

Messenger of Divine Mercy

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Habemus Papam!

We Have a Pope!

Dear Marian Helpers,

Annuntio vobis gaudium magnum: habemus Papam.

I announce to you a great joy: We have a Pope!

When we heard these words great joy surrounded our hearts. Before this announcement there were days of expectations and questions – who would be the new pope, from what country, what would this person bring in? Cardinals assembled from the whole world in Rome, to choose the 265th successor of St Peter. They gathered to ask God to show them the one He had designated for this service. They called on all the faithful to join in the prayer for the election of our new pope. Probably it was the first time in the history of the Church when we could accompany our Cardinals with our prayers on such a big scale. We were witnesses of the power of prayer at that important moment in the life of the Church.

The evening of 13 March came and we saw white smoke from the Sistine Chapel and a wonderful feeling arose in our hearts - we have the new pope, Francis is his name. Then the window of St Peter's Basilica was open and we saw a man whom Jesus sent to feed his sheep. We heard his tender and humble voice:

You know that it was the duty of the Conclave to give Rome a Bishop. It seems that my brother Cardinals have gone to the ends of the earth to get one...but here we are...I thank you for your welcome. The diocesan community of Rome now has its Bishop. Thank you!...And now, we take up this journey: Bishop and People. This journey of the Church of Rome which presides in charity over all the Churches. A journey of fraternity, of love, of trust among us...

And now I would like to give the blessing, but first - first I ask a favour of you: before the Bishop blesses his people, I ask you to pray to the Lord that he will bless me: the prayer of the people asking the blessing for their Bishop. Let us make, in silence, this prayer: your prayer over me.

And something amazing happened. Before giving the blessing the newly elected Pope asked the people to pray for him. He humbly bowed his head and the faithful gathered in St Peter's Square, surely more than one of us with tears in our eyes, prayed for our Pope in the silence. Then followed the next days, weeks and months of the ministry of the new Pontiff. We listened to his homilies and catechesis. We watched broadcasts of the Masses and meetings with Francis. Photos and books about him appeared in our houses. Maybe some of us have already attended a papal audience but definitely all of us are very grateful to God for the gift of Francis.

All these recent events provide a great opportunity to ask ourselves what God says to us through Pope Francis. Do I listen to his teaching? Do I 'read and understand' his actions? Do I want him to lead me and feed me? Am I ready to answer his call with my life?

Let us give thanks to God for Pope Francis and keep him in our prayer.

With God's blessing



Fr John
(Fr Andrzej Gowkielewicz MIC)

Messenger of Divine Mercy

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



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

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**Dear brothers and sisters,
let us be enveloped by the mercy of God...**
Pope Francis

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POPE FRANCIS'

HOMILY ON DIVINE MERCY

Basilica of Saint John Lateran
Second Sunday of Easter - Divine
Mercy Sunday, 7 April 2013

Papal Mass for the Possession of
the Chair of the Bishop of Rome

It is with joy that I am celebrating the Eucharist for the first time in this Lateran Basilica, the Cathedral of the Bishop of Rome. I greet all of you with great affection: my very dear Cardinal Vicar, the auxiliary bishops, the diocesan presbyterate, the deacons, the men and women religious, and all the lay faithful. I also greet the Mayor, his wife and all the authorities present. Together let us walk in the light of the risen Lord.

Today we are celebrating the Second Sunday of Easter, also known as "Divine Mercy Sunday". What a beautiful truth of faith this is for our lives: the mercy of God! God's love for us is so great, so deep; it is an unfailing love, one which always takes us by the hand and supports us, lifts us up and leads us on.

In today's Gospel, the Apostle Thomas personally experiences this mercy of God, which has a concrete face, the face of Jesus, the risen Jesus. Thomas does not believe it when the other Apostles tell him: "We have seen the Lord". It isn't enough for him that Jesus had foretold it, promised it: "On the third day I will rise". He wants to see, he wants to put his hand in the place of the nails and in Jesus' side.

And how does Jesus react? With patience: Jesus does not abandon Thomas in his stubborn unbelief; he gives him a week's time, he does not close the door, he waits. And Thomas acknowledges his own poverty, his little faith. "My Lord and my God!": with this simple yet faith-filled invocation, he responds to Jesus' patience. He lets himself be enveloped by divine mercy; he sees it before his eyes, in the wounds of Christ's hands and feet and in his open side, and he discovers trust: he is a new man, no longer an unbeliever, but a believer.

Let us also remember Peter: three times he denied Jesus, precisely when he should have been closest to him; and when he hits bottom he meets the gaze of Jesus who patiently, wordlessly, says to him: "Peter, don't be afraid of your weakness, trust in me". Peter understands, he feels the loving gaze of Jesus, and he weeps. How beautiful is this gaze of Jesus – how much tenderness is there! Brothers and sisters, let us never lose trust in the patience and mercy of God!

Let us think too of the two disciples on the way to Emmaus: their sad faces, their barren journey, their

despair. But Jesus does not abandon them: he walks beside them, and not only that! Patiently he explains the Scriptures which spoke of him, and he stays to share a meal with them. This is God's way of doing things: he is not impatient like us, who often want everything all at once, even in our dealings with other people. God is patient with us because he loves us, and those who love are able to understand, to hope, to inspire confidence; they do not give up, they do not burn bridges, they are able to forgive. Let us remember this in our lives as Christians: God always waits for us, even when we have left him behind! He is never far from us, and if we return to him, he is ready to embrace us.

I am always struck when I re-read the parable of the merciful Father; it impresses me because it always gives me great hope. Think of that younger son who was in the Father's house, who was loved; and yet he wants his part of the inheritance; he goes off, spends everything, hits rock bottom, where he could not be more distant from the Father, yet when he is at his lowest, he misses the warmth of the Father's house and he goes back.

And the Father? Had he forgotten the son? No, never. He is there, he sees the son from afar, he was waiting for him every hour of every day, the son was always in his father's heart, even though he had left him, even though he had squandered his whole inheritance, his freedom. The Father, with patience, love, hope and mercy, had never for a second stopped thinking about him, and as soon as he sees him still far off, he runs out to meet him and embraces him with tenderness, the tenderness of God, without a word of reproach: he has returned! And that is the joy of the Father. In that embrace for his son is all this joy: he has returned!

God is always waiting for us, he never grows tired. Jesus shows us this merciful patience of God so that we can regain confidence, hope – always! A great German theologian, Romano Guardini, said that God responds to our weakness by his patience, and this is the reason for our confidence, our hope (cf. *Glaubenserkenntnis*, Würzburg, 1949, p. 28). It is like a dialogue between our weakness and the patience of God, it is a dialogue that, if we do it, will grant us hope.

I would like to emphasize one other thing: God's

patience has to call forth in us the courage to return to him, however many mistakes and sins there may be in our life. Jesus tells Thomas to put his hand in the wounds of his hands and his feet, and in his side. We too can enter into the wounds of Jesus, we can actually touch him. This happens every time that we receive the sacraments with faith. Saint Bernard, in a fine homily, says: "Through the wounds of Jesus I can suck honey from the rock and oil from the flinty rock (cf. Dt 32:13), I can taste and see the goodness of the Lord" (Song of Songs, 61:4). It is there, in the wounds of Jesus, that we are truly secure; there we encounter the boundless love of his heart. Thomas understood this.

Saint Bernard goes on to ask: But what can I count on? My own merits? No, "My merit is God's mercy. I am by no means lacking merits as long as he is rich in mercy. If the mercies of the Lord are manifold, I too will abound in merits" (ibid., 5). This is important: the courage to trust in Jesus' mercy, to trust in his patience, to seek refuge always in the wounds of his love. Saint Bernard even states: "So what if my conscience gnaws at me for my many sins? 'Where sin has abounded, there grace has abounded all the more' (Rm 5:20)" (ibid.).

