

Messenger of Divine Mercy

Publication of the Marian Helpers Association in Great Britain

Summer 2 [64] 2014



Summer, 2014



Losing everything John Paul II found the greatest gift – God himself –

Dear Marian Helpers,

The recent canonisation of John XXIII and John Paul II is a good occasion to ask ourselves why we need saints. Is this because we need more images of saints or more prayers through their intercession or more relics?

Through beatification or canonisation, the Church shows us how God works in the lives of those who trusted him, how the love and mercy of God was revealed in their lives. Saints were ordinary people like us. They lived in different times, in different social groups. They were martyrs, pastors, kings, rich, poor, religious and lay people. But what was common in their history was the answer they gave to God. They knew the love of God who gave himself to us fully in Jesus Christ as a free gift. They believed in this love, and God's promise that they would be happy and fulfilled when they give themselves fully to others.

This world tells us that we can only be happy if we are rich, healthy, beautiful and strong, when everyone serves us, and when we live only for ourselves. It is a great lie and recently we have seen in the news many famous rich young people have committed suicide even though they had everything.

In the life of St John Paul II we see the opposite: the person who lost everything and gave it up for others was happy. He lost his mother and only brother during his childhood, and his father in his youth. His friends were killed by Nazis during WWII, and he lived under communist occupation when many were killed or sent to prison just for being Catholics. For many of us these situations would be reasons to lose faith and hope, but for St John Paul II it helped him to find God's love and opened him to be fully for others, to find his vocation. Losing everything he found the greatest gift: God himself and became a gift to others.

With our prayers we accompanied St John Paul II in his last days. In his pain and suffering we could see the face of a man who became a gift for us, we could see through him the true happiness that has been promised to all of us by God.

St John Paul II is our intercessor in heaven but also a witness of the love and mercy of God. We can ask his intercession as we follow his example to serve God and our brothers and sisters.

With blessing,

A handwritten signature in black ink that reads "Fr John, MSc". The script is cursive and fluid.

Messenger of Divine Mercy

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



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

Director of the Association
in Great Britain
Fr Andrzej Gowkielewicz MIC

Assistant to the Director
Tomasz Wachowiak

Association of Marian Helpers /
Divine Mercy Apostolate
1 Courtfield Gardens, West Ealing
London W13 0EY
Great Britain
Tel: 020 8998 0925
E-mail: info@divinemercy.org.uk
www.divinemercyapostolate.co.uk

Marian Fathers Charitable Trust
Reg. Charity 1075608

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

Executive Editor
Rachel Sim

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

Canonisation of John XXIII and John Paul II <i>Homily - 27th April 2014</i>	2
Life and Works: John XXIII and John Paul II <i>Interview with Mons A. Figueiredo</i>	4
In Rome <i>Divine Mercy Sunday 2014</i>	6
Rich in Mercy <i>Extract from Dives in Misericordia</i>	8
Misericordin <i>Interview with Fr Blazej Kwiatkowski</i>	10

FAITH AND LIFE

The Way to Sanctity <i>From the Diary of St Faustina Kowalska</i>	15
Sins against Trust <i>Mission and spirituality of St Faustina [24]</i> <i>Sr Maria Dłubak ZMBM</i>	16
The Mystical Temple of God - Chapter 10 <i>The Lamp-Stand of the Mystical temple</i> <i>Bl Stanislaus Papczynski</i>	18
Graces Received <i>Through the intercession of Bl Stanislaus Papczynski</i>	19

FROM THE APOSTOLATE

Aylesford <i>26th April 2014</i>	20
Walsingham <i>7th June 2014</i>	22
From the Apostolate <i>Your invitation to groups and events organised by the Divine Mercy Apostolate, Marian Fathers</i>	24

Picture credits : Front cover - Aletia-Jeffrey Bruno. Pgs 2-3, Mazur. Pg 4, Pope John Paul II in York, England, 1982 © Louie Psihoyos/Corbis. Pg 5, John XXIII - Archivi Farabola. Pg 17, Statue of St Faustina Kowalska - Lawrence OP

Homily: Divine Mercy Sunday

Holy Mass and Rite of Canonisation of Blesseds John XXIII and John Paul II

www.vatican.va



Pope Francis, St Peter's Square, Rome
27th April 2014

At the heart of this Sunday, which concludes the Octave of Easter and which Saint John Paul II wished to dedicate to Divine Mercy, *are the glorious wounds of the risen Jesus.*

He had already shown those wounds when he first appeared to the Apostles on the very evening of that day following the Sabbath, the day of the resurrection. But, as we have heard, Thomas was not there that evening, and when the others told him that they had seen the Lord, he replied that unless he himself saw and touched those wounds, he would not believe. A week later, Jesus appeared once more to the disciples gathered in the Upper Room. Thomas was also present; Jesus turned to him and told him to touch his wounds. Whereupon that man, so straightforward and accustomed to testing everything personally, knelt before Jesus with the words: "My Lord and my God!" (Jn 20:28).

The wounds of Jesus are *a scandal, a stumbling block for faith*, yet they are also *the test of faith*. That is why on the body of the risen Christ the wounds never pass away: they remain, for those wounds are the enduring sign of God's love for us. They are *essential for believing in God*. Not for believing that God exists, but for believing that God is *love, mercy and faithfulness*. Saint Peter, quoting Isaiah, writes to Christians: "by his wounds you have been healed" (1 Pet 2:24, cf. Is 53:5).

Saint John XXIII and Saint John Paul II *were not afraid to look upon the wounds of Jesus, to touch his torn hands and his pierced side*. They were not ashamed of the flesh of Christ, they were not scandalized by him, by his cross; they did not despise the flesh of their brother (cf. Is 58:7), because they saw Jesus in



Merciful Jesus
Sanctuary of the Divine Mercy,
Santo Spirito in Sassia

*...on the body
of the risen
Christ the
wounds never
pass away:
they remain...*

every person who suffers and struggles. These were two men of courage, filled with the *parrhesia* [bold speech] of the Holy Spirit, and they bore witness before the Church and the world to God's goodness and mercy.

They were priests, and bishops and popes of the twentieth century. They lived through the tragic events of that century, but they were not overwhelmed by them. For them, God was more powerful; faith was more powerful – faith in Jesus Christ the Redeemer of man and the Lord of history; the mercy of God, shown by those five wounds, was more powerful; and more powerful too was the closeness of Mary our Mother.

In these two men, who looked upon the wounds of Christ and bore witness to his mercy, there dwelt *a living hope* and an *indescribable and glorious joy* (1 Pet 1:3,8). The hope and the joy which the risen Christ bestows on his disciples, the hope and the joy which nothing and no one can take from them. *The hope and joy* of Easter, forged in the crucible of self-denial, self-emptying, utter identification with sinners, even to the point of disgust at the bitterness of that chalice. Such were the hope and the joy which these two holy popes had received as a gift from the risen Lord and which they in turn bestowed in abundance upon the People of God, meriting our eternal gratitude.

This hope and this joy were palpable in the *earliest community of believers*, in Jerusalem, as we have heard in the Acts of the Apostles (cf. 2:42-47). It was

a community which *lived the heart of the Gospel*, love and mercy, in simplicity and fraternity.

This is also the image of the Church which the Second Vatican Council set before us. John XXIII and John Paul II cooperated with the Holy Spirit in *renewing and updating the Church in keeping with her pristine features*, those features which the saints have given her throughout the centuries. Let us not forget that it is the saints who give direction and growth to the Church. In convening the Council, Saint John XXIII showed an exquisite *openness to the Holy Spirit*. He let himself be led and he was for the Church a pastor, a servant-leader, guided by the Holy Spirit. This was his great service to the Church; for this reason I like to think of him as *the pope of openness to the Holy Spirit*.

