

# Messenger of Divine Mercy

Publication of the Marian Helpers Association in Great Britain

Winter 4 [73] 2016



# *The heart, hands and feet of Christ*

## *The Works of Mercy!*

Winter 2016

Dear Marian Helpers

Even though the Jubilee Year of Mercy has ended, we dedicate this issue of the Messenger of Divine Mercy to the Works of Mercy, so that the graces we have received may continue to bear fruit. In the Works of Mercy we are invited to be the heart, hands and feet of Jesus as we bring His Divine Mercy to all those we meet.

The message of the Divine Mercy is simple. It is that God loves us – all of us. 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.

The Divine Mercy message is one we can call to mind simply by remembering ABC:

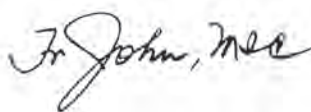
A - Ask for His Mercy. God wants us to approach Him in prayer constantly, repenting our sins and asking Him to pour His mercy out upon us and upon the whole world.

B - Be merciful. God wants us to receive His mercy and let it flow through us to others. He wants us to extend love and forgiveness to others just as He does to us.

C - Completely trust in Jesus. God wants us to know that the graces of His mercy are dependent upon our trust. The more we trust in Jesus, the more we will receive.

This message and devotion to Jesus as The Divine Mercy is based on the writings of Saint Faustina Kowalska, an uneducated Polish nun who, in obedience to her spiritual director, wrote a diary of about 600 pages 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.

We hope that this issue will inspire and encourage you so that the wonderful Year of Mercy may not be forgotten but remain alive and active every day.



(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](mailto:info@divinemercy.org.uk)  
[www.divinemercyapostolate.co.uk](http://www.divinemercyapostolate.co.uk)

Marian Fathers Charitable Trust  
Reg. Charity 1075608

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

Executive Editor  
Rachel Alem

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

With the permission of the Church  
authorities.

ISSN 2053-6445

## FROM THE LIFE OF THE CHURCH

Address of the Holy Father, Pope Francis  
*On the Works of Mercy*

2

## The Works of Mercy

**SPECIAL**

*What must we do to inherit eternal life?*

## FAITH AND LIFE

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

4

St Faustina and the Poor  
*From the Diary of St Faustina*

21

## FROM THE APOSTOLATE

From the Apostolate  
*Your invitation to groups and events organised by the  
Divine Mercy Apostolate, Marian Fathers*

22

### Picture credits :

Front cover - The Five Wounds © Divine Mercy Apostolate GB / Claire Barrie, 2016  
Works of Mercy © Divine Mercy Apostolate GB / Claire Barrie, 2015  
Pg 21 - Carved relief of Jesus meeting St Faustina at the Convent Door. The Convent of the Congregation of Sisters of Our Lady of Mercy, Lagiewniki, Cracow © Divine Mercy Apostolate GB.

Guest Artist for this issue is Claire Barrie

# Address of the Holy Father

Apostolic Journey of His Holiness Pope Francis to Poland  
On The Occasion of the XXXI World Youth Day

I was hungry and you gave me food,  
I was thirsty and you gave me something to drink,  
I was a stranger and you welcomed me,  
I was naked and you gave me clothing,  
I was sick and you took care of me,  
I was in prison and you visited me.

(Mt 25:35-36)

These words of Jesus answer the question that arises so often in our minds and hearts: "Where is God?" Where is God, if evil is present in our world, if there are men and women who are hungry and thirsty, homeless, exiles and refugees? Where is God, when innocent persons die as a result of violence, terrorism and war? Where is God, when cruel diseases break the bonds of life and affection? Or when children are exploited and demeaned, and they too suffer from grave illness? Where is God, amid the anguish of those who doubt and are troubled in spirit? These are questions that humanly speaking have no answer. We can only look to Jesus and ask him. And Jesus' answer is this: "God is in them". Jesus is in them; he suffers in them and deeply identifies with each of them. He is so closely united to them as to form with them, as it were, "one body".