Maybe someone among us here is thinking: my sin is so great, I am as far from God as the younger son in the parable, my unbelief is like that of Thomas; I don't have the courage to go back, to believe that God can welcome me and that he is waiting for me, of all people. But God is indeed waiting for you; he asks of you only the courage to go to him.

How many times in my pastoral ministry have I heard it said: "Father, I have many sins"; and I have always pleaded: "Don't be afraid, go to him, he is waiting for you, he will take care of everything". We hear many

offers from the world around us; but let us take up God's offer instead: his is a caress of love. For God, we are not numbers, we are important, indeed we are the most important thing to him; even if we are sinners, we are what is closest to his heart.

Adam, after his sin, experiences shame, he feels naked, he senses the weight of what he has done; and yet God does not abandon him: if that moment of sin marks the beginning of his exile from God, there is already a promise of return, a possibility of return. God immediately asks: "Adam, where are you?" He seeks him out. Jesus took on our nakedness, he took upon himself the shame of Adam, the nakedness of his sin, in order to wash away our sin: by his wounds we have been healed. Remember what Saint Paul says: "What shall I boast of, if not my weakness, my poverty?" Precisely in feeling my sinfulness, in looking at my sins, I can see and encounter God's mercy, his love, and go to him to receive forgiveness.

In my own life, I have so often seen God's merciful countenance, his patience; I have also seen so many people find the courage to enter the wounds of Jesus by saying to him: Lord, I am here, accept my poverty, hide my sin in your wounds, wash it away with your blood. And I have always seen that God did just this – he accepted them, consoled them, cleansed them, loved them.

Dear brothers and sisters, let us be enveloped by the mercy of God; let us trust in his patience, which always gives us more time. Let us find the courage to return to his house, to dwell in his loving wounds, allowing ourselves be loved by him and to encounter his mercy in the sacraments. We will feel his wonderful tenderness, we will feel his embrace, and we too will become more capable of mercy, patience, forgiveness and love.

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INTRODUCING POPE FRANCIS

“Pray for me...”



The first Pope of the Americas Jorge Mario Bergoglio hails from Argentina. The 76-year-old Jesuit Archbishop of Buenos Aires is a prominent figure throughout the continent, yet remains a simple pastor who is deeply loved by his diocese, throughout which he has travelled extensively on the underground and by bus during the 15 years of his episcopal ministry.

“My people are poor and I am one of them”, he has said more than once, explaining his decision to live in an apartment and cook his own supper. He has always advised his priests to show mercy and apostolic courage and to keep their doors open to everyone. The worst thing that could happen to the Church, he has said on various occasions, “is what de Lubac called spiritual worldliness”, which means, “being self-centred”. And when he speaks of social justice, he calls people first of all to pick up the Catechism, to rediscover the Ten Commandments and the Beatitudes. His project is simple: if you follow Christ, you understand that “trampling upon a person’s dignity is a serious sin”.

Despite his reserved character — his official biography consists of only a few lines, at least until his appointment as Archbishop of Buenos Aires — he became a reference point because of the strong stances he took during the dramatic financial crisis that overwhelmed the country in 2001.

He was born in Buenos Aires on 17 December 1936, the son of Italian immigrants. His father Mario was an accountant employed by the railways and his mother Regina Sivori was a committed wife dedicated to raising their five children. He graduated as a chemical technician. In 1953, after confession he received an overwhelming experience of God’s loving mercy that directed him towards the religious life and the priesthood.

On 11 March 1958 he entered the novitiate of the Society of Jesus beginning a long period of formation. After studying for degrees in humanities (Chile), philosophy (Colegio de San José, San Miguel, Buenos Aires) and theology (Colegio de San José) and

teaching literature and psychology on 13 December 1969 he was ordained a priest by Archbishop Ramón José Castellano. He continued his training between 1970 and 1971 in Spain, and on 22 April 1973 made his final profession with the Jesuits. Back in Argentina, he was novice master at Villa Barilari, San Miguel; professor at the Faculty of Theology of San Miguel; consultor to the Province of the Society of Jesus and also Rector of the Colegio Máximo of the Faculty of Philosophy and Theology.

31 July 1973 he was appointed Provincial of the Jesuits in Argentina, an office he held for six years. He then resumed his work in the university sector, and from 1980 to 1986 served once again as Rector of the Colegio de San José, as well as parish priest, again in San Miguel. In March 1986 he went to Germany to finish his doctoral thesis; his superiors then sent him to the Colegio del Salvador in Buenos Aires and next to the Jesuit Church in the city of Córdoba as spiritual director and confessor.

It was Cardinal Antonio Quarracino, Archbishop of Buenos Aires, who wanted him as a close collaborator. So, on 20 May 1992 Pope John Paul II appointed him titular Bishop of Auca and Auxiliary of Buenos Aires. On 27 May he received episcopal ordination from the Cardinal in the cathedral. He chose as his episcopal motto, *miserando atque eligendo*, and on his coat of arms inserted the *IHS*, the symbol of the Society of Jesus.

He was immediately appointed Episcopal Vicar of the Flores district and on 21 December 1993 was also entrusted with the office of Vicar General of the Archdiocese. Thus it came as no surprise when, on 3 June 1997, he was raised to the dignity of Coadjutor Archbishop of Buenos Aires. Not even nine months had passed when, upon the death of Cardinal Quarracino, he succeeded him on 28 February 1998, as Archbishop,



Primate of Argentina and Ordinary for Eastern-rite faithful in Argentina who have no Ordinary of their own rite.

Three years later at the Consistory of 21 February 2001, John Paul II created him Cardinal, assigning him the title of San Roberto Bellarmino. He asked the faithful not to come to Rome to celebrate his creation as Cardinal but rather to donate to the poor what they would have spent on the journey. As Grand Chancellor of the Catholic University of Argentina, he is the author of the books: *Meditaciones para religiosos* (1982), *Reflexiones sobre la vida apostólica* (1992) and *Reflexiones de esperanza* (1992).

of a missionary project based on communion and evangelization. He had four main goals: open and brotherly communities, an informed laity playing a lead role, evangelization efforts addressed to every inhabitant of the city, and assistance to the poor and the sick. He aimed to re-evangelize Buenos Aires, "taking into account those who live there, its structure and its history". He asked priests and lay people to work together. In September 2009 he launched the solidarity campaign for the bicentenary of the Independence of the country. Two hundred charitable agencies are to be set up by 2016. And on a continental scale, he expected much from the impact of the message of the Aparecida Conference in 2007, to the point of describing it as the "Evangelii Nuntiandi of Latin America".

He was elected Supreme Pontiff on 13 March 2013.

The Papal Motto: *miserando atque eligendo* is taken from St Bede's homily on the call of St Matthew - roughly translated it means 'seeing him he had mercy and chose him'. This tribute to Divine Mercy is read during the Liturgy of the Hours on the Feast of St Matthew. It has particular significance in the life and spirituality of the Pope. On the Feast of St Matthew in 1953, the young Jorge Bergoglio experienced, in a very special way, the loving presence of God in his life. Following confession, he felt his heart touched and he sensed the descent of the Mercy of God, who with a gaze of tender love, called him to religious life, following the example of St Ignatius of Loyola.

In October 2001 he was appointed General Relator to the 10th Ordinary General Assembly of the Synod of Bishops on the Episcopal Ministry. This task was entrusted to him at the last minute to replace Cardinal Edward Michael Egan, Archbishop of New York, who was obliged to stay in his homeland following the terrorist attacks on September 11th. At the Synod he placed particular emphasis on "the prophetic mission of the bishop", his being a "prophet of justice", his duty to "preach ceaselessly" the social doctrine of the Church and also "to express an authentic judgement in matters of faith and morals".

