

Messenger of Divine Mercy

Publication of the Marian Helpers Association in Great Britain

Winter 4 [77] 2017





Christmas

2017

Now it happened that at this time Caesar Augustus issued a decree that a census should be made of the whole inhabited world. This census - the first - took place while Quirinius was governor of Syria, and everyone went to be registered, each to his own town. So Joseph set out from the town of Nazareth in Galilee for Judaea, to David's town called Bethlehem, since he was of David's House and line, in order to be registered together with Mary, his betrothed, who was with child. Now it happened that, while they were there, the time came for her to have her child, and she gave birth to a son, her first-born. She wrapped him in swaddling clothes and laid him in a manger because there was no room for them in the living-space.
Luke 2:1-7

*May the true joy and peace, given to the world through
the birth of the Incarnate Word,
be with you this Christmas and throughout the New Year.
May the Merciful Infant Jesus and our Blessed Mother
watch over you with constant love and affection.*

Father John 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@divinemercury.org.uk
www.divinemercuryapostolate.co.uk

Marian Fathers Charitable Trust
Reg. Charity 1075608

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

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

Works of welcoming the stranger and clothing the naked
Catechises of the Holy Father, Pope Francis
General Audience - St Peter's Square, 26 October 2016 2

FAITH AND LIFE

Essence of Divine Mercy (3)
The Genesis Story of Divine Mercy
Dr Robert A. Stackpole, STD 4

The Case for a New Doctor of the Church
Saint Maria Faustina Kowalska
How Is She Qualified? 6

Pull Out Section

The Holy Family on Nazareth
The example of Nazareth
*An Address of Blessed Paul VI at the Basilica of the
Annunciation in Nazareth - January 5, 1964*

Novena to the Holy Family

Graces received
Through the intercession of Saint Faustina 13

Saint Faustina and Nativity
From the Diary of St Faustina, Divine Mercy in my soul 14

Divine Mercy Depository
Publications and religious items for December 15

The Mystical Temple of God - Chapter 21 - part 2
The Restoration of the Mystical Temple
St Stanislaus Papczynski 16

Graces Received
Through the intercession of St Stanislaus Papczynski 17

FROM THE APOSTOLATE

Recent Retreats and Pilgrimages
Photo Gallery 18

Upcoming Events 20

Welcome to the New Members
Introduction to the Divine Mercy Devotion 21

Picture credits :
Front cover: Kiko Arguello - The Holy Family
Pg 9: The Holy Family of Nazareth by Rachel Sim



Works of welcoming the stranger and clothing the naked

POPE FRANCIS

GENERAL AUDIENCE

St Peter's Square - Wednesday, 26 October 2016



Dear Brothers and Sisters,

Let us continue to reflect on the corporal works of mercy, which the Lord Jesus gave us in order to keep our faith ever alive and dynamic. These works, indeed, show that Christians are not weary and idle as they await the final encounter with the Lord, but each day go to meet him, recognizing his face in those of the many people who ask for help. Today let us concentrate on these words of Jesus: "I was a stranger and you welcomed me, I was naked and you clothed me" (Mt 25:35-36). In our time, charitable action regarding foreigners is more relevant than ever. The economic crisis, armed conflicts and climate change force many people to emigrate. However, migration is not a new phenomenon, it is part of the history of humanity. It is a lack of historical memory to think that this phenomenon has only arisen in recent years.

The Bible offers us many concrete examples of migration. Suffice it to think of Abraham. God's call spurred him to leave his country in order to go to another: "Go from your country and your kindred and your father's house to the land that I will show you" (Gen

12:1). It was so also for the people of Israel, who from Egypt, where they were slaves, went marching in the desert for 40 years until they reached the land promised by God. The Holy Family itself - Mary, Joseph and the baby Jesus - were forced to emigrate in order to escape Herod's threat: Joseph "rose and took the child and his mother by night, and departed to Egypt, and remained there until the death of Herod" (Mt 2:14-15). The history of mankind is a history of migrations: on every latitude, there is no people that has not known the migratory phenomenon.

Over the course of the centuries we have witnessed, in this regard, great expressions of solidarity, although there has been no lack of social tension. Today, the context of the economic crisis unfortunately fosters the emergence of attitudes of closure and not of welcome. In some parts of the world walls and barriers are going up. At times it seems that the silent work of so many men and women who, in various ways, do all they can to help and assist the refugees and migrants, is obscured by the clamour of others who give voice to an instinctive selfishness. However, closure is not a solution, but instead it ends up fostering criminal trafficking. The only way to a solution is that of solidarity. Solidarity with the migrant, solidarity with the foreigner....

The commitment of Christians in this field is as urgent today as it was in the past. Looking only at the last century, we recall the splendid figure of Saint Frances Cabrini, who dedicated her life, along with her companions, to immigrants to the United States of America. Today too we need these witnesses so that mercy may reach the many who are in need. It is a commitment that involves everyone, without exception. We all, dioceses, parishes, institutes of consecrated life, associations and movements, as individual Christians, are called to welcome our brothers and sisters who are fleeing from war, from hunger, from violence and

from inhuman living conditions. All together we are a great supportive force for those who have lost their homeland, family, work and dignity.

Several days ago, a little story took place in the city. There was a refugee who was looking for a street and a lady approached him and said: "Are you looking for something?". That refugee had no shoes, and he said: "I would like to go to Saint Peter's to enter the Holy Door". And the lady thought: "But he has no shoes, how will he manage to walk there?". And she called a taxi. But the migrant, that refugee had a disagreeable odour and the taxi driver almost didn't want him to get in, but in the end he let him board the taxi. And the lady, sitting next to him during the ride, asked him a little about his history as a refugee and migrant: it took 10 minutes to get here. This man told his story of suffering, of war, of hunger because he had fled from his homeland in order to migrate here. When they arrived, the lady opened her purse to pay the taxi driver - who at first had not wanted this immigrant to board because he smelled - told her: "No, ma'am, I should be paying you because you made me listen to a story that has changed my heart". This lady knew what a migrant's pain is, because she was of Armenian descent and knew the suffering of her people. When we do something like this, at first we refuse because it

causes us a little inconvenience, "but... he smells...". In the end, the episode gives fragrance to our soul and changes us. Consider this story and let us think about what we can do for refugees.

And the other thing is to clothe the naked: what does it mean if not to restore dignity to one who has lost it? Certainly giving clothing to one who has none; but let us also think about the women victims of trafficking, cast onto the streets, or of other many ways of using the human body as a commodity, even that of minors. Likewise, not having a job, a house, a fair wage are forms of nakedness; being discriminated against on account of race, of faith, are all forms of "nakedness", to which as Christians we are called to be attentive, vigilant and ready to act.