In his own service to the People of God, Saint John Paul II was the pope of the family. He himself once said that he wanted to be remembered as the pope of the family. I am particularly happy to point this out as we are in the process of *journeying with families towards the Synod on the family*. It is surely a journey which, from his place in heaven, he guides and sustains.

May these two new saints and shepherds of God's people intercede for the

Church, so that during this two-year journey toward the Synod she may be open to the Holy Spirit in pastoral service to the family. May both of them teach us not to be scandalized by the wounds of Christ and to enter ever more deeply into the mystery of divine mercy, which always hopes and always forgives, because it always loves.



Polish pilgrims display their thanks to God for the canonisation of Popes John XXIII and John Paul II

...those wounds are the enduring sign of God's love for us. They are essential for believing in God. Not for believing that God exists, but for believing that God is love, mercy and faithfulness.

Life and Works:

Seminary Spiritual Director Reflects on Pontificates of John XXIII and John Paul II



Pope Saint John Paul II in York, England, 1982.

John Paul II and John XXIII were characterised by their prophetic vision for the future, their love for others, and their willingness to embrace the cross. Speaking with ZENIT Msgr. Figueiredo director of the Institute for continuing Theological Education and adjunct spiritual advisor at Rome's Pontifical North American College offered his perspective on these two Popes, and the significance of their canonisation at this time:

ZENIT: Why is it significant to canonise John Paul II and John XXIII together?

Monsignor Figueiredo: It's an enormous gift, and Pope Francis is giving us these two good and courageous priests, building really on his predecessor, Pope Benedict's, wish that these men become saints. Every saint is an intercessor, and

becomes a model for the Church. Many of us knew these two saints. They were saints for our times.

I think by canonising them together, the Holy Father Pope Francis wants us to be courageous, and optimistic, about where the Lord is taking the Church. This is a new Springtime for the Church, I believe; a new Pentecost. And many, many graces will come through the intercession of these two saints. I encourage people, if they are in Rome, to visit the shrines of these two new saints in Saint Peter's [Basilica], and if they are home, to ask the intercession of these two saints, who certainly believed that nothing is impossible to God. They will be powerful intercessors for us now in Heaven.

ZENIT: Having worked with John Paul II while he was alive, what were your impressions of him, and his character?

Monsignor Figueiredo: First of all, his anthropological vision – his vision of the human person. Pope John Paul II had all the time in the world for you. I think it ran through his pontificate. [We see this from] his very first encyclical *Redemptor Homines*: Christ is the Way for Man.

[He saw] every individual as important. Certainly, I recognised that each time I would serve John Paul II. I remember taking my parents to Mass in his private residence, and he would remember who they were, where they were from, and it was as if his whole attention was completely focused on them.

[Secondly, was] his great example of suffering. I think it was the greatest badge of honour that he wore, and just to be in the presence of a man who went forward, despite all of the difficulties, really became an example to everyone because everyone bears a cross. We've seen [the photo of] him leaning on that famous cross, and it's almost as if he put all of his own suffering in the suffering of Christ... It was that divine strength that enabled him to go forward in all of his sufferings.

John XXIII and John Paul II

ROME, April 24, 2014

Interview with Mons Anthony Figuerido by Ann Schneible

The third element for John Paul II, having myself witnessed World Youth Day – my own vocation really being bolstered by those WYDs – was his prophetic vision. He called us to aim high, not to be afraid to throw open the doors to Christ, and certainly in his own visits to so many countries. It was his example. He gave us courage ourselves to go forward.

ZENIT: In what ways, would you say, were John XXIII and John Paul II similar?

Monsignor Figuerido: Certainly, John XXIII was the good Pope. He had some very beautiful reflections. His *Journal of the Soul* is just a jewel for seminarians, but also for every Christian on living a very simple life toward holiness.

He was seen very much as a caretaker pope, but then he too had that great prophetic vision. He called a council, and wanted the Church, Christ, the Gospel, to be relevant to people today. Prophecy is not to peer into the future, but it is reading the signs of the times today in order to be optimistic about them. He had a great optimism, but it was an optimism borne from realism.

The second element was his love for people. We saw that from his helping Jews in Turkey. But even in the very simple ways that he would reach out to people. He was a pastor and he was a father.

The third element was he never forgot where he came from. He really had a lot of suffering in his life. He came from a peasant family, where it was difficult to put bread on the table.

Even calling the council he was very aware – and he said it himself – it wasn't reaching a summit. It was really the royal road to the Cross, climbing up Calvary. He knew it would bring many difficulties, but it was necessary to pass that Cross in order to open the Church and open the human person to a new future.



Pope Saint John XXIII

I think for both popes – we're living it very much now with Pope Francis – there are these three elements. First, a prophetic vision for the future, for without a vision the people perish. Secondly, the focus on the human person, every individual. And the third element, which the Popes never cease to remind us of, is that the Cross and suffering are a necessary path to travel along in order to reach the glory of the Resurrection.

Pope Benedict XVI too said: Only from God, does true revolution come, and only saints change the world.

Reprinted with kind permission from Zenit.org

In Rome... 27 April 2014



27 April 2014
Divine Mercy Sunday

The faithful flocked to Rome to celebrate the canonisation of Popes John XXIII and John Paul II.

Vatican Radio estimated 800,000 pilgrims crowded into the St Peter's area, the square and surrounding roads, whilst a further 500,000 followed the event on giant screens set up across the city.

Millions entered into the joy of the day in the comfort of their own homes, gathering through new media and technology as it was broadcast by Catholic television companies and others worldwide, and streamed via the Internet. Even cinemas threw open their doors to allow people to attend this unique moment together.

The Church is truly Catholic, truly Universal!

We offer a few experiences in gratitude for this great day...

Divine Mercy Sunday

I felt impelled to attend the canonisation of John XXIII and John Paul II after I had missed their beatification, when I discovered that nearly everyone I knew had gone!

I travelled from London, alone. But what was my reason for going? This was highlighted in a prayer vigil the night before the canonisation. We know John XXIII and John Paul II are in heaven, we do not need to pray for them, so why stay in vigil to pray? Praying for what? To pray that we can be open and accept the grace of this very special moment. Like John XXIII and John Paul II we are called by God in our baptism to become saints, in the reality of our everyday lives to follow the Lord: *Be perfect just as your heavenly Father is perfect* (Mt 5:48) But my heart is set on other things. It is my heart that is all wrong. What is wrong needs to be surgically removed, and like any heart surgery this requires preparation. In this night of prayer, I was invited to prepare, to earnestly desire this surgical action that the grace of God provides.

So I decided to stay out all night on the streets, to keep the vigil in my heart... I was not alone! Rome teemed with people, even in the squares where screens had been set up to view the ceremony remotely, people sang, danced, prayed and slept outdoors, waiting together. I made my way with a small group to the Via della Conciliazione. The road was already completely packed. Singing, we stood and prayed and waited for the dawn.

Then the square opened, the crowd surged and I was separated from the few I knew. Going with the flow I ended up just outside the piazza with a good view of the piazza and a screen. Greeting the people around me I was granted immense communion amongst strangers and together we helped each other follow the liturgy. We had come empty handed, but everything came to us, the booklet to follow the liturgy, even Jesus himself in Holy Communion.

Every type of person seemed to be in the crowd! Old people, young, children, infants. Religious, those who had had the hardest of lives, carrying their wounds visibly. There were people at the windows, on the roofs, in the trees! All together to celebrate the work

of God in the lives of 2 remarkable popes. Each of us with a different story, relationship and admiration for them. All together raising a great song of joy to the Lord.

