

Messenger of Divine Mercy

Publication of the Marian Helpers Association in Great Britain

Spring 1 [67] 2015



“I want to say one word to you
and this word is joy.
Wherever consecrated people are
there is always joy!”

Pope Francis

Spring 2015

Dear Marian Helpers,

Pope Francis invites us to dedicate this year (30 November 2014 – 2 February 2016) to Consecrated Life. Some of us can ask what it means, what it is all about. I am sure that even if we do not know too much about these terms we have met people who live the Consecrated Life. Who are they? They live among us, we meet them at schools, in the hospitals, in the churches but also in prisons where they are called to bring the Good News. Men and women who have answered God's call and dedicated their lives completely to following Jesus in chastity, poverty and obedience. The meaning of their life does not come from their activities, it comes from the love of God. They have discovered in their lives the greatest gift – the unconditional love of God. In response they are impelled to dedicate themselves in a radical way to God or as we say consecrated life.

Pope Francis wants the whole Church, not only consecrated persons, to be able to discover in a new way this great gift of the Consecrated Life. God gives this gift to be visible among us, as the light for us. The lives of consecrated people – consecrated virgins, nuns, monks, members of religious orders and congregations or associations, show us that God is the One for whom we live. Consecrated people remind us our own vocation as Christians – to love God with all our heart, all our mind and all our strength and love our neighbour as ourselves. They are like beacons showing us the proper direction of our lives – directing us to God.

Answering the Pope's invitation we dedicate this issue of Messenger of Divine Mercy to Consecrated Life. On the front cover we have a beautiful image of the presentation of Jesus in the temple from the altarpiece in the Dominican House of Studies in Washington DC. In 1997, Pope Saint John Paul II established an annual day of prayer for men and women of consecrated life. This day is celebrated in the context of the Feast of the Presentation of the Lord on 2 February. This Feast is also known as Candlemas Day, the day on which candles are blessed symbolising Christ who is the light of the world. Similarly, those in consecrated life are blessed and called to bring the light of Jesus Christ to all peoples.

Let this Year for Consecrated Life be for us time of thanksgiving for all consecrated persons. Let us remember them in our prayers at the feet of the merciful Jesus.

Fr John, MEE

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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Pg 7, St Faustina and the beggar. Faustinum museum, Krakow, Poland.

On the Presentation of the Lord

XIX World Day of Consecrated Life

Homily: Pope Francis

2nd February 2015



Before our eyes we can picture Mother Mary as she walks, carrying the Baby Jesus in her arms. She brings him to the Temple; she presents him to the people; she brings him to meet his people.

The arms of Mother Mary are like the “ladder” on which the Son of God comes down to us, the ladder of God’s condescension. This is what we heard in the first reading, from the Letter to the Hebrews: Christ became “like his brothers and sisters in every respect, so that he might be a merciful and faithful high priest” (Heb 2:17). This is the twofold path taken by Jesus: he descended, he became like us, in order then to ascend with us to the Father, making us like himself.

In our heart we can contemplate this double movement by imagining the Gospel scene of Mary who enters the Temple holding the Child in her arms. The Mother walks, yet it is the Child who goes before her. She carries him, yet he is leading her along the path of the God who comes to us so that we might go to him.

Jesus walked the same path as we do, and shows us the new way, the “new and living way” (cf. Heb 10:20) which is he himself. For us, consecrated men and women, this is the one way which, concretely and without alternatives, we must continue to tread with joy and perseverance.

Fully five times the Gospel speaks to us of Mary and Joseph’s obedience to the “law of the Lord” (cf. Lk 2:22-24,27,39). Jesus came not to do his own will, but the will of the Father. This way – he tells us – was his “food” (cf. Jn 4:34). In the same way, all those who follow Jesus must set out on the path of obedience, imitating as it were the Lord’s “condescension” by humbling themselves and making their own the will of the Father, even to self-emptying and abasement (cf. Phil 2:7-8). For a religious, to advance on the path of obedience means to abase oneself in service, that is, to take the same path as Jesus, who “did not deem equality with God a thing to be grasped” (Phil 2:6). By emptying himself he made himself a servant in order to serve.

For us, as consecrated persons, this path takes the form of the rule, marked by the charism of the founder. For all of us, the essential rule remains the Gospel, yet the Holy Spirit, in his infinite creativity, also gives it expression in the various rules of the

consecrated life which are born of the *sequela Christi* [following Christ] and thus from this journey of abasing oneself by serving.