Dear brothers and sisters, let us not fall into the trap of closing in on ourselves, indifferent to the needs of brothers and sisters and concerned only with our own interests. It is precisely in the measure to which we open ourselves to others that life becomes fruitful, society regains peace and people recover their full dignity. Do not forget that lady, do not forget that migrant who had a disagreeable odour and do not forget that driver whose spirit was changed by the immigrant.

www.vatican.va

Welcoming the stranger and clothing the naked

There are numerous charities which will take your clothing or other used items and donate proceeds to their charitable work. The website of the Society of St Vincent de Paul (SVP) has a list of shops which will take donations. Check the local phone directory for one of its local ministries, or contact the national office:

THE ST VINCENT DE PAUL SOCIETY

9 Larcom Street, Walworth, London SE17 1RX
phone: 020 7703 3030
Website: www.svp.org.uk

Welcoming Ministry in your local parish is a good place to start. In learning to welcome individuals to the church, we make steps to welcoming people into society and local community. There are many day centres, hostels and winter night shelters around the country for homeless people, some of them connected to local churches.

The Jesuit Refugee Service (JRS) works to help refugees and asylum seekers in practical ways, via outreach, and by campaigning on policy. They have a day centre in Wapping, East London and welcome volunteers across all aspects of their work. JRS UK accompanies refugees and forced



migrants, our brothers and sisters, serving them as companions and advocating their cause in an uncaring World. They have a particular concern for those who are detained under the immigration rules or who are left destitute in the UK. This work is carried out in the spirit of mutual respect, dignity and solidarity with the refugees and forced migrants, and in collaboration with other organisations.

THE JESUIT REFUGEE SERVICE UK
2 Chandler Street, London E1W 2GT
Website: www.jrsuk.net

The Passage, Westminster runs London's largest voluntary sector resource centre for homeless and vulnerable people: each day it helps up to two hundred men and women. It runs a forty bed hostel. The Passage's founding patron was Cardinal Basil Hume, and the current patron is the Archbishop of Westminster Vincent Nichols.

ST VINCENT'S CENTRE

Carlisle Place, London SW1P 1NL
Website: www.passage.org.uk

The Cardinal Hume Centre enables people to gain the skills they need to overcome poverty and homelessness. It works with homeless young people, badly housed families and others in need. The Centre focuses on four areas of need: income, housing, education and skills, and legal status. It runs a hostel but also gives advice and support to young homeless people.

CARDINAL HUME CENTRE

3-7 Arneway Street, Horseferry Road
London SW1 P2BG
phone: 020 7222 1602
Website: www.cardinalhumecentre.org.uk

Essence of Divine Mercy (3)



The Genesis Story of Divine Mercy

by Dr Robert Stackpole STD

The Biblical Story of Divine Mercy

If our definition of "Divine Mercy" is accurate, then it has to fit not only with the meaning of the Biblical terms for "mercy," such as *hesed*, *rachamim*, and *eleos*, but also with the whole story of God's dealings with His chosen people Israel, and with all that He has revealed to us through Jesus Christ. As the Catholic biblical scholar John L. Mackenzie claimed: the entire history of the dealings of the Lord with Israel can be summed up as *hesed*. Over the next few articles, we shall show that Mackenzie's claim is, in fact, well-grounded.

The Old Testament

According to the book of Genesis, God placed the first human beings, Adam and Eve, in a kind of paradise - the Garden of Eden - but they fell from that lofty state of grace through the serpent's temptation of them to an act of pride and disobedience, and their human nature was thereby corrupted. Then what was God's response to their disobedience? On the one hand, punishment: they were cast out of the Garden of Eden, and became subject to toil, and pain, and death. And yet God also tempered their sentence with a promise of mercy: God promised that of the seed of the woman would one day spring forth someone who would crush the evil serpent's head (that is, who would defeat the devil's power, see Gen. 3:15). It is called in the Catholic tradition the *protoevangelium* (the first hint of the gospel), a prophetic foreshadowing of the Messiah who was to come.

Later in Genesis, there is the first homicide among the sons of Adam: Cain kills Abel. Then Cain is driven out, banished from his family to wander as a fugitive. Once again, however, God tempers His punishments with

mercy. The Lord puts His mark of protection on Cain and declares (Gen. 4:15): "If anyone kills Cain, vengeance shall be taken upon him sevenfold."

Then in the story of Noah and the Flood, we see not only Divine justice, but Divine Mercy at work: Noah and his family are saved in the Ark from the flood, the human race is thereby given a second chance, and God places a rainbow in the sky as an abiding sign of His promise of forbearance with sinful humanity (Gen. 9: 8-17).

In these early chapters of Genesis, therefore, we do not have a very well-developed conception of the Divine Mercy; Moses and the Israelites who first wrote and read these chapters still had more to learn about the mercy of God. Nevertheless, the Divine Mercy is clearly in evidence. God is not just portrayed as a God of righteous wrath and punishment; rather, His strict justice is tempered (so to speak) by His mercy.

The merciful love of God crops up in other places in Genesis as well. For example, there is the story of Abraham pleading for mercy with God upon Sodom and Gomorrah in Genesis 18. The Lord promises Abraham that if He could find only ten righteous persons in that whole city of wickedness, He would not destroy the city for the sake of the ten.

There is also the beautiful testimony to the greatness of Divine Mercy in Jacob's prayer as he went to meet his brother Esau for the first time since Jacob's long sojourn with the family of Laban. Fearing that he would meet in his brother only vengeful anger, because Jacob had tricked Esau out of the family inheritance many years before, Jacob appealed for protection to the God of Abraham and Isaac, saying: "I am not worthy of the least of all thy mercies [RSV "I am not worthy of the least of all thy steadfast love and faithfulness" - *hesed*] which

thou hast shown to thy servant, for with only my staff I crossed this Jordan [many years ago], and now I have become to companies" (Gen. 32:11).

It was the experience of the Exodus from Egypt that truly sealed in the minds and hearts of the Israelites that, above all, their God was a God of mercy. Pope St John Paul II explains in his encyclical "Dives in Misericordia" (section 4);

At the root of the many-sided conviction [about Divine Mercy], which is both communal and personal, and which is demonstrated by the whole of the Old Testament down the centuries, is the basic experience of the chosen people at the Exodus: the Lord saw the affliction of His people reduced to slavery, heard their cry, knew their sufferings and decided to deliver them. In this act of salvation by the Lord, the prophet [Isaiah] perceived His love and compassion. This is precisely the grounds upon which the people and each of its members based their certainty of the mercy of God, which can be invoked whenever tragedy strikes.