RS

In the UK...

Amazingly cinemas across the world made their screens available to enable those who could not travel to Rome to participate. In the UK Cineworld provided free live screenings of the canonisation and Mass. In Wembley, it was a most remarkable and beautiful moment!

Arriving early in a shopping centre at 8.45am on a Sunday, it was the first film of the day, the cinema was fresh, we felt like we had come to attend a Sunday morning mass, full of excitement.

The cinema was full! Young Italians, Irish, Polish... As the mass began, a priest stood up amongst us and so we began "*In the name of the Father and of the Son and of the Holy Spirit...*"

Some had downloaded the booklet from the Internet, and we all followed helping each other. "It's the Creed!" exclaimed the Irish. And we sang along with the Latin responses.

Many times we burst into spontaneous applause - how could you not as you saw Pope Francis greet Pope Emeritus Benedict XVI! - expressing our sheer joy at the beauty of this moment.

It was very beautiful to be there, to be together, to rejoice together in our new saints, St John XXIII and St John Paul II.

New technology providing a new and incredibly moving possibility for evangelisation and refreshment for our faith, to be in union with the Church in a new way!

Rich in Mercy

Dives in Misericordia

extract from the Encyclical Letter of
St John Paul II
30th November 1980

Chapter 8

for full text visit : www.vatican.va

THE PRAYER OF THE CHURCH IN OUR TIMES

The Church Appeals to the Mercy of God

The Church proclaims the truth of God's mercy revealed in the crucified and risen Christ, and she professes it in various ways. Furthermore, she seeks to practice mercy towards people through people, and she sees in this an indispensable condition for solicitude for a better and "more human" world, today and tomorrow. However, at no time and in no historical period - especially at a moment as critical as our own - can the Church forget the prayer that is a cry for the mercy of God amid the many forms of evil which weigh upon humanity and threaten it. Precisely this is the fundamental right and duty of the Church in Christ Jesus, her right and duty towards God and towards humanity. The more the human conscience succumbs to secularisation, loses its sense of the very meaning of the word "mercy," moves away from God and distances itself from the mystery of mercy, the more the Church has the right and the duty to appeal to the God of mercy "with loud cries." These "loud cries" should be the mark of the Church of our times, cries uttered to God to implore His mercy, the certain manifestation of which she professes and proclaims as having already come in Jesus crucified and risen, that is, in the Paschal Mystery. It is this mystery which bears within itself the most complete revelation of mercy, that is, of that love which is more powerful than death, more powerful than sin and every evil, the love which lifts man up when he falls into the abyss and frees him from the greatest threats.

Modern man feels these threats. What has been said above in this regard is only a rough outline. Modern man often anxiously wonders about the solution to the terrible tensions which have built up in the world and which entangle humanity. And if at times he lacks the courage to utter the word "mercy," or if in his conscience empty of religious content he does not find the equivalent, so much greater is the need for the Church to utter this word, not only in her

own name but also in the name of all the men and women of our time.

Everything that I have said in the present document on mercy should therefore be continually transformed into an ardent prayer: into a cry that implores mercy according to the needs of man in the modern world. May this cry be full of that truth about mercy which has found such rich expression in Sacred Scripture and in Tradition, as also in the authentic life of faith of countless generations of the People of God. With this cry let us, like the sacred writers, call upon the God who cannot despise anything that He has made, the God who is faithful to Himself, to His fatherhood and His love. And, like the prophets, let us appeal to that love which has maternal characteristics and which, like a mother, follows each of her children, each lost sheep, even if they should number millions, even if in the world evil should prevail over goodness, even if contemporary humanity should deserve a new "flood" on account of its sins, as once the generation of Noah did. Let us have recourse to that fatherly love revealed to us by Christ in His messianic mission, a love which reached its culmination in His cross, in His death and resurrection. Let us have recourse to God through Christ, mindful of the words of Mary's Magnificat, which proclaim mercy "from generation to generation." Let us implore God's mercy for the present generation. May the Church which, following the example of Mary, also seeks to be the spiritual mother of mankind, express in this prayer her maternal solicitude and at the same time her confident love, that love from which is born the most burning need for prayer.

Let us offer up our petitions, directed by the faith, by the hope, and by the charity which Christ has planted in our hearts. This attitude is likewise love of God, whom modern man has sometimes separated

far from himself, made extraneous to himself, proclaiming in various ways that God is "superfluous." This is, therefore, love of God, the insulting rejection of whom by modern man we feel profoundly, and we are ready to cry out with Christ on the cross: "Father, forgive them; for they know not what they do." At the same time it is love of people, of all men and women without any exception or division: without difference of race, culture, language, or world outlook, without distinction between friends and enemies. This is love for people - it desires every true good for each individual and for every human community, every family, every nation, every social group, for young people, adults, parents, the elderly - a love for everyone, without exception. This is love, or rather an anxious solicitude to ensure for each individual every true good and to remove and drive away every sort of evil.

And, if any of our contemporaries do not share the faith and hope which lead me, as a servant of Christ and steward of the mysteries of God, to implore God's mercy for humanity in this hour of history, let them at least try to understand the reason for my concern. It is dictated by love for man, for all that is human and which, according to the intuitions of many of our contemporaries, is threatened by an immense danger. The mystery of Christ, which reveals to us the great vocation of man and which led me to emphasize in the encyclical *Redemptor hominis* his incomparable dignity, also obliges me to proclaim mercy as God's merciful love, revealed in that same mystery of Christ. It likewise obliges me to have recourse to that mercy and to beg for it at this difficult, critical phase of the history of the Church and of the world, as we approach the end of the second millennium.

In the name of Jesus Christ crucified and risen, in the spirit of His messianic mission, enduring in the history of humanity, we raise our voices and pray that the Love which is in the Father may once again be revealed at this stage of history, and that, through the work of the Son and Holy Spirit, it may be shown to be present in our modern world and to be more powerful than evil: more powerful than sin and death. We pray for this through the intercession of her who does not cease to proclaim "mercy...from generation to generation," and also through the intercession of those for whom there have been completely fulfilled the words of the Sermon on the Mount: "Blessed are the merciful, for they shall obtain mercy."

In continuing the great task of implementing the Second Vatican Council, in which we can rightly see

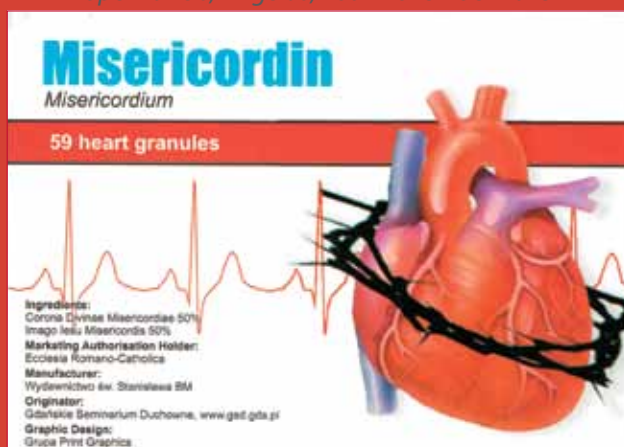
a new phase of the self-realization of the Church - in keeping with the epoch in which it has been our destiny to live - the Church herself must be constantly guided by the full consciousness that in this work it is not permissible for her, for any reason, to withdraw into herself. The reason for her existence is, in fact, to reveal God, that Father who allows us to "see" Him in Christ. No matter how strong the resistance of human history may be, no matter how marked the diversity of contemporary civilization, no matter how great the denial of God in the human world, so much the greater must be the Church's closeness to that mystery which, hidden for centuries in God, was then truly shared with man, in time, through Jesus Christ.