Jesus himself chose to identify with these our brothers and sisters enduring pain and anguish by agreeing to tread the "way of sorrows" that led to Calvary. By dying on the cross, he surrendered himself into the hands of the Father, taking upon himself and in himself, with self-sacrificing love, the physical, moral and spiritual wounds of all humanity. By

embracing the wood of the cross, Jesus embraced the nakedness, the hunger and thirst, the loneliness, pain and death of men and women of all times. Tonight Jesus, and we with him, embrace with particular love our brothers and sisters from Syria who have fled from the war. We greet them and we welcome them with fraternal affection and friendship.

By following Jesus along the Way of the Cross, we have once again realised the importance of imitating him through the fourteen works of mercy. These help us to be open to God's mercy, to implore the grace to appreciate that without mercy we can do nothing; without mercy, neither I nor you nor any of us can do a thing. Let us first consider the seven corporal works of mercy:

Feeding the hungry,  
Giving drink to the thirsty,  
Clothing the naked,  
Sheltering the homeless,  
Visiting the sick,  
Visiting those in prison,  
Burying the dead.

# On the Works of Mercy

Way of the Cross, Jordan Park in Błonia, Kraków  
Friday, 29 July 2016

Freely we have received, so freely let us give. We are called to serve the crucified Jesus in all those who are marginalised, to touch his sacred flesh in those who are disadvantaged, in those who hunger and thirst, in the naked and imprisoned, the sick and unemployed, in those who are persecuted, refugees and migrants. There we find our God; there we touch the Lord. Jesus himself told us this when he explained the criteria by which we will be judged: whenever we do these things to the least of our brothers and sisters, we do them to him (cf. Mt 25:31-46).

After the corporal works of mercy come the spiritual works:

Counselling the doubtful,  
Instructing the ignorant,  
Admonishing sinners,  
Consoling the afflicted,  
Pardoning offences,  
Bearing wrongs patiently,  
Praying for the living and the dead.

In welcoming the outcast who suffers physically and in welcoming sinners who suffer spiritually, our credibility as Christians is at stake. Not in ideas, but in our actions.

Humanity today needs men and women, and especially young people like yourselves, who do not wish to live their lives "halfway", young people ready to spend their lives freely in service to those of their brothers and sisters who are poorest and most vulnerable, in imitation of Christ who gave himself completely for our salvation. In the face of evil, suffering and sin, the only response possible for a disciple of Jesus is the gift of self, even of one's own life, in imitation of Christ; it is the attitude of service. Unless those who call themselves Christians live to serve, their lives serve no good purpose. By their lives, they deny Jesus Christ.

This evening, dear friends, the Lord once more asks you to be in the forefront of serving others. He wants to make of you a concrete response to the needs and sufferings of humanity. He wants you to be signs of his merciful love for our time! To enable you to carry out this mission, he shows you the way of personal commitment and self-sacrifice. It is the Way of the Cross. The Way of the Cross is the way of fidelity in following Jesus to the end, in the often dramatic situations of everyday life. It is a way that fears no lack of success, ostracism or solitude, because it fills our hearts with the fullness of Jesus. The Way of the Cross is the way of God's own life, his "style", which Jesus brings even to the pathways of a society at times divided, unjust and corrupt.

The Way of the Cross is not an exercise in sadomasochism; the Way of the Cross alone defeats sin, evil and death, for it leads to the radiant light of Christ's resurrection and opens the horizons of a new and fuller life. It is the way of hope, the way of the future. Those who take up this way with generosity and faith give hope to the future and to humanity. Those who take up this way with generosity and faith sow seeds of hope. I want you to be sowers of hope.

Dear young people, on that Good Friday many disciples went back crestfallen to their homes. Others chose to go out to the country to forget the cross.

I ask you, but I want each of you to answer in silence in the depths of your heart, how do you want to go back this evening to your own homes, to the places where you are staying, to your tents? How do you want to go back this evening to be alone with your thoughts? The world is watching us. Each of you has to answer the challenge that this question sets before you.