All the while Cardinal Bergoglio was becoming ever more popular in Latin America. Despite this, he never relaxed his sober approach or his strict lifestyle, which some have defined as almost "ascetic". In this spirit of poverty, he declined to be appointed as President of the Argentine Bishops' Conference in 2002, but three years later he was elected and then, in 2008, reconfirmed for a further three-year mandate. Meanwhile in April 2005 he took part in the Conclave in which Pope Benedict XVI was elected.

As Archbishop of Buenos Aires — a diocese with more than three million inhabitants — he conceived

Hurrah for Our Lady!
She is our Mother.
Let us entrust
ourselves to her
because she protects
us like a good mother.
I will pray for you, but
I ask you to pray for
me, because I need it.
Three "Ave's" for me.

Pope Francis, 6th May 2013

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OUR FRANCIS

Personal reflections and responses...

ROME, 13th March 2013

After several long months of endless winter weather and questions about my faith that remained unanswered I felt it was time to book a pilgrimage. I realised I needed to regenerate my faith in God and in the Church. Leading up to this decision to go away I'd also 'fallen out' you could say with one of my friends. Our discussion centred on her questions about the sex abuse scandals, the history of the Church, the Popes and finally something in John Paul II's writings that she strongly disagreed with.

So, I decided my trip would be to Rome, since John Paul II was the 'straw that finally broke the camel's back'. I could pray at his tomb.

8th February I booked my short trip to Rome. It would be from the 13th to 15th March only. Thanks to a priest from my parish I was offered accommodation with a family. However, immediately after booking I began having second thoughts. I'm going all this way to do WHAT exactly?

The resignation of Pope Benedict just a few days later made me realise that perhaps there was another plan bigger than my own...

Within a few hours of arriving I found myself in the St Peter's square. It was a wet, grey afternoon. There were queues to go into the Vatican but not many people in the main square due to the rain.

I was so happy and amazed at the ease with which I managed to get to the tomb of John Paul II and I was even more grateful to God that I should be here during this special time. However, during my prayers it suddenly dawned on me that if we did not have the new Pope tonight I would have to leave the family I was staying with early the following morning to come



back again. I didn't want to use their house as a hotel – leaving early, coming back late. So in my prayers I also asked John Paul if he could help speed up the voting process so I could spend time with them in the morning, return to Vatican square to pray some more in peace and then attend the Divine Mercy prayers in Santo Spirito in Sassia. To be honest I felt it was more wishful thinking on my part than a prayer.

By 7pm, standing in the rain at the bottom of the steps of St Peter's, the crowd was enormous - photographers, pilgrims and tourists all jostling, all talking and singing, all excited, taking pictures, videos and discussing if 'tonight would be the night'.

My legs were becoming heavier and heavier when shortly after 7pm the crowd began screaming and shouting in Italian 'White, white, it's white!!!'

The people around me seemed like old friends, we kept asking each other in shock "Is this it? Is it white?". We simply couldn't believe it.

The bells of St Peter's confirmed our joy when they began chiming loudly and continuously. As the night

progressed more amazing scenes unfolded before our eyes such as the music and the marching bands of Swiss Guards.

Then came the historical announcement: *Habemus Papam!* Jorge Mario Bergoglio.

We hastily put down our umbrellas to prepare. The rain had almost stopped, but not quite.

Finally it came, the moment we had all been holding our breath for. The curtains parted and the crowd cheered. A shy looking, tiny white figure came towards us. The crowd and the trumpeters fell silent. The rain stopped.

He said... 'Brothers and Sisters. Good evening'. The roar of the crowd must have reached heaven. It was a roar of joy but also of relief. Similar to when a toddler has been waiting anxiously for their father to collect them. And when he finally turns up it screams as if to say "what kept you so long? Don't you know what I've been going through?"

I heard the two French women behind me say "But... this is extraordinary".

At this point I felt proud to be a Catholic. I also realised why I had to be here. After my own questions about the faith, the discussions I had with my friend whilst trying to defend the Church and the Popes (with my feeble knowledge), it was obvious I needed something to confirm me in my faith and make me realise that I am not alone in my battles, I am not an orphan 'fatherless' and part of a 'broken family' but a 'first born son' and a 'citizen of heaven'. As St Paul says in the letter to the Hebrews "We have been given possession of an unshakeable kingdom".

Ola



LONDON, 13th March 2013

As the white smoke billowed from the chimney of the Sistine Chapel and the bells of St Peter's Basilica began tolling, signalling that a new pope had been chosen, I rushed to open the door to my prayer group members who had arrived to watch the program with me on television. Breathlessly we started praying the Chaplet of Divine Mercy for the Church as we excitedly waited for the Pope's appearance on the loggia. The Spirit led us to pray the Chaplet continuously for one hour and ten minutes until Pope Francis was introduced to the world.

We were filled with joy as the Lord granted to His Church by the power and might of the Holy Spirit Pope Francis from Argentina – May God be praised forever!

Millie

Questions and Answers with POPE FRANCIS

Personal reflections and responses... from our Pope!

St Peter's Square

Year of Faith: Pentecost
Vigil Meeting with Ecclesial
Movements and Communities

18th May 2013

Here is a translation of the question-and-answer session with Francis held Saturday evening, the vigil of Pentecost, with ecclesial movements and communities.

Pope Francis answered four questions. He did not have a prepared text, but answered the questions extemporaneously.

The first question: In your life, how have you been able to arrive at certainty about the faith; what way do you indicate so that each one of us will be able to overcome the fragility of our faith?

I had the grace to grow up in a family in which the faith was lived in a simple and concrete way; but it was above all my grandmother, who marked my way of faith. She explained to us, spoke to us of Jesus, taught us the Catechism. I remember that on Good Friday, at the end of the procession, the "dead Christ" would arrive, and our grandmother would have us children kneel and said to us: "Look, He is dead, but tomorrow He will rise." I received the first Christian proclamation from this woman, from my grandmother! And this is most beautiful! The first proclamation at home, with the family! And this makes me think of the love of so many mothers and so many grandmothers in the transmission of the faith. They are the ones who transmit the faith. All mothers who are here, all grandmothers, think of this! To transmit the faith, because God puts us next to persons that help us on our journey of faith. We don't find faith in the abstract. No! It is always a person who preaches, who tells us who Jesus is, who transmits the faith to us, who gives us the first proclamation. And this was the first experience of faith that I had.

However, there is a day that was very important for me: Sept. 21, 1953. I was almost 17. It was the "Day of the Student." Before going to the party, I went to my parish, I met a priest whom I did not know, and felt the need to confess. This was for me an experience of encounter: I found that someone was waiting for me... He had been waiting for me for some time. After Confession, I felt something had changed. I wasn't the same. In fact I heard something like a voice, a call: I was convinced I had to become a priest. This experience in faith is important. We say that we must seek God, go to Him to ask Him for forgiveness, but

when we go, He is waiting for us, He is first!... And this is, in fact, a great grace: to find someone who is waiting for you. You go as a sinner, but He is waiting for you to forgive you... The Lord waits for us. And when we seek Him, we find this reality: that He is waiting for us to receive us, to give us His love... The important thing is the encounter with Jesus, the encounter with Him, and this gives you faith, because it is precisely He who gives it to you!