"Today I would like to suggest a medicine to you... It is a special medicine that will make the fruits of the Year of Faith concrete... It is a medicine of 59 pills for the heart. It is a "spiritual medicine" called

Misericordin.

A little box with 59 pills for the heart. The medicine is in this little box... Take it! It is a rosary with which you can also pray the "Mercy chaplet," a spiritual help for our soul and to spread love, forgiveness and fraternity everywhere. Do not forget to take it because it is good for you, okay? It is good for your heart, your soul and your whole life!"

Pope Francis, Angelus, 18th November 2013



As recommended by Pope Francis!

Misericordin is available to purchase
without prescription
only £2.95

The Divine Mercy Apostolate

1 Courtfield Gardens
London W13 0EY

Tel: 020 8998 0925

E-mail: info@divinemercy.org.uk


www.divinemercyapostolate.co.uk



Misericordin

Misericordium

59 heart granules



Ingredients:
 Corona Divinae Misericordiae 50%
 Imago Iesu Misericordis 50%
Marketing Authorisation Holder:
 Ecclesia Romano-Catholica
Manufacturer:
 Wydawnictwo św. Stanisława BM
Originator:
 Gdańskie Seminarium Duchowne, www.gsd.gda.pl
Graphic Design:
 Grupa Print Graphics

Fr Blazej Kwiatkowski, priest of Gdansk Archdiocese, Poland
ordained 24 May 2014

Inspired by the invitation of Pope Francis to ‘take our heart medicine’ we contacted Fr Blazej Kwiatkowski, who developed such a unique formulation:

*Father, you came up with the idea of **Misericordin**. May I ask you about its beginnings, I mean, how did you come across the message of Divine Mercy?*

I first encountered it during catechism classes in primary school. The catechist gave us many accounts of the graces and miracles that God had worked for the people who had prayed the Chaplet to Divine Mercy. She spoke about the promises that Jesus makes to those who revere Him. I remembered that this is a powerful prayer that God always answers. Years later, when I was at secondary school, I had a deep conversion. It was then that I began to consciously pray. Then the moment came when I remembered what I’d heard about the Chaplet which I didn’t actually know how to pray properly. I began to look for information about this prayer and this is how I came to pray it; alongside other forms of prayer, I soon came to recite it each day.

*Father, you came up with the idea of **Misericordin**. Where did the idea come from to spread the devotion to Divine Mercy in this way?*

When I was in the seminary, we had an occasion when we needed something that we could give to the young people. The idea was put forward that we should give them something that promotes healing.

To me it was obvious that we should present them with the Chaplet as ‘medicine’ especially as mercy, and the forgiveness of sins, divine grace really does heal and is for the soul what medicine is for the body. I experienced this during my conversion. Every sacrament of confession transforms the heart.

*On 18th November 2013, after the Angelus in St Peter’s Square, Pope Francis ‘advertised’ **Misericordin** and then it was distributed among those who were present. How did **Misericordin** reach the Holy Father?*

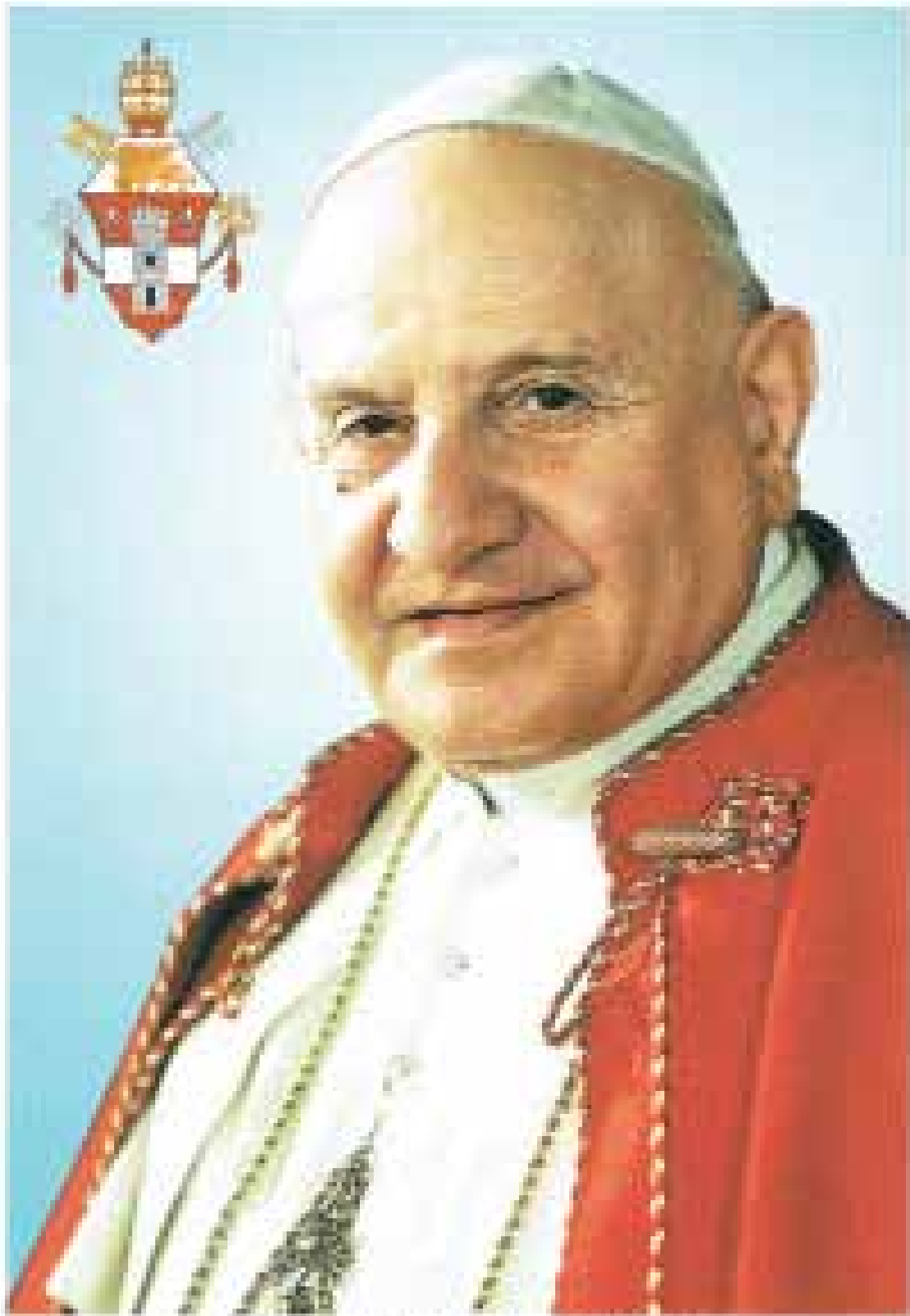
Misericordin began to live a life of its own and then, two years after it was created in its present form, it reached Pope Francis through the ministry of Bishop Konrad Krajeński, a papal almsman, and also through Bishop Sławoj Leszek Głódź, from the Archdiocese of Gdansk. The idea appealed to Pope Francis so much that he wanted to invite the faithful to pray in this way with the Chaplet and to familiarise them with St Faustina and the message of Divine Mercy. In an interview he gave in September 2013, the Pope said that he sees the Church as a field hospital following a battle where wounds are healed and human hearts are warmed. We know that the physician in this hospital is Jesus, aided by priests, and that the medicine is the Holy Sacraments, God’s grace and that human hearts are warmed through prayer itself.

Thank you for talking to us. May God bless you. We await more new ideas for passing on the message of Divine Mercy!