[www.vatican.va](http://www.vatican.va)

From the Diary of St Faustina Kowalska

# Divine Mercy in my Soul

## *“I Demand Deeds of Mercy”*

Jesus to St Faustina:

**My daughter, if I demand through you that people revere My mercy, you should be the first to distinguish yourself by this confidence in My mercy.**

**I demand from you deeds of mercy, which are to arise out of love for Me. You are to show mercy to your neighbours always and everywhere. You must not shrink from this or try to excuse or absolve yourself from it.**

**I am giving you three ways of exercising mercy toward your neighbour:**

- the first — by deed,**
- the second — by word,**
- the third— by prayer.**

**In these three degrees is contained the fullness of mercy, and it is an unquestionable proof of love for Me. By this means a soul glorifies and pays reverence to My mercy.**

**Yes, the first Sunday after Easter is the Feast of Mercy, but there must also be acts of mercy, and I demand the worship of My mercy through the solemn celebration of the Feast and through the veneration of the image which is painted. By means of this image I shall grant many graces to souls. It is to be a reminder of the demands of My mercy, because even the strongest faith is of no avail without works.**

O my Jesus, You Yourself must help me in everything, because You see how very little I am, and so I depend solely on Your goodness, O God.

(Diary, 742)

### **Prayer for the Grace to be Merciful Towards Others**

I want to be completely transformed into Your Mercy and to be Your living reflection, O Lord. May the greatest of all divine attributes, that of Your unfathomable mercy, pass through my heart and soul to my neighbour.

Help me, O Lord, that my eyes may be merciful, so that I may never suspect or judge from appearances, but look for what is beautiful in my neighbours' souls and come to their rescue.

Help me, that my ears may be merciful, so that I may give heed to my neighbours' needs and not be indifferent to their pains and moanings.

Help me, O Lord, that my tongue may be merciful, so that I should never speak negatively of my neighbour, but have a word of comfort and forgiveness for all.

Help me, O Lord, that my hands may be merciful and filled with good deeds, so that I may do only good to my neighbours and take upon myself the more difficult and toilsome tasks.

Help me, that my feet may be merciful, so that I may hurry to assist my neighbour, overcoming my own fatigue and weariness. My true rest is in the service of my neighbour.

Help me, O Lord, that my heart may be merciful so that I myself may feel all the sufferings of my neighbour. I will refuse my heart to no one, I will be sincere even with those who, I know, will abuse my kindness. And I will lock myself up in the most merciful Heart of Jesus. I will bear my own suffering in silence. May Your Mercy, O Lord, rest upon me.

(Diary, 163)



# The Works of Mercy



Saint Mother Teresa of Calcutta describes the two-fold command to love God and to love our neighbour in two foundational scripture texts of her society: "I thirst" (Jn 19:28), and "You did it to Me" (Mt 25:40):

Why does Jesus say, "I thirst"? What does it mean? Something so hard to explain in words... "I thirst" is something much deeper than Jesus just saying, "I love you." Until you know deep inside that Jesus thirsts for you — you can't begin to know who He wants to be for you. Or who He wants you to be for Him.

"I thirst," and "You did it to Me" — Remember always to connect the two... Do not underestimate our practical means — the work for the poor, no matter how small or humble — that make our life something beautiful for God. They are the most precious gifts of God to our society — Jesus' hidden presence so near, so able to touch. Without the work for the poor, the Aim dies — Jesus' thirst is only words with no meaning, no answer. Uniting the two, our vocation will remain alive and real, which is what Our Lady asked.

... The thirst of Jesus is the focus of all that is [our vocation]. The Church has confirmed it again and again — "Our charism is to satiate the thirst of Jesus

for love and souls — by working at the salvation and sanctification of the poorest of the poor." Nothing different. Nothing else. Let us do all we can to protect this gift of God to our society.

(Letter to the Missionaries of Charity, March 25, 1993)

Saint Faustina too received this great call:

During Holy Mass, I saw the Lord Jesus nailed upon the cross amidst great torments. A soft moan issued from His Heart. After some time, He said, **I thirst. I thirst for the salvation of souls. Help Me, My daughter, to save souls. Join your sufferings to My Passion and offer them to the heavenly Father for sinners** (Diary, 1032).