The enemy that is greater than fragility – it's curious, no? – is fear. But don't be afraid! We are fragile, and we know it. But He is stronger! A child is very fragile – I have seen so many today – but he is with his father, with his mother, he is safe! We are safe with the Lord. Faith grows with the Lord, in fact, from the hand of the Lord; this makes us grow and makes us strong. But if we think we can arrange ourselves on our own... Let us think what happened to Peter: "Lord, I will never fall away!" (Mt 26:33-35); and then the cock crowed and he had denied Him three times! (Mt 26:69-75). Let us think: when we have too much confidence in ourselves, we are more fragile. Always with the Lord!... To say *with the Lord* means to say *with the Eucharist, with the Bible, with prayer*... but also *with our mother*, also with her, because she is the one who takes us to the Lord; it is the mother, the one who knows everything. Hence pray also to Our Lady and ask her that, as Mother, she make me strong. This is what I think about fragility, at least it's my experience. One thing that makes me strong every day is to pray the Rosary to Our Lady. I feel such great strength because I go to her and I feel strong.

The second question: How can we communicate the faith today in an effective way?

I will say only three words.

The first: Jesus. What is the most important thing? Jesus. If we go ahead with organisation, with other things, with beautiful things but without Jesus, we don't go forward, it doesn't work. Jesus is most important. Now I would like to make a small reproach... All of you cried out in the Square: "Francis, Francis, Pope Francis." But, where was Jesus? I would have liked you to shout: "Jesus, Jesus is the Lord", and He is in fact in our midst! Henceforth, no "Francis" but "Jesus"!

The second word is: prayer. To look at God's face – to feel oneself looked upon. The Lord looks at us: He looks at us first. My experience is what I experience before the Tabernacle when I go to pray, in the evening, before the Lord. Sometimes I fall asleep a little; this is true, because the exhaustion of the day makes you fall asleep a bit. But He understands me. And I feel so much comfort when I think He is looking at me. We think that we must pray, talk, talk, talk... No! Let the Lord look at you. When He looks at us, He gives us strength and helps us to witness to Him...

The third: witness. Jesus, prayer – pray, allowing oneself to be guided by Him – and then witness. But I would like to add something. This allowing of oneself to be guided by Jesus leads you to Jesus' surprises... we can do the strategies, but this is secondary.

Communication of the faith can only be done with witness, and this is love. Not with our ideas, but with the Gospel lived in one's own life and which the Holy Spirit makes us live within ourselves. As John Paul II and also Benedict XVI said, the world today has such need of witnesses. Not so much of teachers but of witnesses – not so much talking but to speak with one's whole life! A consistency of life which is to live Christianity as an encounter with Jesus, who takes me to others, and not as a social event. We are so socially, we are Christians, shut in on ourselves. No, not this! Witness!

The third question: How can we live as "a poor Church, for the poor?"

First of all, the main contribution we can make is to live the Gospel. The Church is not a political movement or a well-organized structure: That is not her... The Church is the 'salt of the earth, the light of the world'. She is called to make the leaven of the Kingdom of God present in society and do it first by witness, her witness of fraternal love, solidarity... When you hear some say that solidarity is not a value, that it's a 'basic attitude' that needs to disappear... this is wrong!... Moments of crisis, such as the one we are experiencing... are not only an economic crisis, not a cultural crisis. It is a crisis of humanity: it is humanity that is in crisis. And what can be destroyed is mankind! But mankind is the image of God!

In this time of crisis we can't just worry about ourselves, can't get wrapped up in loneliness or discouragement... Please do not get locked away in yourselves! That is a danger: locking ourselves away inside our parish, among our friends, in our movement, with people who think the same way we do... But you know what is happening? When the Church becomes closed up in itself it gets sick... The Church must go out from herself. Where? Towards the boundaries of

existence, whatever those might be, but go out... Faith is an encounter with Jesus and we must do the same as Jesus, meet others... We have to bring about encounter. We have to make our faith a 'culture of encounter' and of friendship, a culture wherein we find brothers and sisters, where we can talk even with those who do not think like us, even with those who have a different faith... Everyone has something in common with us: they are made in the image of God! ... We must go out to meet with everyone without negotiating about the faith we belong to.

And another important point: we must go out to meet the poor... Today, imagine, all the children who don't have something to eat is not news. This is serious. We cannot stay calm! We cannot become starch-pressed Christians, those Christians who are too highly educated, who speak of theological issues over tea, calmly. No! We must become courageous Christians and go out in search of those who are the flesh of Christ... Poverty, for us Christians, is not a sociological or philosophical or cultural category. No. It is a theological category. I would say, perhaps, the first category, because God, the Son of God, humbled himself, became poor to walk along the road with us. This is our poverty: the poverty of the flesh of Christ; the poverty that has brought us the Son of God with his Incarnation.

The fourth question: How can we help our brothers and sisters if there is little we can do to change the socio-political climate they are living under?

Two virtues are needed to proclaim the Gospel: courage and patience. They are in the Church of patience. They suffer and there are more martyrs today than in the early centuries of the Church... It should be noted that many times these conflicts do not have a religious origin. Often there are other causes of a social and political nature and unfortunately, religious affiliations are used like fuel to the fire. A Christian must always know how to respond to evil with good, although it is often difficult. We must try to make them feel – these brothers and sisters of ours – that we are deeply united... to their situation, that we know that they are Christians who have 'entered a state of patience'... they experience the limits, the very limits, between life and death. And for us, this experience should lead us to promote religious freedom for all: for everyone! Every man and woman should be free in their religious confession, whatever it may be. Why? Because that man and that woman are children of God.

full text available at www.zenit.org

Mission and spirituality of St Faustina [20]

Trust and Conversion

Sister Maria Dłubak ZMBM

Oređzie Miłosierdzia 40, 2001

An attitude of trust, which cannot exist in the absence of humility, of the acknowledgement of our guilt and of contrition for sins, leads to the transformation of one's life or, in other words, to conversion.

The word conversion (in Greek *metanoia*) describes an inner transformation seen as a turning away from unbelief to a complete acknowledgement of God, a transition from one profession of faith to another, the breakthrough in a believer from a life of sin to a condition of friendship with God or a passing to a higher stage of perfection. During the process of conversion, therefore, there is a turning away from evil and a turning towards God.

Metanoia means a change in the way a person thinks, judges, acts; it is a change of heart which is expressed externally in a new quality of life. It involves three stages: recognising sin and breaking with it; embracing Jesus Christ, and continuing new life with Him.

Conversion depends on a profound and radical transformation which involves the whole individual. Our Lord calls us to conversion from the very beginning of His teaching when He says, 'Convert and believe in the Gospel' (Mk 1:1-5).

The essence of conversion lies not so much in external penitential practices, but rather in an unambiguous and determined turning towards God. It should lead an individual to spiritual radicalism which eliminates compromise and small-mindedness in desires, intentions and acts. The process of metanoia should bring about a desire within a person for Christ to live and reign in his soul, where He grows and attains His fullness. The transition from an average life to one in which the quest for perfection is permanent requires struggle and conversion. It grows in the severe discipline of asceticism and daily co-operation with divine grace. It is not a one-off act but a continual process occurring through ever more mature choices and decisions.

Conversion depends solely on purification through asceticism, on a quest for purity and perfection. To convert means to become again a child of God whom you trust completely and to whose plans you

calmly abandon yourself. When a person experiences God's fatherly goodness, he then avoids evil and sin because of His love which he does not want to wound or to offend. This is the aspect of conversion that the blessed John Paul II highlighted in his encyclical *Dives in Misericordia* (DM):

'Conversion to God always consists in discovering His mercy, that is, in discovering that love which is patient and kind' (DM 13).

Recognising the mystery of Divine Mercy demands and implies conversion since, as John Paul II writes, an authentic knowledge of the God of mercy, 'is a constant and inexhaustible source of conversion' (DM 13).