For those needing special help and courage:
a prayer by John XXIII

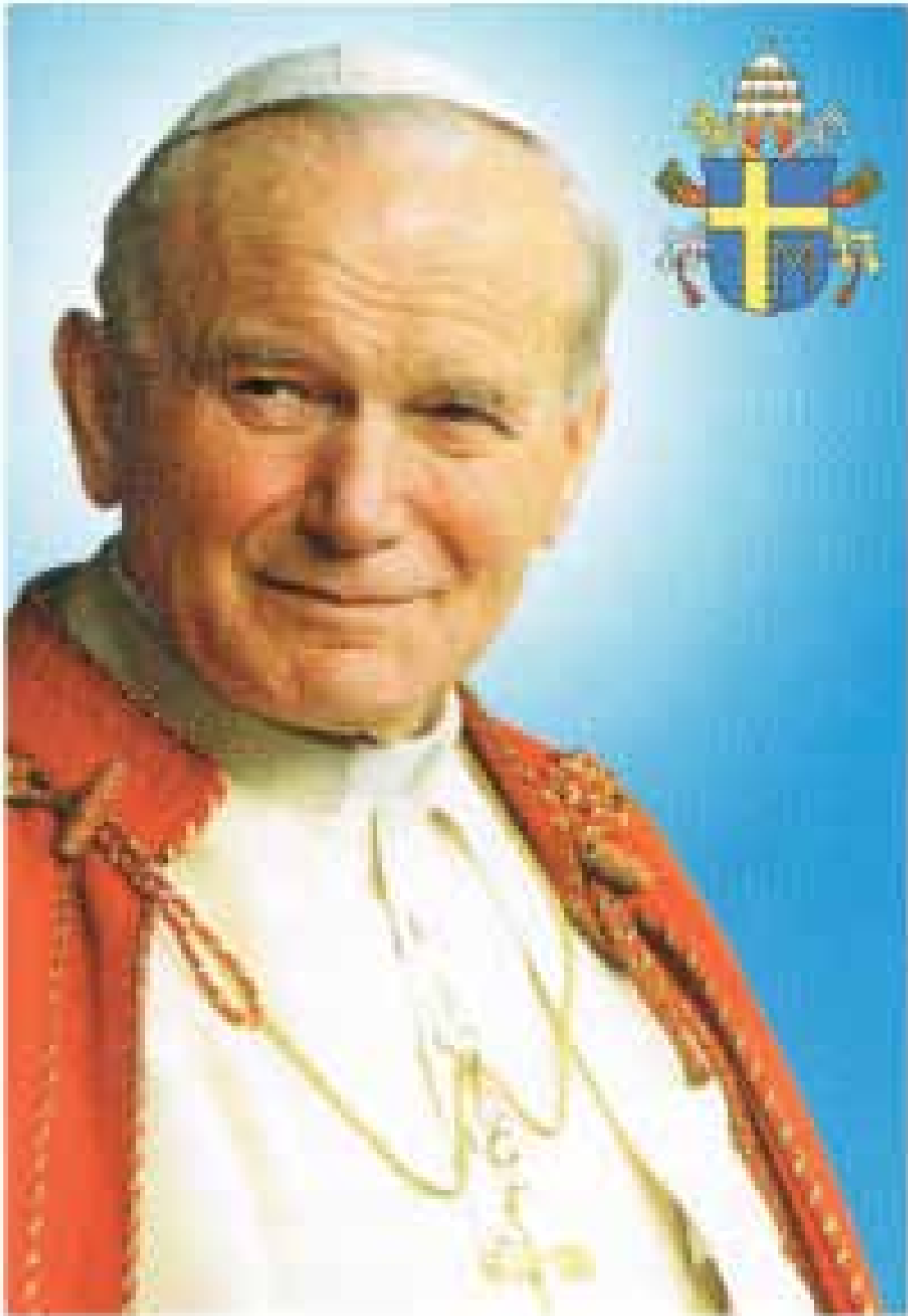
Holy Immaculate Mary,
help all who are in trouble.
Give courage to the faint-hearted,
console the sad,
heal the infirm,
pray for the people,
intercede for the clergy,
have a special care for nuns.
May all enjoy your kind and powerful assistance.
Hear all our prayers, O Mother,
and grant them all.
We are all your children:
Grant the prayers of your children.
Amen.

St John XXIII & St John Paul II Prayer Book: www.ctsbooks.org



ST JOHN XXIII

(1881-1963)



ST JOHN PAUL II

(1920-2005)

Prayer for the Intercession of St John Paul II

O Blessed Trinity, we thank you
for having graced the Church with
Saint John Paul II and for allowing
the tenderness of your fatherly care,
the glory of the Cross of Christ
and the splendour of the Holy Spirit
to shine through him.

Trusting fully in your infinite mercy
and in the maternal intercession of Mary,
he has given us a living image of
Jesus the Good Shepherd.

He has shown us that holiness
is the necessary measure of ordinary
Christian life and is the way of
achieving eternal communion with you.

Grant us, by his intercession,
and according to your will,
the graces we implore (name your intention),
through Christ our Lord. Amen.

St Faustina Kowalska (1905 - 1938)

The Way to Sanctity

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



St Faustina - I want to love You as no human soul has ever loved You before; and although I am utterly miserable and small, I have nevertheless cast the anchor of my trust deep down into the abyss of Your mercy, O my God and Creator! In spite of my great misery I fear nothing, but hope to sing You a hymn of glory for ever. Let no soul, even the most miserable, fall prey to doubt; for, as long as one is alive, each one can become a great saint, so great is the power of God's grace. It remains only for us not to oppose God's action. (Diary,283)

Jesus - **When you reflect upon what I tell you in the depths of your heart, you profit more than if you had read many books. Oh, if souls would only want to listen to My voice when I am speaking in the depths of their hearts, they would reach the peak of holiness in a short time.** (Diary,584)

St Faustina - Today during meditation, God gave me inner light and the understanding as to what sanctity is and of what it consists. Although I have heard these things many times in conferences, the soul understands them in a different way when it comes to know of them through the light of God which illumines it.

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. God never violates our free will. It is up to us whether we want to receive God's grace or not. It is up to us whether we will cooperate with it or waste it. (Diary,1107)

Jesus - **This firm resolution to become a saint is extremely pleasing to Me. I bless your efforts and will give you opportunities to sanctify yourself. Be watchful that you lose no opportunity that My providence offers you for sanctification. If you do not succeed in taking advantage of an opportunity, do not lose your peace, but humble yourself profoundly before Me and, with great trust, immerse yourself completely in My mercy. In this way, you gain more than you have lost, because more favour is granted to a humble soul than the soul itself asks for...** (Diary,1361)

St Faustina - My Jesus, You know that from my earliest years I have wanted to become a great saint; that is to say, I have wanted to love You with a love so great that there would be no soul who has hitherto loved You so. At first these desires of mine were kept secret, and only Jesus knew of them. But today I cannot contain them within my heart; I would like to cry out to the whole world, "Love God, because He is good and great is His mercy!" (Diary,1372)

Sins against Trust

Sister M Nazaria Dłubak ZMBM

Orędzie Miłosierdzia 44, 2002

So far, in our contemplations we have shown what constitutes an attitude of trust: the origins of its growth, its attributes and its strength. In this article, we will consider sins against trust.

In Moral Theology, trust is considered to be the same as hope, which is why sins against trust are connected to transgressions against the virtue of hope. These sins include: despair, bragging and spiritual sloth or, in other words, disaffection.

The doubting of one's own salvation, or despair, is a very grave transgression against trust. It means that a person has willingly abandoned the path of salvation. The one who is despairing becomes convinced about the alleged impossibility of attaining eternal life, and turns away from any attempts at striving for it.