Through this “law” which is the rule, consecrated persons are able to attain wisdom, not something abstract, but a work and gift of the Holy Spirit. An evident sign of such wisdom is joy. The evangelical happiness of a religious is the fruit of self-abasement in union with Christ... And, when we are sad, we would do well to ask ourselves, “How are we living this **kenosis** (self-emptying/abasement)?”

In the account of Jesus’ Presentation in the Temple, wisdom is represented by two elderly persons, Simeon and Anna: persons docile to the Holy Spirit, led by him, inspired by him. The Lord granted them wisdom as the fruit of a long journey along the path of obedience to his law, an obedience which likewise humbles and abases, but which also lifts up and protects hope, making them creative, for they are filled with the Holy Spirit. They even enact a kind of liturgy around the Child as he comes to the Temple. Simeon praises the Lord and Anna “proclaims” salvation (cf. Lk 2:28-32, 38). As with Mary, the elderly man holds the Child, but in fact it is the Child who guides the elderly man. The liturgy of First Vespers of today’s feast puts this clearly and beautifully: “*senex puerum portabat, puer autem senem regebat*”. Mary, the young mother, and Simeon, the kindly old man, hold the Child in their arms, yet it is the Child himself who guides them both.

Here it is not young people who are creative: the young, like Mary and Joseph, follow the law of the Lord, the path of obedience. The elderly, like Simeon and Anna, see in the Child the fulfilment of the Law and the promises of God. And they are able to celebrate: they are creative in joy and wisdom. And the Lord turns obedience into wisdom by the working of his Holy Spirit.

At times God can grant the gift of wisdom to a young person, but always as the fruit of obedience and docility to the Spirit. This obedience and docility is not something theoretical; it too is subject to the economy of the incarnation of the Word: docility and obedience to a founder, docility and obedience to a specific rule, docility and obedience to one’s superior, docility and obedience to the Church. It is always docility and obedience in the concrete.

In persevering along the path of obedience, personal and communal wisdom matures, and thus it also becomes possible to adapt rules to the times. For true “aggiornamento” is the fruit of wisdom forged in docility and obedience.

The strengthening and renewal of consecrated life are the result of great love for the rule, and also the ability to look to and heed the elders of one’s congregation. In this way, the “deposit”, the charism of each religious family, is preserved by obedience and by wisdom, working together. By means of this journey, we are preserved from living our consecration in “lightly”, in a non-incarnate manner, as if it were some sort of gnosis which would ultimately reduce religious life to caricature, a caricature in which there is following without renunciation, prayer without encounter, fraternal life without communion, obedience without trust, and charity without transcendence.

Today we too, like Mary and Simeon, want to take Jesus into our arms, to bring him to his people. Surely we will be able to do so if we enter into the mystery in which Jesus himself is our guide. Let us bring others to Jesus, but let us also allow ourselves to be led by him. This is what we should be: guides who themselves are guided.

May the Lord, through the intercession of Mary our Mother, Saint Joseph and Saints Simeon and Anna, grant to all of us what we sought in today’s opening prayer: to “be presented [to him] fully renewed in spirit”. Amen.

REJOICE!

In Mary the Church is all who journey together: in the love of those who go out to the most fragile; in the hope of those who know that they will be accompanied in their going out and in the faith of those who have a special gift to share. In Mary each one of us, driven by the wind of the Spirit, fulfils our own vocation to move out!

Star of the new evangelisation,
help us to bear radiant witness
to communion, service,
ardent and generous faith,
justice and love of the poor,
that the joy of the Gospel
may reach to the ends of the earth,
illuminating even the fringes of the world.
Mother of the living Gospel,
wellspring of happiness for God’s little ones,
Pray for us.
Amen. Alleluia!

2 February 2014, Letter to Consecrated Men and Women

www.vatican.va

The Image of Divine Mercy

Part 2

Fr Andrzej Gowkielewicz MIC

God said, 'Let there be light'

When I run Divine Mercy retreats I often invite people to pause and look for a few moments in silence at the image of the merciful Jesus. For many it is the first time that they have looked at this image for a longer time. We look at it in acknowledgement as we enter a room, after a few seconds we make a judgment – we like it or we do not like it, as we also do with people. But to know a person we need to spend time with them, we need to listen to them to learn about them. Similarly with the image if we want to understand the message it brings. We need to spend more time gazing at it, to listen to the message.