Conversion is the following of the narrow path of evangelical demands, the continual choice between good and evil, between the average and perfection. The idea of these choices was expressed in the vision of the two roads about which Sister Faustina writes:

'One day, I saw two roads. One was broad, covered with sand and flowers, full of joy, music and all sorts of pleasures. People walked along it, dancing and enjoying themselves. They reached the end without realising it. And at the end of the road there was a horrible precipice; that is, the abyss of hell. The souls fell blindly into it... And I saw the other road, or rather, a path, for it was narrow and strewn with thorns and rocks; and the people who walked along it had tears in their eyes, and all kinds of suffering befell them... At the end of the road there was a magnificent garden filled with all sorts of happiness and all these souls entered there' (Diary 153).

Sister Faustina was one of those souls who chose the narrow path, strewn with thorns and rocks which was connected to her decision to undertake the hardship of conversion.

When we examine the metanoia in Sister Faustina's life, we can state that there were no moments there when she turned away completely from God nor did she remain in mortal sin. She says herself that she heard God's voice in her soul for the first time when she was aged seven, inviting her to live a life of greater perfection although she adds that she was not always obedient to the voice of grace (cf. Diary 7).

For love of You, O Jesus, I die completely to myself today and begin to live for the greater glory of Your Holy Name

(Diary 239)

Conversion in the life of Sister Faustina was a process the aim of which was to choose what was perfect: the complete attachment to the person of Jesus, to be transformed into Him. This was her constant concern, undimmed by routine, as burning and as fresh throughout her entire religious life as it had been in its first, fervent moment. As she prepared herself to make her perpetual vows, she determined:

'In making my perpetual vows, I have by no means become a perfect nun... I am still weak and little... I must strive to acquire perfection as I did in the first days of the novitiate' (Diary 228).

Was this easy? *'I begin my day with battle and I end it with battle'* (Diary 606) is her response. Conversion demands a continuous battle which Sister Faustina courageously undertook in order to follow the path mapped out by Jesus Christ. It was a battle with herself, with her faults, with her fallen nature, a battle associated with the hard work of turning away from evil.

'I saw what in my soul was displeasing to [Jesus] and made up my mind to remove it, cost what it may, and aided by the grace of God I did remove it at once' (Diary 293).

Conversion in the life of Sister Faustina was associated with her systematic, conscientious and persevering efforts to which she testifies by the resolutions she writes about in her Diary, as well as by the list she includes there pertaining to the inner control of the soul where she noted her spiritual triumphs and falls. From these notes, it appears that nothing was unimportant or small to her. She wanted to sanctify every moment and make it into a treasure for all eternity. She taught herself to rise above the judgements of other people trying above all to remain faithful to the voice of her conscience which called her to search for higher things.

An examination of the way of conversion of Sister

Faustina reveals developments in her inner life in which her efforts and her failures were crowned by the attainment of virtue: *'O Jesus,' she admits, 'You know that it has only been for a short while that I have acted toward my neighbour guided solely by Your love. You alone know of my efforts to do this. It comes to me more easily now'* (Diary 1796).

Sister Faustina's conversion depended on her constant quest for what was bigger and better. She did not stop only at avoiding evil but rather she grew in love as love was for her the most important motive in choosing what was best. In this process of metanoia, Sister Faustina strove to be transformed into Jesus, to make her own His spiritual trust in the Father and mercy towards people. This was the aim of her conversion: to reflect Jesus with her whole life, to be deified and transfigured into Him (cf. Diary 1242.240). This was why she stated:

'For love of You, O Jesus, I die completely to myself today and begin to live for the greater glory of Your Holy Name' (Diary 239).

Conversion in the life of Sister Faustina was closely linked with her experience of God's goodness

which she loved above all things and did not want to offend with even the slightest imperfection. Trust and a closeness to God prompted her to remove everything which could damage or limit the intimacy of her contact with Him. This was the reason why her desire to continually convert was so alive and so strong. Thanks to this, her union in love with God grew ever stronger which she testifies to with these words written in her Diary:

'There is no power that can stop me in my flight toward God' (Diary 761).

'My wings have been set free for flight, and I yearn to soar into the very fire of the sun. My flight will not come to an end until I rest in Him forever' (Diary 234).



St Faustina Kowalska (1905 - 1938)

Faith in the Life of St Faustina

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

I fervently beg the Lord to strengthen my faith, so that in my drab, everyday life I will not be guided by human dispositions, but by those of the spirit.

Oh, how everything drags man towards the earth! But lively faith maintains the soul in the higher regions and assigns self-love its proper place; that is to say, the lowest one. (Diary 210)

There are moments when I mistrust myself, when I feel my own weakness and wretchedness in the most profound depths of my own being, and I have noticed that I can endure such moments only by trusting in the infinite mercy of God. Patience, prayer and silence — these are what give strength to the soul. There are moments when one should be silent, and when it would be inappropriate to talk with creatures; these are the moments when one is dissatisfied with oneself, and when the soul feels as weak as a little child. Then the soul clings to God with all its might. At such times, I live solely by faith, and when I feel strengthened by God's grace, then I am more courageous in speaking and communicating with my neighbours. (Diary 944)

I want to live in the spirit of faith. I accept everything that comes my way as given me by the loving will of God, who sincerely desires my happiness. And so I will accept with submission and gratitude everything that God sends me. I will pay no attention to the voice of nature and to the promptings of self-love. Before each important action, I will stop to consider for a moment what relationship it has to eternal life and what may be the main reason for my undertaking it: is it for the glory of God, or for the good of my own soul, or for the good of the souls of others? If my heart says yes, then I will not swerve from carrying out the given action, unmindful of either obstacles or sacrifices. I will not be frightened into abandoning my intention. It is enough for me to know that it is pleasing to God. On the other hand, if I learn that the action has nothing in common with what I have just mentioned, I will try to elevate it to a loftier sphere by means of a good intention. And if I learn that something flows from my self-love, I will cancel it out right from the start. (Diary 1549)

Prayer of St Faustina for an intellect enlightened by faith

Jesus, give me an intellect, a great intellect, for this only, that I may understand You better; because the better I get to know You, the more ardently will I love You. Jesus, I ask You for a powerful intellect, that I may understand divine and lofty matters. Jesus, give me a keen intellect with which I will get to know Your Divine Essence and Your indwelling, Triune life. Give my intellect these capacities and aptitudes by means of Your special grace.

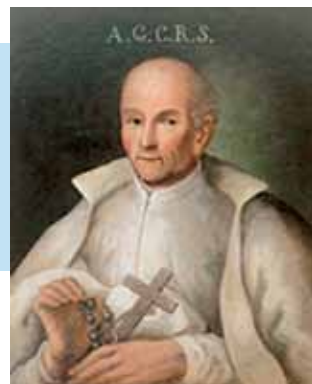
Although I know that there is a capability through grace which the Church gives me, there is still a treasure of graces which You give us, O Lord, when we ask You for them. But if my request is not pleasing to You, then I beg You, do not give me the inclination to pray thus. (Diary 1474)



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

Mystical Temple of God

Chapter 6 : The Victim of the Mystical Temple



By victim, we mean mortification, both interior and exterior, but in such a way that it is sacrificed by the Priest, love, and we wish that everything in the Mystical Temple have Him [love] entirely in view.

Interior mortification consists in the restraint of our will, judgment, and imagination. The will is directed best and in the most holy manner when it is led to embrace those things that are conformed to the Divine Will, whether they are written down or inspired, and not at variance with the laws of God, nature, the Church, as proper to each one's state of life.

Thus St Theresa of Avila made remarkable spiritual progress and accomplished admirable things thanks to the advice of devout and learned men. So also, the most wise and holy Father St Augustine was converted to the Catholic faith and holiness of morals by St Ambrose's sermons and just one sentence of a letter of St Paul. Thus, when St Anthony the Great heard the words of the Lord: *"If you wish to be perfect, go, and sell all that you have and give it to the poor"* (Mt 19:21), these words turned him into a poor hermit and a true follower of Christ. So, when Bl John Colombini was relieving his impatient hunger with spiritual food by reading *The Life of Saint Mary of Egypt*, he was himself converted.