Despair manifests itself when, in his pride, man refuses to acknowledge that God is greater than his own impotence and sin. This is not a sudden, individual act, but rather the outcome of man's gradual turning away from God. The sin of despair lies not in this final act, but in the sins that precede it. Despair became the portion of Cain and Judas. It causes great spiritual harm and is a grave offence against God since it targets His mercy and love. Despair is a sin against the Holy Spirit as it closes a person to His action. This kind of hardness of heart leads to eternal damnation.

The temptation to despair is something everyone can experience, but if a person is close to God, he can overcome this temptation and does not fall into despair. There are conditions which seem to resemble despair, but that is not what they are. They include depression and a pathological terror. The torment, doubts and fears that are manifested by sufferers of these conditions are symptoms of illness and do not constitute a sin.

We sin against trust, strictly speaking, when we fall short, meaning when we give in to despair which is a lack of hope. However, it is possible to sin through an ostensible surfeit, meaning an arrogant trust. This is a false assurance rooted in a lack of fear of God. Arrogant trust is made manifest when we

expect God to help in an extraordinary way when such help isn't essential, or when we treat God's mercy as the basis for remaining in our sins. These types of transgressions need to be judged with the greatest severity because in these cases we remain in sin, commit more sins, delay doing penance while counting all the time on Divine Mercy. Arrogant trust is just as much a sin against the Holy Spirit as is despair.

Another sin against trust is spiritual sloth or, in other words, disaffection. This is a reluctance of the spirit, in front of goodness, to make the necessary efforts on the way of salvation. In St Faustina's Diary the sins against trust are generally described as distrust, lack of faith, discouragement and despair.

How much distrust hurts the Lord Jesus (Diary, 731) states Sister Faustina in her Diary. The same plaint of unspoken pain can be heard in the words of Jesus who says, *Distrust on the part of souls is tearing at my insides* (Diary, 50), *sins of distrust wound me most painfully* (Diary, 1076).

Why does Jesus state that sins of distrust wound Him most painfully? Why does He not list other more severe transgressions like infanticide, degeneration or abandonment of belief? Sins of distrust wound Jesus most painfully because they strike at His merciful love which they seem to question and to deny.

To not trust Jesus is like refuting all of the efforts of His merciful love, an annihilation and desecration of the mercy of the Son of God who took on Himself bitter torment, abandonment in Gethsemane, endured the unjust sentence proclaimed by Pilate, died in agony and isolation out of unconditional love for man.

If my death has not convinced you of my love, what will? (Diary, 580) laments Jesus, indicating that distrust stems from not knowing God's love.

There are no direct references to arrogant trust in Sister Faustina's Diary, although there are fragments which present the sins - or temptations to sin - against trust such as discouragement and despair.

I trust that God's mercy can make a saint even out of such misery as I am, because I am utterly in good will. In spite of all my defeats, I want to go on fighting...

(Diary, 1333)

Know that the greatest obstacles to holiness are discouragement and an exaggerated anxiety (Diary, 1488) Jesus told Sister Faustina. The reasons for discouragement in the spiritual life are numerous: temptations, difficulties, obstacles in life, weaknesses and humiliating falls. At the heart of discouragement lies pride and self-love which makes it harder for us to accept our limitations and to acknowledge God's omnipotence.

In her life, St Faustina also experienced moments of discouragement. Although it may seem odd, there were moments when she felt a dislike for all things holy and she had to force herself to pray. She was no stranger to the bitter aversion which followed any suffering or humiliation. Knowing that the human spirit falters beneath the weight of numerous difficulties, Jesus warned her, *Do not become discouraged by ingratitude... when boredom and discouragement beat against your heart, run away from yourself and hide in my heart* (Diary, 1760).

Like any other human being, St Faustina experienced discouragement, but by the grace of God, she was able to fight it and did not succumb to it. Towards the end of her life when she already had many trials behind her and when the edifice of perfection was almost complete in her, she still determined that, *I will not be discouraged by anything just as nothing can discourage a soul that is holy* (Diary, 1333).

It was her immovable will and boundless trust that helped her endure the passive night of the soul which included the most painful test that is the temptation to despair. *There were two occasions*, she recalls after several years, *when my soul was plunged into despair*,

once for half an hour, and the second time for three quarters of an hour (Diary, 770). Although, as she states in her description of this state, words are only a shadow of the real thing, the entries in her Diary reflect the heartfelt pain of God who continues to love regardless, and whose presence in St Faustina's soul was replaced by nothingness and emptiness leading to hopelessness and despair. *Despair flooded my whole soul*, she admits, *I suffered terrible tortures in no way different from the torments of hell* (Diary, 24). *No one can bring it any relief; it finds itself completely alone; there is no one to defend it* (Diary, 98). *I felt that the end was near* (Diary, 101). Sister Faustina was able to endure this spiritual death and the fidelity with which she bore these painful experiences transformed her into a new person modelled on Jesus. For those who came after her, she left an example of a courageous battle with and triumph over discouragement, spiritual sloth and the temptation to despair.

The faith displayed by Sister Faustina is an attitude associated with the theological virtues of faith, hope and love and the moral virtues humility and contrition which is why sins against these virtues are also an offence against trust because they give occasion to fall into lack of trust. Therefore, pride generates discouragement; lack of contrition and conversion lead to hardness of heart and arrogance; while a lack of enthusiasm in fulfilling the will of God is linked to unbelief.

The root of every sin against trust is neglect of the knowledge of the mystery of God's mercy.



Statue of St Faustina in Santo Spirito in Sassia, Rome

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

Mystical Temple of God

Chapter 10

The Lamp-Stand of the Mystical Temple



It is recorded that Moses hung up in the tabernacle of the Lord a lamp-stand of considerable weight, an extraordinary work of art, remarkable for its seven branches displaying just as many lights (Ex 37:17,23). Woe to us, if a similar lamp-stand is not present in our Mystical Temple! For this lamp-stand with its seven branches, displayed the image of the Holy Spirit, who by His sevenfold grace sheds light on the entire Church standing firmly in the unity of faith.

Therefore, it is necessary that every Christian shine with this sevenfold light of the Holy Spirit, if he would like to be considered as a true and natural offspring of Christ. The prophet Isaiah speaks about this most clearly "A shoot will spring from the stock of Jesse, and a new shoot will grow from his roots, and the Spirit of the Lord will rest on him: the Spirit of wisdom and understanding, the Spirit of counsel and fortitude, the Spirit of knowledge and piety, and the Spirit of the fear of the Lord will fill him" (Is 11:1-3).

In the Christian wisdom should be divine, not human. "For the wisdom of this world is: concealing one's mind with cunning devices, hiding one's feelings with words, showing what is false as true, and pointing out what is true as false. Those who are versed in this wisdom, look down with arrogance on others. On the contrary, the wisdom of the just is: to feign nothing by dissimulation, to reveal feelings with words, to esteem highly things that are true, to avoid things that are false, to do good freely, to endure willingly evil things rather than do them, to seek no revenge for injustice, to consider an outrage suffered for the truth as gain. But this guilelessness of the just is ridiculed, and is believed to be foolishness." "These are they whom we had sometime in derision... We fools esteemed their life madness and their end without honour. Behold how they are numbered among the children of God, and their lot is among the saints!" (cf. LV Ws 5:3-5).

Next, I understand knowledge to mean knowing those things that are necessary for salvation. "For to what good is this great deceptive subtle reasoning about hidden and obscure matters since we shall not be accused on Judgement Day that we were ignorant of them!"

Now to understanding pertains discernment and

orderly use of things, as the Prophet said about our Saviour: "He shall be living on curds and honey by the time he learns to reject the bad and choose the good" (Is 7:15).