The secret is to **Join your sufferings to My Passion** — here is the transforming power to "be merciful even as the Father is merciful" (Lk 6:36).

We too are called. Let us pray with St Faustina to be transformed into mercy, transformed into Jesus:

I want to be completely transformed into Your Mercy and to be Your living reflection. Help me, O Lord, that my eyes/ears/tongue/hands/feet/heart — may be merciful (Diary, 163).



The Lord feeds us through the Church with three foods: The Word of God, the Bread of Life, and the Will of God — in order that we can feed others.

The hungriest of all people are sinners who do not know about the Father's love and mercy. The good news of the Lord's tender-hearted mercy must be brought to sinners to satisfy their hunger and the

emptiness of their souls and enable them to turn to the Lord with repentance.

Mother Teresa of Calcutta repeatedly taught, "Hunger is not only for bread; hunger is for love."

Saint Faustina fed her community and those who came to the door by her work in the kitchen.



Saint James teaches the need to feed the hungry — not just talk about it! (see Jm 2:14-26).

Jesus fed the hungry crowds with His teaching and by multiplying bread.

In the home, the family is the first place to be merciful. The parents' gift of themselves to each other and their children is a continuous act of mercy and

love by providing for and feeding the hungry.

Admonishing, correcting, and teaching the will of God in the Commandments is a full-time work of mercy that starts at home. Then, we are called to feed others with the Word of God and lead them to the Bread of Life which alone satisfies all hungers.



The thirsty are not only thirsty for water but thirsty for the Lord, for Living Water. They thirst for the assurance that Jesus really exists and can really quench our deep thirst for truth and life and love.

Jesus cried out:

Let anyone who thirsts come to Me and drink. Whoever believes in Me, as scripture says: "Rivers of Living Water will flow from within him." He said this in reference to the Spirit that those who come to believe in Him were to receive (Jn 7:37-39).

It is a great work of mercy to counsel those who doubt. Jesus alone satisfies our spiritual thirst. The Living Water of the Holy Spirit quenches our thirst for God and gives new life.

What a great work parents and teachers do in instructing and counselling the young who want and need their thirst for surety of the Lord to be satisfied.

But it may not be a young person, doubts can arrive at any age. Did anyone help you or did you encourage anyone to keep coming to church when they weren't sure if God is real, if Jesus is present



in the Blessed Sacrament, or if Heaven exists? Did someone encourage me to believe when it didn't seem to make any sense? Did they say why they continue to hope or about the occasions when God helped them?

Jesus said:

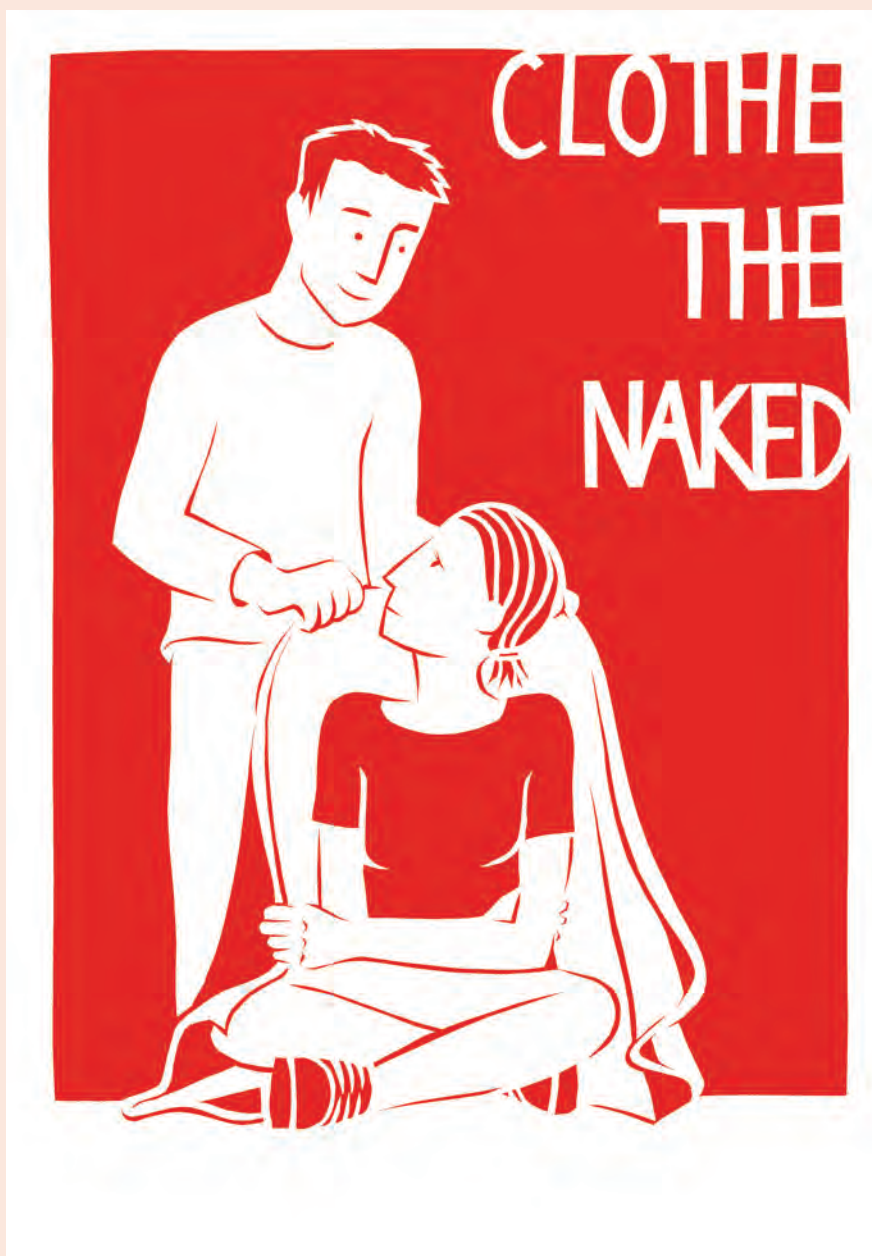
Whoever gives only a cup of cold water to one of these little ones to drink because he is a disciple — amen, I say to you, he will surely not lose his reward (Mt 10:42).

If giving a cup of cold water to a disciple is rewarded, how much more reward is in store for the cup of loving counsel that gives Living Water?

Again, Jesus speaks of Living Water to the Samaritan woman at the well:

If you knew the gift of God and who is saying to you, "Give me a drink," you would have asked Him and He would have given you Living Water (Jn 4:10).

Let us bring water to all those who thirst.



Mother Teresa of Calcutta said often, “Nakedness is not only for a piece of clothing; nakedness is lack of human dignity, and also that beautiful virtue of purity, and lack of that respect for each other.”

Yes, we are to clothe the naked, the literal poor. But we are also to clothe one another with the robe of dignity and of love, and truth. The greatest robe we can be given is the assurance that God loves us personally and individually. The good news is that our Father in heaven so loves us that He gave us His

only Son to clothe us with the robe of adoption as His children. He longs to dwell in our hearts through the Holy Spirit. That we don't need to be afraid to realise we are sinners. That God wants to heal and save us from our sins.

The great apostle of Divine Mercy, St Faustina, teaches us how the Lord loves and longs for every person to be saved by His mercy. She exhorts us to trust in God's love and mercy:

I feel certain that my mission will not come to an end upon my death, but will begin. O doubting



souls, I will draw aside for you the veils of heaven to convince you of God's goodness, so that you will no longer continue to wound with your distrust the sweetest Heart of Jesus. God is Love and Mercy (Diary, 281).

Admonishing sinners may be the hardest to do. How easy it is to judge! How difficult it is to receive correction! Let us encourage one another to trust in the love and mercy of the Lord and be clothed in His love and not be found naked (see 2 Cor 5:3). Saint John counsels us in our doubts and fears that: "Perfect love — God's love — casts out all fear" (1 Jn 4:18).

