

I would like to receive more information about becoming a member of the Divine Mercy Apostolate and the Association of Marian Helpers and also help others in deepening their devotion to the Divine Mercy.

.....
Name

.....
Address

.....
Post code

.....
Telephone number

.....
Email

I would like to receive the quarterly magazine MESSENGER OF DIVINE MERCY.

The magazine is free of charge to the members of the Divine Mercy Apostolate.