Counsel teaches: what is to be done, in what place, at what time, by what means and to what end; how evil things are to be guarded against; by what means the virtues are to be acquired and retained; and by what way one is to climb to heaven.

Fortitude has its place in undertaking difficult tasks out of love for God, and with perseverance completing them, in overcoming temptations, in enduring adversities with a joyful spirit, and enjoying prosperity with moderation and not arrogantly: "Remember to keep an undisturbed mind in adversity, just so refrain from arrogant joy in the possession of goods."

Piety pertains to the worship of God, to religion and the honour and love that should always be shown to one's parents and ancestors.

Finally, fear of the Lord diverts one from evil.

All of these are to be observed together in the Martyrs. Did they embrace the evangelical rather than philosophical teachings? this was due to knowledge. Did they adhere to Christ the despised and crucified? this was due to wisdom. Did they prefer everlasting goods to fleeting ones? this was due to understanding. Did they put their lives in danger and sometimes avoided it for reason of a greater good? this was due to counsel. Did they take upon themselves all kind of tortures for Christ with a willing magnanimity? this was due to fortitude. Did they keep the faith promised to God continuously to the end? this was due to piety. Did they prefer to undergo temporary death rather than suffer the loss of the grace of God? this was due to fear of the Lord."

In order that the gift of the Spirit may govern the mind against every single trial, it rules it in the seven virtues: that against foolishness it may bring about wisdom, against dullness, understanding; against rashness, counsel; against fear, fortitude; against ignorance, knowledge; against harshness, piety; against arrogance, fear."

O sevenfold Light, enter into our hearts, and dwell in them forever!

Graces received through the intercession of Blessed Stanislaus Papczynski

After four miscarriages, we asked for a healthy baby

In October 2011, after four miscarriages, my husband and I started asking Blessed Stanislaus for his intercession for a healthy baby. We not only welcomed an adopted daughter in August 2012, but I also gave birth to a son in October 2012. Now here we are ... two beautiful babies later!

AB

My husband passed away peacefully

I am writing about a grace received from God through the intercession of Blessed Stanislaus. My husband was very ill and suffered very much from his illness. As he wasn't going to recover from his illness, I asked Blessed Stanislaus to intercede for us that God would give him the grace of a happy death. He passed away peacefully with no complaints or suffering.

JO

Daughter is no longer addicted

I'm writing to thank Blessed Stanislaus for his intercession. My daughter is no longer addicted to a prescription drug that was very difficult for her to get off of. I'm very grateful to Blessed Stanislaus.

JM

Family is reunited

On behalf of my family, I am writing to express our heartfelt gratitude for the graces received from God through the intercession of Blessed Stanislaus. For many years, we had been waiting to be reunited with our brother and his son. We recently asked Blessed Stanislaus for his help in this matter, and the application for them to migrate to Canada was approved.

JGN

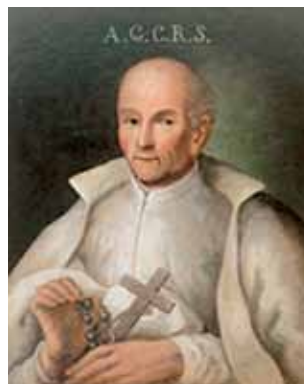
Son-in-law is cancer-free

My son-in-law, Fred, was diagnosed with rectal cancer and had to undergo radiation and chemotherapy before surgery and more chemotherapy after surgery. After a long, brutal year of treatments, he has received clear results: no sign of cancer.

I write this letter of thanksgiving on behalf of my daughter, my two grandchildren, and the many people who prayed for his cure. The letters of graces received through the intercession of Blessed Stanislaus inspired me to invoke his help.

IS

PRAYER THROUGH THE INTERCESSION OF BLESSED STANISLAUS PAPCZYNSKI



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

AYLESFORD

Prepare for Divine Mercy!

In our daily circumstances we are always busy and running constantly around our own problems. So, we decided to dedicate one day of our lives to God and our neighbour as preparation for the Feast of Divine Mercy.

On Saturday 26 April we gathered at the shrine of Our Lady and Simon Stock at Aylesford, Kent. Bishop Paul Hendricks (auxiliary bishop of Southwark diocese) presided over our prayers and Holy Mass, whilst the Marian Fathers in their Divine Mercy Apostolate helped us to enter more deeply into the mystery of Divine Mercy.

Usually we do not have much time to prepare for anything. Even simple things like a meal or drinks have shortcuts – a cup of tea is rarely from leaves brewed in a pot but from a tea bag, if coffee then it is always instant. In a similar way we end up celebrating our birthdays, feasts etc without any preparation, just like fast food. So, for many of us the day of preparation at Aylesford helped to stop for a moment and to focus on the greatness of God's mercy.

When we hear about Divine Mercy most of us think about the image of the merciful Jesus, the chaplet of Divine Mercy, forgiveness of our sins etc. Fr Andrzej Gowkielewicz MIC who led the prayers and meditations during this day invited us to see Divine Mercy in the wider dimension.

We can find in the Diary of St Faustina beautiful meditations on Divine Mercy which lead us through the history of our creation and redemption. In the act of creation we see the love of God, we see his mercy. In the incarnation of his Son the Divine Mercy dwelt among us. In the work of redemption through the death and resurrection of Christ, the Divine Mercy was fully manifested. Through these mysteries we can understand that we are created, redeemed and again become children of God out of his love, and mercy. This gives us even more reasons to celebrate the Feast of Divine Mercy.

Divine Mercy in the act of Creation

May You be adored, O merciful God of ours,
O All-powerful Lord and Creator.
In deepest humility, we give You praise,
Plunging ourselves into the ocean of Your Godhead.

But man did not persevere in the hour of trial.
At the instigation of the evil one, he became unfaithful to You.
He lost Your grace and gifts; only misery was left him,
And tears, suffering, sorrow and bitterness, until he would rest
in the grave.

But you, O merciful God, did not let humanity perish,
And gave it the promise of a Redeemer.
You did not let us despair, despite our grave offenses,
And You sent Your prophets to Israel.

Still, day and night, mankind cries out to You,
From the abyss of misery, sin and all pain.
Hear the moaning and the tears, You who reign in heaven,
God of great mercy, God of compassion.

Man erred, but he cannot ask pardon,
Because a gaping chasm has appeared between God and man.
With the voice of his misery, he cries out, "Mercy!"
But Yahweh is silent... and century after century passes on.

But the longing of all humankind grows deeper.
A longing for Him who has been promised.
Come, Lamb of God, take away our vile sins,
Come, illumine our darkness like a ray of light.

Humanity calls out to You unceasingly, O Lord of lords,
Calls out to Your unfathomable mercy, to Your compassion.
O great Yahweh, grant that we may make atonement,
Remember Your goodness, and forgive us our sins.



(Diary, 1744)

Saturday
26th April
2014

Divine Mercy in the act of Incarnation

Be adored, O God of mercy,
Because You have deigned to descend from heaven to earth.
Most humbly we adore You
For Your having vouchsafed to exalt all mankind.

Unfathomable and incomprehensible in Your mercy,
For love of us You take on flesh
From the Immaculate Virgin, ever untouched by sin,
Because You have willed it so from all ages.

The Blessed Virgin, that Snow-White Lily,
Is first to praise the omnipotence of Your mercy.
Her pure heart opens with love for the coming of the Word;
She believes the words of God's messenger
and is confirmed in trust.

Heaven is astounded that God has become man,
That there is on earth a heart worthy of God Himself.
Why is it that You do not unite Yourself with a Seraph,
but with a sinner, O Lord?
Oh, because, despite the purity of the virginal womb,
this is a mystery of Your mercy.