How beautifully St Paul counsels us with words of mercy:

Because you are God's chosen ones, holy and beloved, clothe yourselves with heartfelt mercy, with kindness and humility, meekness and patience... (Col 3:12).

In the letter to the Ephesians, he also advises us to be clothed for battle in opposing the Evil One:

Put on the armour of God so that you may be able to stand firm against the tactics of the devil (Eph 6:11-17).



Again, Mother Teresa teaches that “Homelessness is not only being without a home made of bricks; homelessness is also being rejected, unwanted, unloved.”

Parents have a unique role to shelter their children and love them. Every day and night this work of mercy is exercised together with their children. Their vocation to be this faithful presence of care is the expression of their love for their children, caring for

their needs of body, mind, and spirit, comforting them in their sorrows, nursing their hurts and wounds, protecting them in danger.

We are invited to put our own needs last and to bear wrongs patiently.

Jesus had “nowhere to lay His head” (Lk 9:58). He now wants to make His home in our hearts (see Rev 3:20). Jesus has ascended to the Father and is preparing



a place for us (see Jn 14:2-3). He has not left us orphaned (see Jn 14:18). He has sent His Holy Spirit.

Saint Faustina, had to bear patiently with those who could not understand the relationship and mission that she was called to by Jesus. She had to rest in the Lord in utter abandonment, trusting that all the things that she was too weak to achieve would be accomplished in her by Him. She sought to obey the will of her Mother Superior and her Spiritual Advisors in all things.

Jesus encouraged St Faustina Himself saying:

**Be at Peace, I am with you.** (Diary, 1674, 1676)

**Do not be surprised that you are sometimes unjustly accused. I Myself first drank this cup of undeserved suffering for love of you.** (Diary, 289)



Jesus visited the sick and brought them healing:

Jesus entered Peter's house and found Peter's mother-in-law in bed with a fever. He took her by the hand and the fever left her. She got up at once and began to wait on Him (Mt 8:14).

But at times Jesus forgave the sins of the sick man before He healed his sickness. To the paralytic man brought to Him, He said, "Have courage, son, your sins are forgiven" (Mt 9:2).

Then, to respond to His critics, Jesus said:

To help you realise that the Son of Man has authority on earth to forgive sins — He said to the paralysed man — "Stand up! Roll your mat and go home." The man stood up and went towards his home (Mt 9:6).

The worst sickness is sin. Sin is real sickness, especially lack of forgiveness. It binds us and makes us paralysed emotionally, spiritually, and eventually even physically. Pope St John Paul II has repeatedly taught the need to forgive one another:

The spiral of violence which stains with blood the



path of so many individuals and nations can only be broken by the miracle of forgiveness (St John Paul II, Mercy Sunday, April 23, 1995).

Saint Faustina responded to the urging of the Lord to reach out to sinners with mercy — by her prayers and offering of her sufferings in union with Jesus for their salvation. She prayed especially for poor sinners (see Diary, 356). In the Novena to The Divine Mercy, we pray the first day for “all mankind, especially all sinners” (Diary, 1209).

All of us — mothers, fathers, brothers, sisters, and children can visit the sick to bring them some form of

comfort and healing. Our loving presence is healing! Visiting the sick, the elderly, those who are cut-off, isolated and shut in their homes — even for a moment — brings God’s presence to them.

How much more healing it is to forgive offences and so freely pray: “Our Father ... forgive us our trespasses as we forgive those who trespass against us ...” As we experience God’s loving mercy, we are enabled by the grace of the Holy Spirit to forgive others and bring that same mercy to those who are sick through their sins against us.



Not everyone can visit the imprisoned or those in jail, but we can visit those who are imprisoned in their minds or by their bodies. We can comfort the afflicted in their suffering. No matter how they are imprisoned or locked up in themselves, whether by alcohol or drugs, by depression or darkness, by sin or lost in the inability to believe in God and His love, we can be patient and merciful and be present beside them.

To be present with the love of our hearts is to listen to them. To be merciful is to love them and ask the

Father of Mercies to bless them with His presence. To be patient is to suffer with them, to take their pain into our hearts and to relieve their pain by our presence and love.