The Holy Father was referring here to a passage from the book of the prophet Isaiah, who summed up Israel's understanding of what the Lord had done for them as follows (63: 7-9):

I will recount the steadfast love of the Lord, the praises of the Lord, according to all that He has granted us, and the great goodness to the house of Israel which He has granted them according

to His mercy, according to the abundance of His steadfast love. For He said, surely they are my people, sons who will not deal falsely; and He became their saviour. In all their affliction He was afflicted, and the angel of His presence saved them; in His love and pity He redeemed them; He lifted them up and carried them all the days of old.

When the Israelites successfully crossed the Red Sea, Moses sang a hymn of praise and thanksgiving to the Lord: "Thou hast led in thy steadfast love [*hesed*] the people whom thou hast redeemed, thou hast guided them by thy strength to thy holy abode" (Ex. 15:13).

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 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, including Divine Mercy, A Guide From Genesis To Benedict XVI (Marian Press, 2009). He regularly contributes feature articles to the official Divine Mercy website (www.TheDivineMercy.org).

RECOMMENDED READING:

Divine Mercy: A Guide from Genesis to Benedict XVI

by Dr Robert A. Stackpole

This revised edition takes you on a tour of Divine Mercy throughout salvation history, through the Old and New Testaments, in the writings of the Church's great theologians, and in the lives and writings of the saints down through the ages.

PB, size: 14 x 21.6 cm, 278 pages, published by Marian Press; Revised edition (30 Jan. 2010)

Price £ 14.95 + postage in UK £ 2.95,

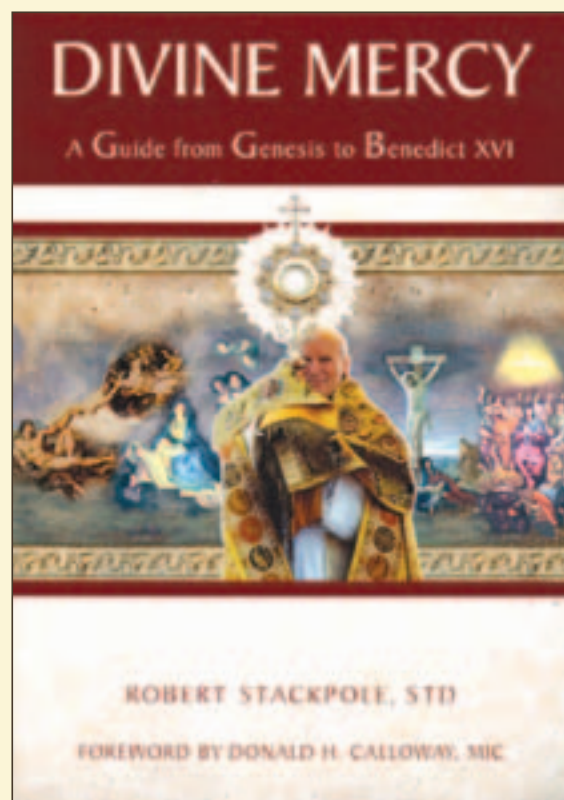
Order Code: AGGB2

To order: write, email, or call:

Divine Mercy Apostolate

1 Courtfield Gardens, Londo W13 0EY

Tel: 020 89980925; email: Info@divinemercy.org.uk



The Case for a New Doctor of the Church:



How is she qualified?

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.

In times of great spiritual struggle - historical periods marked by moral and spiritual confusion and mounting persecution of the Church - the Lord in His mercy raises up faithful servants to proclaim afresh, by word and deed, the "Good News" of Jesus Christ. By the extraordinary witness of their life and writings, these special saints are given to us as beacons of hope to light the way for us and guide us through the darkness.

For example, when the heresy of Pelagianism threatened the purity of the Gospel, and the barbarian hordes were hammering on the gates of the cities of the Roman Empire, God raised up his faithful servant, St Augustine of Hippo, as a champion of the true faith and a light of hope for the "City of God."

Similarly, on the eve of one of the worst centuries in human history - when a divided papacy, a hundred-years of war, and the Black Death would bring all of Europe to its knees - God manifested His love in a unique way through His servant St Catherine of Siena. By her powerful proclamation of the Gospel in word and deed, she enabled God's people to find a safe passage through the storm.

We believe that St Maria Faustina Kowalska (1905-1938) is a similar gift from God to our time. By the extraordinary witness of her life and writings, she has brought the Church to a deeper awareness of God's merciful love, opened multitudes to a regenerating and transformative experience of Divine Mercy, and pointed the way forward in the New Evangelization. For this reason, in his homily on Divine Mercy Sunday in 2001, Pope St John Paul II did not hesitate to say of her:

'The elevation to the honours of the altar of this humble religious, a daughter of my land, is *not only a gift for Poland, but for all of humanity*. Indeed, the message she brought is *the appropriate and incisive answer* that God wanted to offer to the questions and expectations of our age, marked by terrible tragedies ... Divine Mercy! This is the Easter gift that the Church receives from the risen Christ and offers to humanity at the dawn of the third millennium.'

For these reasons, we also believe that St Maria Faustina Kowalska, whom St John Paul II once called "the great apostle of Divine Mercy in our time," truly merits the title of "Doctor of the Church." We are convinced that for the Holy See to bestow this honour upon her would light a beacon of hope for a world wandering in the dark: the darkness of the relentless advance of *secularism*, which seeks to remove all traces of God and all reminders of His love from culture and society, and the darkness of *anxiety and hopelessness* as humanity seeks to find its own way without God's help. Our Lord, through St Faustina, has offered humanity an altogether different path: "My daughter, know that My Heart is mercy itself. From this sea of mercy graces flow out upon the whole world ... I have opened My Heart as a living fountain of mercy. Let all souls draw life from it" (*Diary*, entries 1777 and 1520).

Over the centuries, the Church has developed several criteria for discerning who among her sons and daughters should be granted this special title. According to Cardinal Prospero Lambertini (later Pope Benedict XIV) and the Vatican's Congregation of Rites (AAS 6, 1871),

Saint Maria Faustina Kowalska

a true “Doctor of the Church” must be someone of extraordinary holiness who gave to the Church a body of writings that made a significant contribution to the authentic Catholic Tradition. These writings must exhibit both depth of doctrinal understanding and fresh insight into the mysteries of the faith. In 1970, in the process of declaring St Theresa of Avila and St Catherine of Siena Doctors of the Church, Pope Bl Paul VI discussed three additional criteria, implicit in the old: The saint’s message should have both current and permanent value; he or she must have borne witness to the faith in life; and the person’s testimony must have a spiritual and mystical character that inspires others.