Therefore, for such inspirations a Christian should continually be watching closely and putting them firmly into practice. I would however advise that he does it with the approval of prudent men...

But let us come to that type of mortification of the will by which one voluntarily submits oneself to the will, command, desire and direction of another, deeming that this is the most acceptable sacrifice to God. And in truth this can in no way be denied, what the Divine Spirit Himself expressly asserted in Holy Scripture, when He intimated to Saul through Samuel *"Obedience is better than a sacrifice"* (1 Sam 15:22). Certainly, as St Gregory the Great observes, *"By means of a sacrifice somebody else's flesh is slain, but by obedience one's own will is slain"*. The heavenly Teacher Himself recommended such mortification to us, not only in words but especially by his example. For He said that His food is the fulfilment of the Father's will, and in the garden of Olives beginning His very fervent and long prayer, repeated three times, He desired to follow and accomplish the will of His eternal Father by

drinking the most bitter cup of the Passion.

Therefore I do not think that souls stirred up by such an excellent example need the stimulus of words. If one is not persuaded by the life and teaching of Christ to pursue virtue and holiness, who could persuade him? And so I advise here this one thing alone: it is a most splendid thing, most pleasing to God, and advantageous to man, to follow another's will rather than one's own in all things.

It is a conspicuous and rare virtue: to allow oneself to be conquered by another when you have victory at hand. Yet I do not want anyone to be silent, when it is necessary to speak, I personally desire to flee far from such conversations; but if I should be present, my intent is not to withdraw from fighting for the truth and defending it.

In addition, what is best and alone forms a man wise and holy is moderation of our emotions. I allow you to grow angry, but without sin; to rejoice, but in the Lord; to grieve, but because sometimes you have offended God, who is the highest good, or your neighbour; to hope, but for the kingdom of heaven; to be consumed with sorrow, but in penitence for evils you have committed, or good deeds you have omitted; to fear, but only God, as a son fears his father; to love, but this same God alone, or, for His sake, your neighbour, and much more so your enemy.

I shall summarise everything in this brief saying of St Anthony of Padua: *"Just as a ship easily sinks when a storm arises at sea, unless the helmsman steers it with diligence; thus emotions make man worse, unless they are ruled by right reason"* Be then on your watch, excellent captain, lest the ship of your soul deviates from the course leading to the heavenly harbour; try to reach it with all your might, and have domination over the waves and storms like Neptune.

Do you have a sacrifice? Call the Priest. Love alone has the function of offering it. As I was ending this chapter, that famous saying of the Imitator of Christ burst into my mind. *"You ought to undergo all things willingly for the love of God, namely labours and pains, temptations, vexations, anxieties, privations, infirmities, injuries, slanders, rebukes, humiliations, confusions, corrections, and contempt: these forge a heavenly crown,"* (bk. 3, c. 35): these are a sacrifice pleasing to God.

Graces received through the intercession of Blessed Stanislaus Papczynski

My daughter passed her exams

My daughter, who was diagnosed with a very low IQ when she was in kindergarten, passed her Examinations and will receive a general diploma in June 2013 when she graduates from high school. I thank Blessed Stanislaus Papczynski for this grace obtained through his intercession. I had been turning to Blessed Stanislaus since her early years of high school. I was told that she probably would never pass any of her examinations in core high school subjects. I was devastated because I knew ever since she was 6 years old, she wanted to become a nurse, and to do that she would have to graduate with a general diploma. Thanks to Blessed Stanislaus, she can pursue her dream.

ML

Full-time job after five year search

My husband had been searching for a full time job for several years. A couple of months ago I found a prayer for Blessed Stanislaus' intercession. I saw that job offers seemed to be at the forefront of many of the graces obtained, so I began to seek his intercession for my husband. Then, out of the blue, my husband suddenly found out about three jobs, two of which yielded interviews! The first interview didn't result in a job, but I kept turning to Blessed Stanislaus for help. A few days later, my husband got his first full-time job in five years. He started today, and I wanted to share with you how Blessed Stanislaus has again come to help the unemployed, who are just trying to support their families and stay strong in their faith. Believe me when I say that this was a miracle in so many ways.

MK

Blessed Stanislaus' intercession is indeed powerful

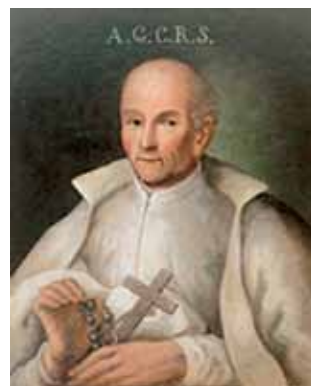
I am writing to thank your holy Founder, Blessed Stanislaus, for several graces obtained for my family this year through his intercession. I turned to him when my brother-in-law was facing big decisions about continuing treatment for melanoma. He decided against invasive and experimental treatments. He and his wife decided to live each day of life he would be granted to the fullest, and they did. He also had the grace to die peacefully at home with his wife and daughter. I also asked Blessed Stanislaus to intercede for my grandniece — she wanted to become pregnant but was unable to. Then, she became pregnant but had a miscarriage. At last, she again became pregnant, carried the baby to term, and survived a very difficult delivery. I thank Blessed Stanislaus that little Madelaine Joy is perfect. Blessed Stanislaus' intercession is indeed powerful with God. He is full of love and compassion for the needs of people who are suffering. I pray he may soon be declared a saint.

Sr. MT

If you have received any graces through the intercession of Blessed Stanislaus Papczynski please write to:

Fr John
Messenger of Divine Mercy
1 Courtfield Gardens
London W13 0EY
email: frjohn@divinemercy.org.uk