The next step is simple; I ask people: 'What do you see in this image? What strikes you the most? What catches your attention?'. The answers are different. One is struck by the beauty of Jesus' face. Another is attracted by the pierced heart of Jesus and the two rays... all the people say something about Jesus, they see Him.

But once a young boy said, 'Father, what about the darkness behind Jesus? I see Jesus on a dark background'.

He touched something fundamental in this image. Usually when we look at this image we do not notice the darkness, because it is Jesus who is in the centre, not the darkness. Is it the same in our life or rather the opposite? When we look at ourselves, at our own life and history, the first thing we see is the darkness in us – our failures, our weakness, sins, fears etc. How often do we say, 'I do not want to remember this. I do not want to talk about it'. Often we do not like ourselves, our wounds and our past. When we think about our family, or marriage, or relationships what is the first feeling about them – light and joy or darkness and sadness? And the worst is that we are not able to find any solution for our darkneses, especially the big ones of sin and death.

We need to get on with our life, so, we try to forget about it, we run away from it. We become alienated from ourselves. Maybe we begin to live a superficial life, one that does not engage with difficult thoughts, suffering or pain. We deal with the things in front of us, the day to day. We find many ways to try to forget or distract ourselves from our inner darkness, at least for a brief moment – hobbies, television, isms of many kinds, maybe addictions and even religiosity.



Jesus, I Trust in You

It is interesting that even in our daily greetings we do not want to touch our reality. If someone asks, 'How are you?', we know that it is not a serious question about our life it is just a greeting like 'hello'. So, we do not answer the truth but continue the game, 'I'm fine, thank you'. If we start talking about our sufferings and problems, if we share this painful experience of darkness in our life then very soon we can see that people begin to avoid us. Why? Because if we do not have any remedy for our own suffering, we do not want to listen to other peoples sufferings.

When we look at the image of the merciful Jesus we see darkness but a darkness that is broken by the light of Christ. That darkness has no more power. It doesn't leave the viewer blind and alone. Christ has entered. The light of the Risen One is victorious! This is the Good News. We see Jesus Christ who was crucified (with wounds in His hands, His feet, and His side); who died on the cross in terrible suffering; who was buried but rose from the dead and is alive; who entered into the complete darkness of death, breaking it forever and rising victorious.

It is not by chance that Jesus requested that this image would be solemnly venerated on the first Sunday after Easter. We celebrate then the last day of the Easter Octave. These eight days of Easter are one great feast of the mystery of the resurrection – Christ's victory over our sin and death, over our darkness.

The liturgical celebration of the Resurrection of Christ called the Paschal Vigil has many signs connected with darkness and light. The liturgy starts in the night, in darkness. We gather outside the church around a fire which is to be blessed. Then the Easter candle is lit, blessed and brought in procession into the church. The priest bearing the candle stops three times and proclaims, *Lumen Christi!* the Light of Christ! and we respond, *Deo Gratias!* Thanks be to God!.

As this Paschal Candle is brought into the darkness of the church where one cannot see oneself or one's neighbour, the tiny light begins to help us to see. The candles that each person holds are lit from the

Paschal Candle and in the brightness of all the lights the great song called the Exultet is sung. The words of this song are a hymn to the great works of God in the night:

... This is the night, when once you [Lord] led our forebears, Israel's children, from slavery in Egypt and made them pass dry-shod through the Red Sea.

This is the night that with a pillar of fire banished the darkness of sin.

This is the night that even now, throughout the world, sets Christian believers apart from worldly vices and from the gloom of sin, leading them to grace and joining them to his holy ones.

This is the night, when Christ broke the prison-bars of death and rose victorious from the underworld. Our birth would have been no gain, had we not been redeemed...

The light of this candle is a sign of Christ who by His death and resurrection destroyed the power of darkness, of our sins and death and enlightened our life. With Christ as the light of our life we can find its true meaning as we discover the presence and love of God in our life.

Jesus said to St Faustina, **I promise that the soul that will venerate this image will not perish. I also promise victory over [its] enemies already here on earth, especially at the hour of death. I Myself will defend it as My own glory** (Diary, 48).

In the context of the Paschal liturgy we see how these words are fulfilled. When we look at the image of the merciful Jesus with faith and trust we see the Risen

Christ. In Him our darkness is overcome and has no more power over us. Through this image the Good News is proclaimed to the whole world. The Good News that God loves us, that God forgives us our sins, has entered and broken the darkness and brings us His light, giving us eternal life.