We believe that St Faustina admirably fulfils all of these criteria. In this series of articles, we will reflect upon each one and show how Sr Faustina fulfils them all in an exceptional way.

Holiness of Life: St. Faustina’s Lived Witness to God’s Merciful Love

Although blessed to receive many private and prophetic revelations from God in the form of apparitions, visions and locutions, it was not primarily these special charisms in which her holiness consisted. Rather, as St Faustina herself wrote in her *Diary*, entry 1107:

Neither graces, nor revelations, nor raptures, nor gifts granted to a soul make it perfect, but rather the intimate union of the soul with God. These gifts are merely ornaments of the soul, but constitute neither its essence nor its perfection. My sanctity and perfection consist in the close union of my will with the will of God.

a) Her intimacy with God and compassion for the poor

This intimate union with God was manifested in the life of Helena Kowalska from an early age. While praying in her parish church at the age of 7, Helena felt herself called to a more perfect way of life. Even as a child, she



The image of Merciful Jesus in Vilnius where Saint Faustina stayed for almost three years

was graced with an extraordinary piety and a special compassion for the poor and suffering. At age 12, for example, she dressed herself in poor clothing and went begging from door to door to obtain alms for the destitute. One time, she made little dolls out of paper and sold them in a raffle to help the poor. As a teenager working as a “mother’s help,” the family she served recalled how she reached out in compassion to a lonely, sick and homeless man who lived in a small space below the stairs of the apartment building in which they lived:

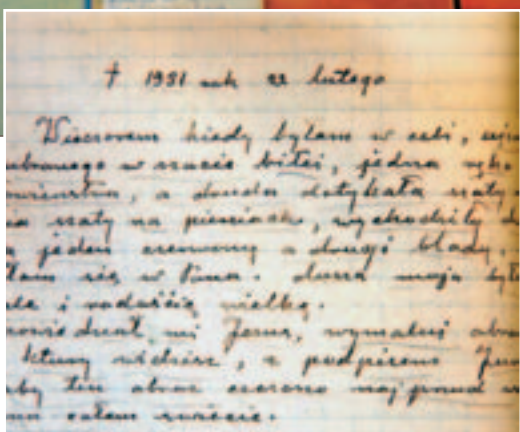
Helen would take him something to eat, wash him, cheer him up, talk to him about the Lord God; and in the end, she brought a priest with

her to hear his confession and give him Communion When the priest came ... [the] man was in a very poor state, and Helen was happy that he had managed to be united with God, because he died the very next day. She always wanted to bring people to God. (Testimony of Natalia Wiczorek, cited in Ewa K. Czackowska, *Faustina: The Mystic and Her Message* [Stockbridge: Marian Press, 2014], p. 68)

This charitable intention to bring relief to those both spiritually and materially poor only grew more intense after she entered religious life. For example, in her *Diary* (entry 163), she penned a long and passionate prayer for the grace to be merciful to others, and our Lord called her to reflect His compassionate Heart in all that she did:

[Jesus said] My daughter, look into My Merciful Heart and reflect its compassion in your own heart, and in your deeds, so that you who proclaim My mercy to the world may yourself be aflame with it. (*Diary*, 1688, cf. 365)

Sister Faustina was known in her religious order for her cheerfulness, her sincerity, and her hard-working nature: “She is a happy child of God,” one of her superiors said. In fact, she was so well respected by her



Saint Faustina 'Diary' was made up of six notebooks, kept from 1934 to 1938 records the last four years of her life. It reveals the depths of her spiritual life and illustrates the high degree of her soul's union with God.

peers that she earned from them the nickname "the dump," because the other sisters frequently came to her to discuss their problems.

b) Her redemptive suffering

On the other hand, St Faustina also suffered from the misunderstanding and malicious gossip of her fellow sisters, especially when news of her special revelations from the Lord began to leak out within her religious community. Nevertheless, through it all she remained determined to follow the Lord's will (confirmed for her by her spiritual director, Bl Michael Sopocko) to have the Image of the Divine Mercy painted according to Christ's instructions, and the Feast of the Divine Mercy established for the universal Church.

Faustina also suffered terribly from a long - and ultimately fatal - struggle with tuberculosis (both of the lungs and of the intestines). Yet she offered up all her emotional and physical sufferings from this struggle, in union with Christ's own sacrifice on the Cross, for the salvation of others. She wrote:

I want to be transformed into Jesus in order to be able to give myself to souls ... I absorb God into myself in order to give Him to souls ... Transform me into Yourself, O Jesus, that I may be a living sacrifice, and pleasing to You. I desire to atone at each

moment for poor sinners. (*Diary*, 193 and 908)

At one point in her life, St Faustina offered to the Lord all the consolations she received from her intimate union with God, and asked in return for all the fears and terrors that poor sinners experience in order to obtain for them the grace of conversion (*Diary*, 309).

Finally, at the end of her life, she renewed the offering of herself as a redemptive sacrifice, in union with Christ, in view of the terrible sufferings she had to endure from her terminal illness:

O my Jesus, may the last days of my exile be spent totally according to your most holy will. I unite my sufferings, my bitterness, and my last agony itself to Your Sacred Passion; and I offer myself for the whole world to implore an abundance of God's mercy for souls. (*Diary*, 1574)

In short, throughout her life, St Faustina's central concern was always to manifest the merciful love of God in all that she said and did:

O my Jesus, each of your saints reflects one of Your virtues; I desire to reflect Your compassionate Heart, full of mercy; I want to glorify it. Let Your Mercy, O Jesus, be impressed upon my heart and soul like a seal, and this will be my badge in this and the future life. (*Diary*, 1242)

Holy Family of Nazareth



Protect and Save
Our Family

The example of Nazareth

An Address of Blessed Paul VI at the Basilica of the Annunciation in Nazareth

January 5, 1964

The home of Nazareth is the school where we begin to understand the life of Jesus – the school of the Gospel.

The first lesson we learn here is to look, to listen, to meditate and penetrate the meaning – at once so deep and so mysterious – of this very simple, very humble and very beautiful manifestation of the Son of God. Perhaps we learn, even imperceptibly, the lesson of imitation.

Here we learn the method which will permit us to understand who Christ is. Here above all is made clear the importance of taking into account the general picture of his life among us, with its varied background of place, of time, of customs, of language, of religious practices – in fact, everything Jesus made use of to reveal himself to the world. Here everything is eloquent, all has a meaning.