Saint Faustina ministered to her youngest sister, Wanda, who came to visit. Wanda was “imprisoned” in darkness:

My sister [Wanda] came to see me today. When she told me of her plans, I was horror-stricken. How is such a thing possible? Such a beautiful little soul before the Lord, and yet great darkness had come over her, and she did not know how to



help herself. She had a dark view of everything. The good God entrusted her to my care, and for two weeks I was able to work with her. But how many sacrifices this soul cost me is known only to God. For no other soul did I bring so many sacrifices and sufferings and prayers before the throne of God as I did for her soul. I felt that I had forced God to grant her grace. When I reflect on all this, I see that it was truly a miracle. Now I can see how much power intercessory prayer has before God. (Diary, 202)

What power there is in patient, persevering prayer!

Jesus described His own mission in the words of Isaiah the prophet as good news and freedom to the oppressed and imprisoned spiritually, emotionally and physically:

The Spirit of the Lord is upon Me, because he has anointed Me to bring glad tidings to the poor. He has sent Me to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed go free, and to proclaim a year acceptable to the Lord (Lk 4:18).



Not all of us are called to actually dig a grave and bury the dead, but we may accompany the dying and help prepare them to die in Christ by our presence and prayer.

How many times has a person passed away in our parish without any family or few friends? We have had the opportunity to accompany them to the grave with our prayerful presence interceding for them before the throne of God, mindful that one day we will be called to follow the same path.

Our Lord encouraged Saint Faustina to pray for the dying:

During the night, I was suddenly awakened and knew that some soul was asking me for prayer, and that it was in much need of prayer. Briefly, but with all my soul, I asked the Lord for grace for her.

The following afternoon, when I entered the ward, I saw someone dying, and learned that the agony had started during the night. When I verified it — it had been at the time when I had been asked for prayer. And just then, I heard a voice in my soul: **Say the Chaplet which I taught you.** I ran to fetch



my rosary and knelt down by the dying person and, with all the ardour of my soul, I began to say the Chaplet. Suddenly the dying person opened her eyes and looked at me; I had not managed to finish the entire Chaplet when she died, with extraordinary peace. I fervently asked the Lord to fulfil the promise He had given me for the recitation of the Chaplet. The Lord gave me to know that the soul had been granted the grace He had promised me. That was the first soul to receive the benefit of the Lord's promise. I could feel the power of mercy envelop that soul.

When I entered my solitude, I heard these words:

**At the hour of their death, I defend as My own glory every soul that will say this Chaplet; or when others say it for a dying person, the indulgence is the same. When this Chaplet is said by the bedside of a dying person, God's anger is placated, unfathomable mercy envelops the soul, and the very depths of My tender mercy are moved for the sake of the sorrowful Passion of My Son.**

Oh, if only everyone realised how great the Lord's mercy is and how much we all need that mercy, especially at that crucial hour! (Diary, 809-811).

And again Jesus instructs St Faustina:

**Pray as much as you can for the dying. By your entreaties, obtain for them trust in My mercy, because they have most need of trust, and have it the least. Be assured that the grace of eternal salvation for certain souls in their final moment depends on your prayer. You know the whole abyss of My mercy, so draw upon it for yourself and especially for poor sinners. Sooner would heaven and earth turn into nothingness than would My mercy not embrace a trusting soul.** (Diary, 1777)

St Faustina was also instructed to pray for those who have died. She understood that these souls were being purified for entrance into heaven in the fire of the Divine Love that cleanses them of all remaining impurities. "For our God is a consuming fire" (Heb 12:29) that burns away all impurity. This purification may be compared to a sauna which cleanses us with hot steam to prepare us for the marriage banquet of the Lamb.

Our Lord asked St Faustina to pray for the souls in Purgatory on the eighth day of the Novena to the Divine Mercy:

**Today bring to Me the souls who are in the prison of Purgatory, and immerse them in the abyss of My mercy. Let the torrents of My Blood cool down their scorching flames. All these souls are greatly loved by Me. They are making retribution to My justice. It is in your power to bring them relief. Draw all the indulgences from the treasury of My Church and offer them on their behalf. Oh, if you only knew the torments they suffer, you would continually offer for them the alms of the spirit and pay off their debt to My justice** (Diary, 1226).