Mission and spirituality of St Faustina [27]

Trust and Mercy

Sister Klara Domańska ZMBM

Orędzie Miłosierdzia 47, 2003

In the spirituality of St Faustina trust and mercy are key words to describe her disposition towards God and people. Trust implies an attitude of complete abandonment to God, while mercy is the attitude she had towards people, and the way she lived her life. Is there a dependency between trust in God and mercy shown to another person? To answer that question we need to see how St Faustina herself understood and lived in trust and mercy.

ST FAUSTINA'S TRUST

In the life and the writings of St Faustina, trust takes the form of the biblical abandonment to God in which one surrenders completely to God's will. It is a dynamic process which lasted throughout St Faustina's entire life as she came to know God in the mystery of His mercy more fully and more perfectly, and to experience His merciful love daily.

In times of anguish and torment, St Faustina wrote:

Lord, even if you kill me, still will I trust in you.

(Diary, 77)

When my soul is in anguish, I think only in this way: Jesus is good and full of mercy, and even if the ground were to give way under my feet, I would not cease to trust in Him (Diary, 1192).

As she came to recognize God as a Father rich in mercy, she could not understand how people could fail to trust Him. To her, trust in God meant doing His holy will at all times and in all things since, as St Faustina wrote:

...total abandonment to the will of God which is for me, love and mercy itself (Diary, 1264).

She once confided in one of the sisters:

I promised the Lord Jesus that I would never refuse Him anything, that I will do everything that He demands of me.

Towards the end of 1937, she was ready to say:

I fear nothing, no matter in what direction you lead me; helped by your grace I will carry out everything you demand of me. I no longer fear any of your inspirations nor do I probe anxiously to see where they will lead me. Lead me, O God, along whatever roads you please; I have placed all my trust in your will which is, for me,

love and mercy itself. Bid me to stay in this convent, I will stay; bid me to undertake the work, I will undertake it; leave me in uncertainty about the work until I die, be blessed; give me death when, humanly speaking, my life seems particularly necessary, be blessed. Should you take me in my youth, be blessed; should you let me live to a ripe old age, be blessed. Should you give me health and strength, be blessed; should you confine me to a bed of pain for my whole life, be blessed. Should you give me only failures and disappointments in life, be blessed (Diary, 1264).

In this way, without trying to fulfil her own plans, she allowed herself to be led by God along paths that it pleased Him to take her, and in every situation she knew how to be grateful for all things (cf. Diary 343). Thanks to her trust, St Faustina opened herself to God's actions and was able to drink ever more deeply from the well of His mercy, not just for her own good but for the good of others. In her life, trust took the form of the source and measure of mercy towards other people because the more a person trusts, the more closely he is united with Jesus and thus allows Him to show mercy to others in and through him.

THE MERCY OF ST FAUSTINA

The close relationship St Faustina had with Christ and the lessons she learned from Him about having an attitude of trust, kindled within St Faustina a love which paid no heed to any sacrifices she had to make. We can only speak about Christian mercy in relation to God's mercy. The entire life of Christ and His mission were filled with mercy. Jesus expected the exact same from St Faustina. He told her that it's not possible to either distance, excuse or absolve oneself from mercy. He made this very clear in the following words:

I am giving you three ways of exercising mercy toward your neighbour: the first – by deed, the second – by word, the third – by prayer. In these three degrees is contained the fullness of mercy, and it is an unquestionable proof of love for me (Diary, 742).

Since Jesus wanted to make her into an Apostle of Mercy and a model for future generations, He himself prepared her for her designated mission.

Love everyone out of love for me, even your greatest enemies, so that my mercy may be fully reflected in your heart.

(Diary, 1695)

Jesus told her not only about ways of being merciful towards others, He also taught her there was something much more meritorious than mercy when it came to corporal needs, and that was **spiritual mercy which requires neither permissions nor storehouses... and is within the grasp of every soul** (Diary, 1317). Having been instructed by Jesus, St Faustina did not limit herself to bringing only corporal help to others; she concentrated far more on the souls of those around her and on their eternal life. She knew the golden rule that: *sometimes more is given when giving nothing, than when giving much in a rude manner* (Diary, 1282).



This was why Jesus Himself came to the convent gate to, as He said, taste the fruits of your mercy.