Here, in this school, one learns why it is necessary to have a spiritual rule of life, if one wishes to follow the teaching of the Gospel and become a disciple of Christ.

How gladly would I become a child again, and go to school once more in this humble and sublime school of Nazareth: close to Mary, I wish I could make a fresh start at learning the true science of life and the higher wisdom of divine truths.

But I am only a passing pilgrim. I must renounce this desire to pursue in this home my still incomplete education in the understanding of the Gospel. I will not go on my way however without having gathered – hurriedly, it is true, and as if wanting to escape notice – some brief lessons from Nazareth.

First, then, a lesson of silence. May esteem for silence, that admirable and indispensable condition of mind, revive in us, besieged as we are by so many uplifted voices, the general noise and uproar, in our seething and over-sensitized modern life.

May the silence of Nazareth teach us recollection, inwardness, the disposition to listen to good inspirations and the teachings of true masters. May it teach us the need for and the value of preparation, of study, of meditation, of personal inner life, of the prayer which God alone sees in secret.



Next, there is a lesson on family life. May Nazareth teach us what family life is, its communion of love, its austere and simple beauty, and its sacred and inviolable character. Let us learn from Nazareth that the formation received at home is gentle and irreplaceable. Let us learn the prime importance of the role of the family in the social order.

Finally, there is a lesson of work. Nazareth, home of the 'Carpenter's Son', in you I would choose to understand and proclaim the severe and redeeming law of human work; here I would restore the awareness of the nobility of work; and reaffirm that work cannot be an end in itself, but that its freedom and its excellence derive, over and above its economic worth, from the value of those for whose sake it is undertaken. And here at Nazareth, to conclude, I want to greet all the workers of the world, holding up to them their great pattern, their brother who is God. He is the prophet of all their just causes, Christ our Lord.

Holy Family Novena

FIRST DAY

Today's intention:

Love, faithfulness and unity in our families

You can add your own intentions

Prayers to be repeated every day during the Novena

THE HOLY FAMILY PRAYER

JESUS, Son of God and Son of Mary, bless our family. Graciously inspire in us the unity, peace and mutual love that you found in your own family in the little town of Nazareth.

MARY, Mother of Jesus and our Mother, nourish our family with your faith and your love. Keep us close to your Son, Jesus, in all our sorrows and joys.

JOSEPH, Foster-father to Jesus, guardian and spouse of Mary, keep our family safe from harm. Help us in all times of discouragement or anxiety.

HOLY FAMILY OF NAZARETH, make our family one with you. Help us to be instruments of peace. Grant that love, strengthened by grace, may prove mightier than all the weaknesses and trials through which our families sometimes pass. May we always have God at the centre of our hearts and homes until we are all one family, happy and at peace in our true home with you. Amen

LITANY OF THE HOLY FAMILY

Lord, have mercy. Lord, have mercy.
Christ, have mercy. Christ, have mercy.
Lord, have mercy. Lord, have mercy.
Christ, hear us. Christ, graciously hear us.

God, the Father of heaven, **have mercy on us.**
God the Son, Redeemer of the world,
God, the Holy Spirit,
Holy Trinity, one God,

Jesus, Mary and Joseph, **grant us your aid.**

Jesus, Mary and Joseph, most worthy of our veneration,

Jesus, Mary and Joseph, called "the Holy Family" from all time,

Jesus, Mary and Joseph, son, mother, and head of the Holy Family,

Jesus, Mary and Joseph, divine child, pure spouse, and chaste spouse,

Jesus, Mary and Joseph, restorers of fallen families,

Jesus, Mary and Joseph, image of the Blessed Trinity here on earth,

Holy Family, tested by the greatest of difficulties,

Holy Family, with much suffering on the journey to Bethlehem,

Holy Family, without a welcome in Bethlehem,

Holy Family, visited by the poor shepherds,

Holy Family, obliged to live in a stable,

Holy Family, praised by the Angels,

Holy Family, venerated by the wise men from the East,

Holy Family, greeted by the pious Simeon in the temple,

Holy Family, persecuted and exiled to a foreign country,

Holy Family, hidden and unknown in Nazareth,

Holy Family, faithful in the observance of divine laws,

Holy Family, perfect model of the Christian family,

Holy Family, centre of peace and concord,

Holy Family, whose protector is a model of paternal care,

Holy Family, whose mother is a model of maternal diligence,

Holy Family, whose Divine Child is a model of filial obedience,

Holy Family, poor in material goods, but rich in divine blessings,

Holy Family, as nothing in the eyes of men, but so great in heaven,

Holy Family, our support in life and our hope in death,

Lamb of God, you take away the sins of the world,
spare us, O Lord.

Lamb of God, you take away the sins of the world,
hear us, O Lord.

Lamb of God, you take away the sins of the world,
have mercy on us.

Let us pray: O God of infinite goodness and kindness, give us the grace to venerate Jesus, Mary and Joseph, so that, imitating them in this life, we may enjoy with them the life to come. We ask this through Christ our Lord. Amen.

CONSECRATION TO THE HOLY FAMILY

O Jesus, our most loving Saviour who deigned to come into the world from heaven not only to enlighten it by teaching and by your example, and to save it by death, but also to spend the greater part of life in humble obedience to Mary and Joseph in the obscurity of Nazareth, thus sanctifying the home which was to be the model of all Christian homes: graciously receive this family which consecrates itself to you this day. Protect us and maintain in us all through life your holy fear and love, and true harmony and charity among ourselves, so that we imitate your Holy Family, be one in heart and soul on earth and obtain eternal happiness and glory with you in heaven.

O Mary, loving Mother of Jesus and our Mother, by your merciful intercession deign to make this humble dedication acceptable to Jesus Christ so that we may obtain his grace to be a truly Christian family.

St Joseph, guardian and supporter of Jesus and Mary, help us with your powerful prayers in all our corporal and spiritual needs, and especially at the hour of our death, so that we may be one day all united in heaven with you to praise and love Jesus and Mary forever and ever. Amen.