PRAYER THROUGH THE INTERCESSION OF BLESSED STANISLAUS PAPCZYNSKI

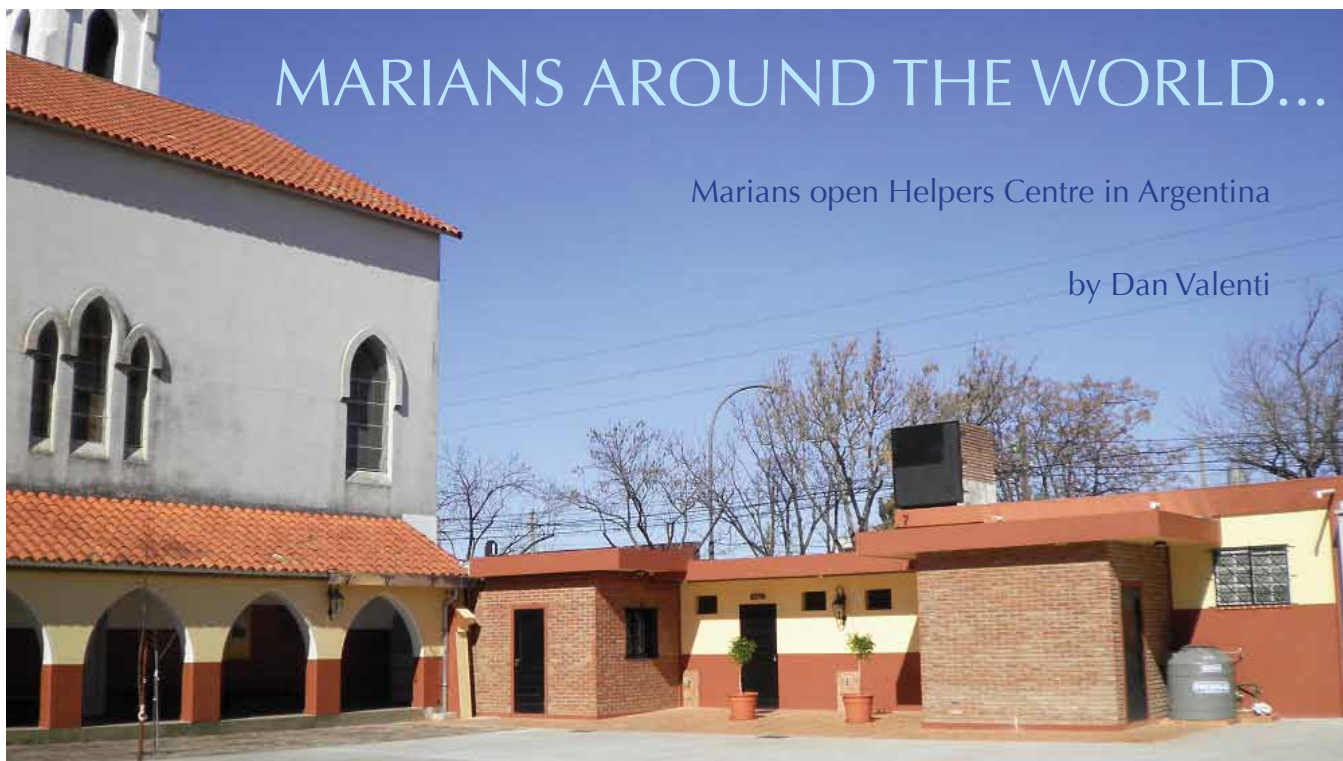


God, our Father,
Who in Your unfathomable Providence gave us in Blessed Father Stanislaus a successful intercessor before Your throne,
grant me (us) through his intercession the grace..., for which I (we) beg You;
also grant that in accord with his example I (we) may faithfully fulfil Your most holy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

MARIANS AROUND THE WORLD...

Marians open Helpers Centre in Argentina

by Dan Valenti



The Marian Fathers have exciting plans for Argentina, the southernmost part of their Blessed Virgin Mary, Mother of Mercy Province. The province includes all of the United States and Argentina. Now, the Marians in Argentina, who currently minister in two parishes, have opened a new centre to bring The Divine Mercy message to more parishes in their country.

On 4th August 2012, Fr Eduardo Alvarez MIC, pastor of St Casimir Parish in Rosario, Santa Fe, Argentina, blessed the new Marian Helpers Centre, which is attached to the parish church. It is a modest but modern two-room facility staffed by Fr Dante Agüero MIC, and a part-time office manager. Father Dante serves not only as director of the centre but as superior of all the Marians in Argentina.

"Everything we have in the centre was being stored in my room prior to opening [the new facility]," says Fr Dante, adding with a smile, "and my room isn't big. So we moved all of the papers, records, and documents into the new office, purchased the business equipment we needed such as desks, filing cabinets, and computers, and we are ready to go."

The goal in Argentina is similar to the one the Marians have in the U.S., says Fr Dante: "We have begun our parish outreach, and on these visits, we bring statues, images of the Divine Mercy, and prayercards. The need is great. The people in the parishes know about Divine Mercy, but they don't know enough. They think it's 'just another devotion,' and we are trying to change that."

It's a huge job, says Fr Dante, and he shares his strategy with the proviso that, mainly, he's leaving the outcome in God's hands: "We are teaching the people how important this message is not only for the world but especially for their own personal lives."



Fr Dante Agüero MIC

Father Dante notes that the trend toward secularisation as well as social problems such as gang violence, drug use, and family discord make the work more difficult, and one of his prayers is for patience, so that he doesn't expect too much, too soon. To the people, Fr Dante says, "Always, when something is wrong in your life, that is a sign that you need to run to God's mercy."

"People who come to our missions are looking for something. When they are here, they are like children waiting for candy. When they begin to understand the importance of Divine Mercy, they find more than candy. They find eternal food for the soul."



DIVINE MERCY
PUBLICATIONS AND GIFTS

To purchase *The 'One Thing' is Three* and for a full range of Divine Mercy gifts, devotionals and books please contact us!

Why I wrote *The 'One Thing' Is Three.*

by Fr Michael E. Gaitley MIC

The 'One Thing' Is Three is written for busy people who don't have time to delve deeply into theology. It's ideal for individuals and groups during the Year of Faith.

This book is for people such as my brother and sister. My sister has seven kids, home-schools, and doesn't have a lot of time to study theology. My brother also has a family and a demanding job— he, too, can't delve deeply into theology. Yet there's nothing more wonderful to study! So, I wrote this book for them, and if you're like my brother and sister, then I wrote it for you, too. Look at it as a kind of crash course in Catholic theology written for busy people and in a way, I hope, that's simple and easy to understand.

The 'one thing'

As I write, I'm a recently ordained priest, and before my ordination, I'd been not just a seminarian but a professional seminarian. I say "professional" because I ended up having more than 15 years of formal theology studies and preparation to become a priest. (Unless you're a Jesuit, this is not the norm.) During those many years of listening to lectures, reading countless books, and writing hundreds of papers, I was always looking for the "one thing" that could bring it all together, the one thing that could make it all simple, the one thing that could provide a key to the Church's wisdom. I figured that if I could find this one thing, not only would it make me happy, but then I'd have a much easier time sharing the Church's wisdom

with others.

I believe I found it. The "one thing" is three. The one thing is the greatest mystery of our faith. And actually, the one thing is not really a "thing" at all but rather three divine persons: Father, Son, and Holy Spirit — the Most Holy Trinity. Now, unfortunately, this one thing is not so well known. It's often seen as esoteric, obscure, and outside of normal life. This book is meant to change that. It's meant to bring the Trinity home to our hearts, make difficult theology easy to understand, and share the highlights of a 15-year formal search for the one thing.

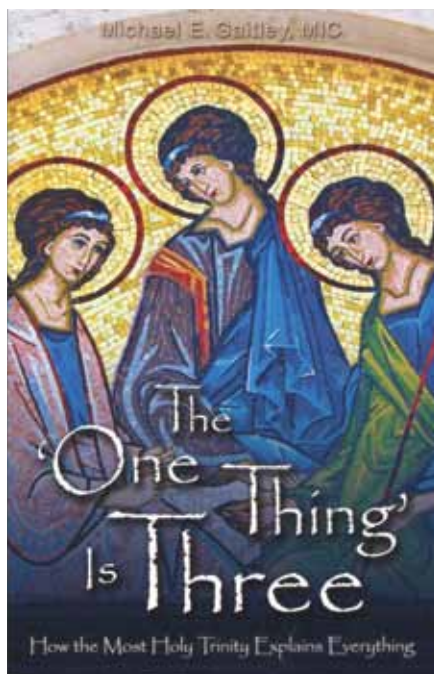
The super-concept of communio

Wait a minute. Didn't I say that the key to our faith, the "one thing," is the Trinity? Yes, I did. And it's from the Trinity that we get the concept of communio, because this idea has its origin in the communion of love of the Most Holy Trinity. What's more, this idea of communio (communion) explains everything.

It's also a special gift for our time. Communio helps us to interpret and understand our faith in a wonderfully new way. Of course, it's not something new in the sense that the Church has never heard of it. On the contrary, it's a concept

that's been there from the very beginning — and I do mean the beginning: "In the beginning was the Word and the Word was with God and the Word was God" (Jn 1:1). Indeed, it comes from the Trinitarian revelation of God in Jesus Christ, the Word become flesh. This ancient idea shines a powerful new light in our day, sparking renewal and spurring on a new evangelization.