All of us can help the dying and the dead by our deeds, words, and prayer. We can attend wakes and funerals and help the grieving family in a practical way with household chores and preparing meals.

All of us are invited to pray and offer our suffering in union with Jesus for the souls of the living and the dead. By remembering the goal of our life on earth in our prayer and desire to aid each other on our way through this life, our hope is increased that we may one day receive eternal life all together in heaven with the Father.

## Conclusion

Jesus desires us to "be merciful even as your Father is merciful" (Lk 6:36). So that we may be His Hands, His Heart and His Feet. As St Faustina wrote we too are encouraged to respond in our deeds, our words and our prayers:

You Yourself command me to exercise the three degrees of mercy. The first: the act of mercy, of whatever kind. The second: the word of mercy — if I cannot carry out a work of mercy, I will assist by my words. The third: prayer — if I cannot show mercy by deeds or words, I can always do so by prayer. My prayer reaches out even there where I cannot reach out



physically. O my Jesus, transform me into Yourself, for You can do all things. (Diary, 163)

All of us, then, will hear the words of our Lord:

And whoever gives only a cup of cold water to one of these little ones to drink because he is a disciple — amen, I say to you, he will surely not lose his reward. (Mt 10:42)

And the king will say to them in reply, "Amen, I say to you, whatever you did for one of these least brothers of Mine, you did for Me." (Mt 25:40)



## St Faustina and the Poor

Carved relief of Jesus meeting St Faustina at the Convent Door.  
The Convent of the Congregation of Sisters of Our Lady of Mercy, Lagiewniki, Cracow

Jesus came to the main entrance today, under the guise of a poor young man. This young man, emaciated, barefoot and bareheaded, and with his clothes in tatters, was frozen because the day was cold and rainy. He asked for something hot to eat.

So I went to the kitchen, but found nothing there for the poor. But, after searching around for some time, I succeeded in finding some soup, which I reheated, and into which I crumbled some bread, and I gave it to the poor young man, who ate it.

As I was taking the bowl from him, he gave me to know that He was the Lord of heaven and earth. When I saw Him as He was, He vanished from my sight. When I went back in and reflected on what had happened at the gate, I heard these words in my soul:

**My daughter, the blessings of the poor who bless Me as they leave this gate have reached My ears. And your compassion, within the bounds of obedience, has pleased Me, and this is why I came down from My throne to taste the fruits of your mercy.**

O my Jesus, now everything is clear to me, and I understand all that has just happened. I somehow felt and asked myself what sort of a poor man is this who radiates such modesty. From that moment on, there was stirred up in my heart an even purer love toward the poor and the needy. Oh, how happy I am that my superiors have given me such a task! I understand that mercy is manifold; one can do good always and everywhere and at all times. An ardent love of God sees all around itself constant opportunities to share itself through deed, word and prayer. Now I understand the words which You spoke to me, O Lord, some time ago (Diary, 1312 - 1313).

Today I imprudently asked two poor children if they really had nothing to eat at home. The children, without answering me, walked away from the gate. I understood how difficult it was for them to speak about their poverty, so I went after them in a hurry and brought them back, giving them as much as I had permission for (Diary, 1297).

# From the Apostolate...

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

## THE HOUR OF MERCY

First Friday Every Month



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

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

2 minute walk from Ealing  
Broadway station

## MARIAN DAY OF PRAYER TO THE DIVINE MERCY



First Saturday  
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 Word Search No. 13

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

Works of Mercy	Bury the Dead
Heart	Spiritual
Hands	Instruct
Feet	Counsel
Corporal	Admonish
Feed	Bear Wrongs
Give Drink	Forgive Willingly
Clothe	Comfort
Shelter	Pray for the Living
Visit	Pray for the Dead
Sick	Be Merciful
In Prison	Done to Me

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