SECOND DAY

Today's intention:

Families in crisis

*The Holy Family Prayer ... Litany of the Holy Family ...
Consecration to the Holy Family ...*

THIRD DAY

Today's intention:

Families with many children

*The Holy Family Prayer ... Litany of the Holy Family ...
Consecration to the Holy Family ...*

FORTH DAY

Today's intention:

Orphanages children

*The Holy Family Prayer ... Litany of the Holy Family ...
Consecration to the Holy Family ...*

FIFTH DAY

Today's intention:

Single parent families

*The Holy Family Prayer ... Litany of the Holy Family ...
Consecration to the Holy Family ...*

SIXTH DAY

Today's intention:

Families suffering abuse & addictions

*The Holy Family Prayer ... Litany of the Holy Family ...
Consecration to the Holy Family ...*

SEVENTH DAY

Today's intention:

Engaged couples

*The Holy Family Prayer ... Litany of the Holy Family ...
Consecration to the Holy Family ...*

EIGHT DAY

Today's intention:

Families caring for elderly

*The Holy Family Prayer ... Litany of the Holy Family ...
Consecration to the Holy Family ...*

NINTH DAY

Today's intention:

The deceased from our families

*The Holy Family Prayer ... Litany of the Holy Family ...
Consecration to the Holy Family ...*

Jesus, Mary, and Joseph, bless me and grant me the grace of loving my family and others in mutual charity as I should, and establish us in perfect harmony of thought, will, and action, under the rule and guidance of the shepherds of the Church.

Jesus, Mary, and Joseph, bless me and grant me the grace of conforming my life fully as I should to the commandments of God's law and those of His Holy Church, so as to live always in that charity which they set forth.

Graces received through the intercession of Saint Faustina

I felt in my soul, that after my death I would be able to obtain more from the Lord Jesus than at the present time. (Diary of St Faustina, 1614)

People from around the world rely on Saint Faustina to intercede on their behalf to Our Lord.

WE COME BACK TO FAITH AND THE CHURCH

My name is Yolanda . On the first Saturday of the month, 6 November 2010, I came as usual to our local Shrine of Divine Mercy (I help in this church as a sacristan) in Gerghenzano near Bologna (Italy). Four weeks earlier a beautiful ceremony of the introduction of the relic of St Faustina, brought by our parish priest Don Fortunato from Cracow, had taken place.

I was preparing the altar for the Mass when a lady entered a church and after a long prayer she approached me, asking: Is it true that it is a "miracle church" where miracles happen? I replied: Yes! As far as I know, there have been at least three. The woman answered: I will tell you the fourth. And she started her story, which I quote below.

Because I grew up in a family that did not know the way to the Church I was always an unbeliever. But somehow I prayed to God. My sister was also far from God. Years ago, she saw somewhere in the church the image of the Merciful Jesus and she wanted to have such a picture but she never come across one. We once heard about your church of Divine Mercy that here miracles are happening. We decided we have come here and so we did. I just walked into the church, saw this picture and I stared to sob. I cried, unable to stop.

We came here with a special intention. My father burned his hand at work with chemical liquid. The condition was severe. All the skin of his hand came down, blackened and, despite antibiotic therapy, gangrene broke out. Doctors decided to amputate two fingers of my dad's hand. A few days before the surgery, the condition of the hand was so deteriorated that the fingers were almost rotten. We were desperate but the doctors were helpless and the date of the amputation was arranged at very short notice. We came here to your church to pray. Afterwards when the doctor untied the bandage before surgery, he was shocked. Our dad's skin was pink and the two rotting fingers were all healthy! The astonished doctor asked us what we had done. We replied that we prayed for that purpose in the Shrine of Divine Mercy in Gerghenzano . Naturally, the doctor was confused and said that there was nothing more he could say or comment, neither he, nor all of medicine had an explanation, and that there is no need for the amputation!

So I couldn't not come here to thank the merciful God for the miracle of my father's healing. I would also like to inform the parish priest of this shrine to confirm that it is indeed a "church of miracles of mercy". By the healing of our sick father's hand we returned to faith and to the Church.

(Orędzie Miłosierdzia, 78/2011)



Prayer to obtain grace through the intercession of Saint Faustina

O Jesus, You inspired Saint Faustina with profound veneration for Your boundless Mercy. Grant me through her intercession, if it be Your holy will, the grace ... for which I fervently pray. My sins render me unworthy of Your Mercy, but be mindful of Saint Faustina's spirit of sacrifice and self-denial, and reward her virtue by granting the petition which, with childlike confidence, I present to You through her intercession.

Our Father..., Hail Mary..., Glory...

**Saint Faustina,
pray for us.**

Saint Faustina and Nativity

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

Today I was closely united with the Mother of God. I relived her interior sentiments. In the evening, before the ceremony of the breaking of the wafer, I went into the chapel to break the wafer, in spirit, with my loved ones, and I asked the Mother of God for graces for them.

My spirit was totally steeped in God. During the Midnight Mass ["Pasterka" or Shepherds' Mass], I saw the Child Jesus in the Host, and my spirit was immersed in Him. Although He was a tiny Child, His majesty penetrated my soul. I was permeated to the depths of my being by this mystery, this great abasement on the part of God, this inconceivable emptying of Himself. (Diary, 182)

Midnight Mass. As Holy Mass began, I immediately felt a great interior recollection; joy filled my soul. During the offertory, I saw Jesus on the altar, incomparably beautiful. The whole time the Infant kept looking at everyone, stretching out His little hands. During the elevation, the Child was not looking towards the chapel but up to heaven. After the elevation He looked at us again, but just for a short while, because He was broken up and eaten by the priest in the usual manner. His pinafore was now white. The next day I saw the same thing, and on the third day as well. It is difficult for me to express the joy of my soul. The vision was repeated at the three Masses in the same way as in the first ones. (Diary, 347)

Midnight Mass. During Holy Mass, I again saw the little Infant Jesus, extremely beautiful, joyfully stretching out His little arms to me. After Holy Com-

munion, I heard the words: I am always in your heart; not only when you receive Me in Holy Communion, but always. I spent these holy days in great joy. (Diary, 575)

December 25, [1936]. Midnight Mass. During Mass, God's presence pierced me through and through. A moment before the Elevation I saw the Mother of God and the Infant Jesus and the good Old Man [St Joseph]. The Most Holy Mother spoke these words to me: My daughter, Faustina, take this most precious Treasure, and she gave me the Infant Jesus. When I took Jesus in my arms, my soul felt such unspeakable joy that I am unable to describe it. But, strange thing, after a short while Jesus became awful, horrible-looking, grown up and suffering; and then the vision vanished, and soon it was time to go to Holy Communion. When I received the Lord Jesus in Holy Communion, my soul trembled under the influence of God's pres-

ence. The next day, I saw the Divine Infant for a brief moment during the Elevation. (Diary, 846)

Two days before Christmas, these words were read in the refectory: "Tomorrow is the Birth of Jesus Christ according to the flesh." At these words, my soul was pierced by the light and love of God, and I gained deeper knowledge of the Mystery of the Incarnation of the Son of God. How great is the mercy of God contained in the Mystery of the Incarnation of the Son of God! (Diary, 1433)