O mystery of God's mercy, O God of compassion,
That You have deigned to leave the heavenly throne
And to stoop down to our misery, to human weakness,
For it is not the angels, but man who needs mercy.

To give worthy praise to the Lord's mercy,
We unite ourselves with Your Immaculate Mother,
For then our hymn will be more pleasing to You,
Because She is chosen from among men and angels.

Through Her, as through a pure crystal,
Your mercy was passed on to us.
Through Her, man became pleasing to God;
Through Her, streams of grace flowed down upon us.



(Diary, 1746)

Divine Mercy in the act of Redemption

Be adored, O God, in the work of Your mercy,
Be blessed by all faithful hearts
On whom Your gaze rests,
In whom dwells Your immortal life.

O my Jesus, have mercy, sorrowful was Your life on this earth,
And in terrible torment Your work came to an end,
Hanging stretched out on the wood of the Cross,
And all this for the love of our souls.

In Your inconceivable love,
You allowed Your most holy side to be opened,
And streams of Blood and Water gushed forth from Your Heart.
Here is the living fountain of Your mercy,
Here souls receive consolation and refreshment.

In the Blessed Sacrament, You left us Your mercy;
Your love deigned to arrange it so,
That, going through life, suffering and toil,
I might never doubt of Your goodness and mercy.

For even if the whole world's miseries weighed on my soul,
We must not doubt for even a moment,
But have trust in the power of God's mercy,
Because, with graciousness, God receives a contrite soul.

O unspeakable mercy of our Lord,
Source of compassion and all sweetness,
Trust, trust, O soul, though you are stained by sin,
For when you approach God, you will not taste bitterness.

Because He is a living fire of great love,
When we approach Him with sincerity,
Our miseries, sins and evil deeds vanish;
He will settle our debts when we surrender ourselves to Him.

(Diary, 1448)

Celebrating Divine Mercy in the life of St John Paul II



Dear Friends

I am delighted to welcome you again to our Divine Mercy Pilgrimage to Walsingham.

As you all know, Divine Mercy Sunday this year was the day chosen for the canonisation of two great apostles of Divine Mercy, St John XXIII and St John Paul II.

We are also privileged to experience the pontificate of a very different but equally inspired Pope of Mercy, Pope Francis. Both by his words and his unforgettable actions, he is calling all of us to be missionary disciples of Our Lord whose joy in living and sharing the Gospel can be felt by others.

As we spend time in this wonderful shrine of Walsingham, let us pray that Mary, the Mother of Mercy, will teach us how to show compassion and mercy for all we meet, in a very human way according to the needs of each person, but also in a truly divine way, radiating the love of her Son especially to those who may appear to reject him or be too weighed down by their own burdens to listen to him, but who are precisely the ones who need him most.

May God bless you on this day and through you many others.

Mgr Keith Balthrop

National Coordinator for Divine Mercy.



WALSINGHAM

5th National Divine Mercy Pilgrimage

Saturday 7th June 2014

from the apostolate



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



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

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

2 minute walk from Ealing
Broadway station

MARIAN DAY OF PRAYER TO THE DIVINE MERCY



First Saturday
Every Month

10.30 am - 4.30 pm

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

KNOCK

Divine Mercy Pilgrimage

14 - 18 November 2014

Shrine of Our Lady of Knock
County Mayo, Ireland



For more details please contact:

DIVINE MERCY APOSTOLATE - MARIAN FATHERS

1 Courtfield Gardens, London W13 0EY

Tel: 020 8998 0925 or 07957594646

E-mail: info@divinemercy.org.uk

www.divinemercyapostolate.co.uk

Led by the Marian Fathers of the Immaculate Conception

Flights London Gatwick to Knock,
accommodation, half-board:

£365

Divine Mercy Retreats - 2014

All Welcome!



For more information please contact:

DIVINE MERCY APOSTOLATE MARIAN FATHERS

1 Courtfield Gardens, London W13 0EY

Tel: 020 8998 0925

E-mail: info@divinemercury.org.uk

www.divinemercuryapostolate.co.uk

16 August	Cathedral of St John Bishop Crispian Way, Portsmouth, PO1 3HG
25 August	Divine Mercy Pilgrimage the Shrine of Our Lady of the Assumption and St Simon Stock Aylesford, Kent ME20 7BX
14 September	Church of St Sebastian and St Pancras 22 Hay Lane, Kingsbury Green, London NW9 0NG
20 September	Pilgrimage to the Shrine of St Augustine of Canterbury St Augustine Road, Ramsgate CT11 9PA
18 October	Church of Mary Mother of God 192 Nags Head Road, Ponders End Rd, London EN3 7AR
25 October	Church of Our Lady of the Assumption 131 Deptford High Street, Deptford, London SE8 4NS
8 November	Church of St James Spanish Place, 22 George St, London W1U 3QY
14 – 18 November	Pilgrimage to the Shrine of Our Lady of Knock Co Mayo, Ireland
29 November	Church of the Five Precious Wounds Brentfield Rd, Stonebridge Park, London NW10 8ER

Divine Mercy Word Search No. 5

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

Saint	Living Hope
John XXIII	God is Love
John Paul II	Wounds of
Rich in	Christ
Mercy	Risen Christ
Dives in	Holy Spirit
Misericordia	Heart Medicine
Glorious Joy	Deo Gratias

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

Marriage challenges?

Do you feel lost, alone or bored in your marriage?

Are you frustrated, hurt or angry with your spouse?

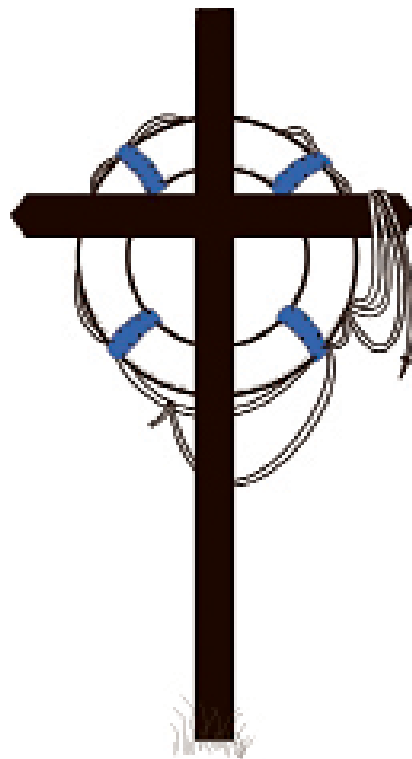
Are you constantly fighting?

Or, do you simply shut down?

Have you thought or talked about separation or divorce?

Does talking about it only make it worse? ...

Are you losing hope for your marriage?



Retrouvaille can help!

Pope Benedict XVI to Retrouvaille - 2008

'As I reflect on your activity, once again I have recognized the "finger" of God, that is the action of the Holy Spirit which inspires in the Church answers to the needs and emergencies of each time. Certainly in our days a much felt emergency is the one concerning separations and divorce. Providence inspired the intuition of the Canadian couple Guy and Jeannine Beland, to help couples in crisis through a specific programme which aims at rebuilding their relationship not as an alternative to the psychological therapies but through a separate and specific itinerary.'

Next programme begins

19th-21st Sept 2014.

www.retrouvaille.org.uk

Call or text:

0797 338 0443

Confidentiality assured

Retrouvaille is a programme designed to help heal and renew marriages. The word Retrouvaille simply means **rediscovery**. The programme offers the chance to rediscover yourself, your partner, and a loving relationship in your marriage.

The greatest gift a mother and father can give to their children is their own stable marriage