The communion of the Father, Son, and Holy Spirit provides the background and meaning to everything we will now cover. To bring us into this communion is the deepest desire in the Heart of Jesus, and it explains everything.



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Walsingham 2013

4th National Divine Mercy Pilgrimage : Saturday 1st June 2013

A Pilgrimage in Pictures...



In the eyes of many of our contemporaries, today's pilgrimage is little more than a pious exercise for those who like that sort of thing. But who knows what may depend on our prayers today? The salvation of a soul, the return of someone far from God to the family of the Church, a death-bed conversion, or indeed matters affecting our whole nation.

Mgr Keith Balthrop



YEAR OF FAITH : YEAR OF MERCY

Trust in Daily Life

Fr John - (Fr A. Gowkielewicz MIC)



We trust every day automatically and without thinking! When we go to the Doctor, or the Bank, when we are driving; we trust our husband, our wife. We trust that the Doctor is qualified, and will do everything they can to help us. We trust our Bank that they will keep our money, we do not need to keep it under our mattress; they will not run off and defraud us. We trust that other drivers are obeying the rules of the road and will not deliberately just go anywhere; we trust that our husband or wife is faithful. We trust many things, but the question is do we trust God? And what does trust mean in my life in the actual events?

In St Faustina's experience, as shown in her diary, trust in God has two aspects:

First, Trust in God is that He is Merciful; that He loves you and that He forgives you your sins. But this doesn't seem so obvious as it sounds! We are suffering, and tempted by the devil to sin; to speak badly about our husband or wife or boss, or to lose our temper with our children, and we fall. But then the devil, the accuser, appears again! 'Despair, you will never have patience with your children, your husband will never change, you will never be loving, what is the point in going to confession again, lose hope, God is cruel; He takes revenge on you...'

When Jesus appeared to St Faustina He called her to go to people, to tell them about mercy, God's Divine and Infinite Mercy; He invites us again and again through St Faustina, to trust in His mercy, to return again to God.

The second aspect of Trust in God is this– I trust that God loves me, that all the events and all the situations are prepared by God, so to speak, and that in every moment God wants to show me His love. This aspect of trust includes prayer. Everyday we say Your Will be done. Trust means Your Will, God's will is much better than my will.

But is our experience that we believe that God's will is better? Our trust is broken, poisoned by original sin, we hear the devil who comes every day shouting: "God doesn't love so much, look you suffer, you are lonely, you have no job..." and very often we give our ear to him.

The message of Divine Mercy is a kind of remedy, an antidote to the evil one's interpretation of our life.

God in His Son's suffering, death and resurrection reveals His unfathomable love and mercy and makes us free from our slavery to Satan. God can heal our trust, to be trust in Our Father who loves us. Divine Mercy calls us to respond to God's love with prayer:

Jesus, I Trust in You



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



Church of Our Lady

2 Windsor Road, Ealing, London W5 5PD
2 minute walk from Ealing Broadway station

Programme

- 2.30 pm Rosary
- 3.00 pm Hour of Mercy, Exposition of the Blessed Sacrament, Divine Mercy Chaplet
- 3.30 pm Holy Mass
- 4.30 pm Tea and coffee in the church hall, opportunity to purchase devotional items

DAY OF PRAYER WITH MARY TO THE DIVINE MERCY

First Saturday Every Month



Divine Mercy Apostolate

1 Courtfield Gardens, West Ealing, London W13 0EY
tel. 020 8998 0925

Programme

- 10.45 am Morning Prayer
- 11.00 am Rosary
- 11.30 am Holy Mass
- 12.30 pm Meditation
- 1.00 pm Lunch Break
- 2.00 pm Talk
- 3.00 pm Hour of Mercy, Exposition, Divine Mercy Chaplet, Veneration of St Faustina's Relics
- 4.00 pm Evening Prayer
(please bring your packed lunch)

Graces

If you have received graces through devotion to the Divine Mercy that you would like to share with the Apostolate, please write to:

Fr John - Graces
Messenger of Divine Mercy
1 Courtfield Gardens
London W13 0EY
email: frjohn@divinemeracy.org.uk

Intentions

If you have prayer intentions that you would like to be included in the next issue of the Messenger of Divine Mercy for all our members to remember please write in a few words to:

Fr John - Intentions
Messenger of Divine Mercy
1 Courtfield Gardens
London W13 0EY
email: frjohn@divinemeracy.org.uk

Divine Mercy Retreats

All Welcome!

6 July 2013, Saturday, 11.00 am - 4.00 pm

St George's Cathedral

Westminster Bridge Road, Southwark, London, SE1 7HY

26 August 2013, Bank Holiday Monday, 10.30 am - 4.00 pm

Divine Mercy Pilgrimage

The Friars, Aylesford Priory, Kent, ME20 7BX

14 September 2013, Saturday, 11.00 am - 4.00 pm

Shrine of St Augustine

St Augustine Road, Ramsgate, CT11 9PA

28 September 2013, Saturday, 10.00 am - 3.00 pm

Divine Mercy Day of Prayer

Westminster Cathedral London, SW1P 1QW

26 October 2013, Saturday, 11.00 am - 4.00 pm

Church of Mary, Mother of God,

192 Nags Head Road, Ponders End, Enfield, Middlesex EN3 7AR

9 November 2013, Saturday, 11.00 am - 4.00 pm

Five Precious Wounds RC Church,

Brentfield Road, Stonebridge Park, London NW10 8ER

23 November 2013, Saturday, 11.00 am - 4.00 pm

St James RC Church,

Spanish Place, 22 George Street, London W1U 3QY

7 & 14 December 2013, Saturday, 11.00 am - 4.00 pm

Divine Mercy Advent Retreat.

English Martyrs, Chalkhill Road, Wembley Park, London HA9 9EW



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

Divine Mercy Word Search No.1

(baptismal name) Jorge Bergoglio

(papal name) Francis

Argentina

(papal motto) lowly but chosen

Jesuit

divine mercy

tenderness

forgiveness

poverty

humility

prayer

Jesus I trust in you

God's patience

do not be afraid

sinner

love

u	j	n	d	o	n	o	t	b	e	a	f	r	a	i	d
o	o	p	c	e	g	u	y	t	i	l	i	m	u	h	t
y	r	d	f	s	b	l	a	n	i	t	n	e	g	r	a
n	g	i	s	r	c	t	m	m	u	n	i	o	n	y	g
i	e	v	s	g	a	r	e	g	b	r	y	t	c	e	p
t	b	i	e	w	e	n	t	n	i	n	e	r	k	o	g
s	e	n	n	e	d	w	c	p	d	v	j	d	v	s	l
u	r	e	e	s	o	t	s	i	o	e	i	e	y	o	o
r	g	m	v	s	a	y	h	l	s	v	r	r	h	f	r
t	o	e	i	i	v	v	r	u	s	t	e	n	g	m	y
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j	d	n	e	s	o	h	c	t	u	b	y	l	w	o	l

CELEBRATING THE YEAR OF FAITH

You are invited to the

Divine Mercy

Pilgrimage

to

Aylesford

Bank Holiday Monday

26 August 2013

10:30 am - 4:30 pm

The Friars, Aylesford Priory

Kent, ME20 7BX

Programme

10:30 am	Rosary Procession & Enthronement
11:15 am	Divine Mercy within Marriage
11:45 am	Praise & Worship
12 noon	Holy Mass
1:00 pm	Picnic Lunch
2:00 pm	Praise & Worship
2:15 pm	Divine Mercy in the Family
3:00 pm	Hour of Mercy
4:00 pm	Veneration of the Image of Merciful Jesus and relics of St Faustina

Led by the Marian Fathers



**Come & Entrust Your Family to
the Divine Mercy!**

For more information:

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MARIAN FATHERS**

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