DIVINE MERCY PUBLICATIONS AND RELIGIOUS ITEMS FOR DECEMBER

order online: www.divinemercyapostolate.co.uk
call: 020 8998 0925 or email: info@divinemercy.org.uk
or write to: Divine Mercy Apostolate
1 Courtfield Gardens, London W13 0EY

Christmas Cards



Pack of five different designs of Christmas Cards £ 2.50 + postage £ 1.30



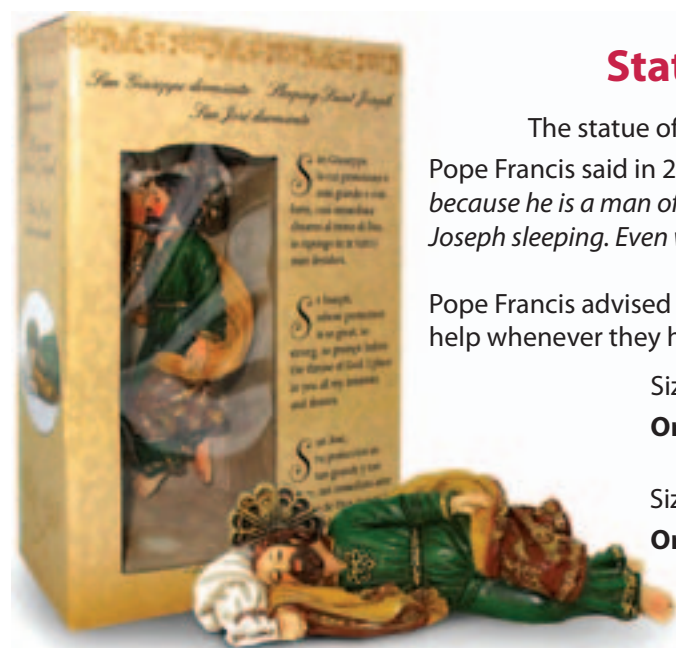
Divine Mercy LED Glass Candle

Safe, electric candle with
a flickering flame
Size: 10 cm x 8 cm. Batteries supplied
Prayer on reverse
Price £ 5.00 + £ 1.20 postage
Order Code: 87882



Divine Mercy LED Wax Coating Candle

Very realistic and safe electric candle with
timer and a flickering flame
Timer 6 Hours on/ 6 hours off
Size: 12 cm x 7.3 cm. Batteries supplied
Price £ 7.50 + £ 1.20 postage
Order Code: 86681



Statue of Sleeping St Joseph

The statue of Saint Joseph that Pope Francis keeps in his room.
Pope Francis said in 2015 in the Philippines: *I have great love for Saint Joseph, because he is a man of silence and strength. On my table I have an image of Saint Joseph sleeping. Even when he is asleep, he is taking care of the Church!*

Pope Francis advised people to leave a "note" under the image of the Saint for help whenever they have a problem.

Size: 12 cm. Price £11.90 + £ 1.10 postage
Order Code: 120412GID.

Size: 20 cm. Price £18.90 + £ 1.10 postage
Order Code: 120420GID

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

Mystical Temple of God

Chapter 21, part 2

The Restoration of the Mystical Temple



To give lodging to the strangers is an act of great merit. The Son of God approved of this virtue in His Apostles Luke and Cleopas, who compelled Him to dine [with them], and, as He broke the bread, He manifested Himself as both God and man. Blest indeed was that City, which, as an old history of the Holy Fathers mentions, had such merciful citizens that they would snatch strangers to themselves so as to treat them generously. Woe to you, who perhaps feed many dogs and yet allow men to die of hunger! You, who close your doors to the strangers, and keep even religious men away from your doors; will Christ not cast you out from the gate of heaven? Do you not know that a prostitute was received into the dwellings of heaven because she offered a hospitable welcome to Joshua and Caleb? A guest comes, Christ comes. He who receives a guest, receives Christ; and would not Christ receive the man who received Him, into His eternal abode?

To bury the dead free of charge, simply out of charity, is not considered by God as a service of little value. It happens rarely, especially in a rather small gathering of persons, but there are few people who do it. In this matter Tobias the elder is the most renowned, as I have already indicated. Raphael the Archangel said to him: "Since you prayed with tears and buried the dead, and abandoned your supper, and concealed the dead by day in your house, and at night buried them, I have offered your prayer to the Lord" (Tb 12:12-13). Certainly the most effective prayer is made by the one who, when he wishes to obtain God's mercy, shows mercy to a man. Yet what more eminent form of mercy can there be, than that shown to the dead, from whom no reward, no gratitude and no praise can be expected? Those who do this by all means gain immortal life for themselves.

But now we turn to other **works of mercy**, which are called **spiritual** because they have effect on the soul, not on the body.

Giving advice sincere and salutary to one who needs it, is the mark of a most virtuous mind. God creates wise men, so that those who lack wisdom may be assisted and directed by them. He who does this without a desire for a reward is truly merciful. For at some time or other, right advice is more useful than whatever great financial support. Many would fall into hell, unless they met excellent advisors; not a few would perish if they were not saved by another's advice. Experts should therefore give the advice they consider most salutary in the forum of conscience, in the forum of law, in the Chancery, and in military service, motivated by love, and so, by this admirable virtue, they will provide much for their own salvation. How great are

things that one young virgin Theresa accomplished in the Church of God when, in addition to the Holy Spirit, she made use of the best counsellors! How many mortals, not just her, did St Peter of Alcantara advance to heaven with his advice! The gifts of the Holy Spirit should be spread out. It is either envy or malice to refuse to show what is virtue to one who desires it, and it is greed to want a reward for one's advice.

To forgive those who wrong us and to be reconciled with our enemies, this - I say - is not just peculiarly Christian but distinctly divine. For in what manner do we more express the goodness of God than in forgiving offenses and loving our enemies? Indeed the Goodness of God shone out most brightly for us in this that He reconciled us to Himself through His Son, while we were His enemies, not only granting us forgiveness of our sins, but willing to sacrifice Him for us, in order to satisfy justice. Emphasizing this the Apostle said: "When we were still weak, at the appointed time Christ died for the wicked. For hardly anybody dies for a just person, although someone might perhaps dare to die for a good man. Furthermore God commends His Charity in us: since while we were still sinners Christ died at the appointed time for us; while we were enemies, we were reconciled to God through the death of his Son" (Rom 5:10). Weigh out each of the points, as you read it, and imitate what is said there as far as this is allowed for man. Who would give his debtor the money, with which he may repay the debt contracted? Who, that his enemy may not die, is willing to die for his sake? The Son of God did this for us, our Creator and Saviour. Shall we then, out of love for Him, not give pardon to those who ask for it? Shall we not show favour to our enemies? It was St Ubald, Bishop of Gubbio, who showed this favour after being humiliated by a despicable man to the bottom of his heels; thus, intending to avenge this contempt, he inflicted a great wound on his enemy - a kiss. Our Saviour prompted us to this kind of mercy when he advised, saying: "Therefore, if you bring your gift to the altar, and there recall that your brother has anything against you, leave your gift there at the altar, go first and be reconciled with your brother, and then come and offer your gift" (Mt 5:23-24). Listen to this, you, who nurture never-ending hatreds and foster continual rancour in your hearts, you are waiting for a chance for vengeance, and meanwhile, in the most Holy Eucharist, with Judas, you give kisses to Christ the Lord. Your trespasses are not to be forgiven you, as you are not used to forgive your enemies. Your salvation is lost, you have perished. Therefore "love your enemies" as Jesus urges, "that you may be children of your heavenly Father" (in Mt 5:44-45). (TBC)

Graces Received

Through the intercession of Saint Stanislaus Papczynski

Boy recovers after Holy Communion

I was ill with spotted fever and typhoid fever. At the time, I was only 9 years old. The doctors pronounced my condition hopeless. My mother obtained permission for me to receive my first confession and First Holy Communion in the hospital.

I was conscious when I received Holy Communion. I mention this specifically because I was mostly unconscious at that time.

As I learned later from my mother, she prayed for my health through the intercession of St Stanislaus Papczynski, and she attributed my recovery to his intercession.

The following was written by the mother of the man who wrote the above letter:

I would like to add to the testimony of my son by saying that all of the children also making their First Holy Communion at our parish on that day were praying the novena to St Stanislaus Papczynski along with me. We were led in prayer by our priest. I came to him for help when doctors lost all hope of saving my son's life.

Our prayers were heard and, after receiving his First Communion, my son began to feel better. When some of the doctors saw him again, they could not believe their eyes and said: "Oh, is this patient still alive?"

For all that the Lord has given me through St Stanislaus Papczynski's intercession, I am deeply grateful and will always be until my last day.

WN and AN

I was able to see out of both eyes!

Father Stanislaus Papczynski answered my prayers. I had experienced a severe problem with my right eye virtually overnight after being in good health.

After several medical specialists had examined my eye and conducted tests, I was still given no explanation of how it came about and when I could expect it to go away. I had to be patient about the problem, but it was hard since I provide not only moral but monetary support for my family.

One evening, while trying to calm down, I reached for my mail. The Summer 2001 issue of *Marian Helper* had arrived. Prior to bed, I began to read the articles. The one on St Faustina was fascinating. I put the magazine down, so as not to strain the one eye I was relying on, and went to bed.

The next evening, prior to bed, I picked up the magazine again. Only this time, I was mesmerized by the "Graces Received" page, and I asked Fr Papczynski to intercede for me. With tears flowing down from my eyes, I begged Fr Papczynski to intercede and held up his picture on the page over my bad eye. I felt calm and went to bed.

The following morning, I awoke and was able to see out of both eyes! The right was still somewhat weak, but I was able to see out of it. I fell to my knees and thanked the Father Stanislaus. I believe that he interceded for me.

I continue to pray to him several times a day and honour him. I will continue to honour him until the Good Lord calls me.

I requested the prayer cards of Father Papczynski and have given them out to my family. We are all grateful for his canonisation. Father Papczynski healed my eye and let me know that this was a wake-up call for me to slow down. My family and I come first. My job comes last.

LP

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.

From the Apostolate...

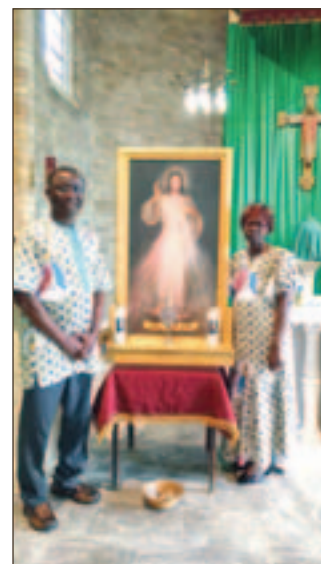
Photo gallery of the recent events organised by Divine Mercy Apostolate



Divine Mercy Retreats



**Christ the King Church, Bedford
30 September 2017**



**St John Fisher, Perivale, Greenford
28 October 2017**





**Sacred Heart, Edge Hill, Wimbledon
4 November 2017**



**St Agnes, Cricklewood Lane, London
11 November 2017**



**St Matthews Church
Allerton, Bradford
26 November 2017**





From the Apostolate...

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

DIVINE MERCY RETREATS

27 January 2018
11 am - 4.30 pm
RC St George
Southwark Cathedral
Lambeth Road
London SE1 6HR



17 February 2018
11 am - 4.30 pm
RC St Francis de Sales
729 High Road, Tottenham
London N17 8AG

24 February 2018
11 am - 4.30 pm
RC St John Fisher
207 Cannon Hill Lane
Merton SW20 9DB

For additional information and to organise a retreat at your parish church contact our office:
Divine Mercy Apostolate, 1 Courtfield Gardens, West Ealing, London W13 0EY
tel. 020 8998 0925; email: info@divinemercury.org.uk

THE WAYS TO SUPPORT OUR PASTORAL ACTIVITIES

Divine Mercy Apostolate of Marian Fathers Charitable Trust is a Registered Charity No: 1075608.

All our pastoral work, retreats, conferences, publications and others are solely dependent on the donations made by Divine Mercy Apostolate members and supporters.

Please, be generous in your offerings and if possible make your donation Gift Aided (forms are sent on request).

How to make a donation:

On our website: www.divinemercuryapostolate.co.uk click the DONATIONS tag and follow the link to Paypal.

If you would like to arrange a transfer or make a regular standing order payment our bank details are:

Marian Fathers Charitable Trust – Apostolate

Barclay Bank: Sort Code 20-39-53

Account No: 80125997

You can also make a donation via Debit/ Credit Card

God bless and thank you for your support

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

THE HOUR OF MERCY

First Friday Every Month



2.00 pm Exposition
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



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).

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.

JESUS,
I TRUST IN YOU



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@divinemercury.org.uk
divinemercuryapostolate.co.uk. Registered Charity No: 1075608



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@divinemercury.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.