A poor young man, barefoot and bareheaded, and with his clothes in tatters, was frozen because the day was cold and rainy. He asked for something hot to eat. So I went to the kitchen, but found nothing there for the poor. But, after searching around for some time, I succeeded in finding some soup, which I reheated and into which I crumbled some bread, and I gave it to the poor young man, who ate it. As I was taking the bowl from him, he gave me to know that He was the Lord of heaven and earth (Diary, 1312).

Jesus desired that His pupil should become more like Him with every passing day and so He instructed her: **It should be of no concern to you how anyone else acts; you are to be my living reflection, through love and mercy** (Diary, 1446).

Speaking about becoming His living reflection, He had in mind that hardest love of all which is love of the enemy. He referred to it during a retreat and surprised St Faustina with the question:

Do you pray for your enemies? Do you wish well to those who have, in one way or another, caused you sorrow or offended you? (Diary, 1768).

Love everyone out of love for me, even your greatest enemies, so that my mercy may be fully reflected in your heart (Diary, 1695).

St Faustina was able to share God's merciful love because she herself received and became a sign of God's mercy. Through her relationship with God in prayer, her words and actions became full of mercy for others. She even knew how to use suffering, which by its nature is destructive, as a means of obtaining graces. Having been granted the instincts of a 'spiritual economist', she explained to another sister, that:

like a tradesman always pursues every single coin, so we... should pursue every coin of suffering... because we can use it to purchase immortal souls, soul of poor sinners (Letters of St Faustina).

By becoming just like Jesus in the Host, St Faustina showed us what happens to a person who has put all his trust in God and has allowed God to guide him through life. Having experienced God's mercy, she expressed her gratitude by showing real mercy to others and in this way, she became a witness to mercy, a witness whose faith was not dormant but was confirmed in various situation through her actions. In accord with the writings of Pope St John Paul II in his apostolic letter *Novo Millennio Ineunte*, actions of mercy give irrefutable strength to the mercy of words. These are the kind of witnesses that are needed the most today.

St Faustina Kowalska (1905 - 1938)

Vocation & Religious Life

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



From the age of seven, I experienced the definite call of God, the grace of a vocation to the religious life. It was in the seventh year of my life that, for the first time, I heard God's voice in my soul; that is, an invitation to a more perfect life. But I was not always obedient to the call of grace. I came across no one who would have explained these things to me. (Diary, 7)

The eighteenth year of my life. An earnest appeal to my parents for permission to enter the convent. My parents' flat refusal. After this refusal, I turned myself over to the vain things of life, paying no attention to the call of grace, although my soul found no satisfaction in any of these things. The incessant call of grace caused me much anguish; I tried, however, to stifle it with amusements. Interiorly, I shunned God, turning with all my heart to creatures. However, God's grace won out in my soul. (Diary, 8)

Once I was at a dance [probably in Lodz] with one of my sisters. While everybody was having a good time, my soul was experiencing deep torments. As I began to dance I suddenly saw Jesus at my side, Jesus racked with pain, stripped of His clothing, all covered with wounds, who spoke these words to me: **How long shall I put up with you and how long will you keep putting Me off?** At that moment the charming music stopped, [and] the company I was with vanished from my sight; there remained Jesus and I. (Diary, 9)

...I was looking for a convent, but at whatever convent door I knocked, I was turned away. Sorrow gripped my heart, and I said to the Lord Jesus, "Help me; don't leave me alone." At last I knocked on our door. (Diary, 13)

When Mother Superior... came out to meet me, she told me, after a short conversation, to go to the Lord of the house and ask whether He would accept me. I understood at once that I was to ask this of the Lord Jesus. With great joy, I went to the chapel and asked Jesus: "Lord of this house, do You accept me? This is how one of these sisters told me to put the question to You."

Immediately I heard this voice: **I do accept; you are in My Heart.** When I returned from the chapel, Mother Superior asked first of all, "Well, has the Lord accepted you?" I answered, "Yes." "If the Lord has accepted, [she said] then I also will accept." (Diary, 14)

Thank You, O God, for the grace of a vocation.
For being called to serve You alone,
Leading me to make You my sole love,
An unequal honor for my soul.

Thank You, O Lord, for perpetual vows,
For that union of pure love,
For having deigned to unite Your pure heart with mine
And uniting my heart to Yours in the purest of bonds.

(Diary, 1286)

Year of Consecrated Life

30 November 2014 – 2 February 2016



Sisters of the Congregation of Our Lady of Mercy, Lagiewniki, Krakow, 2014



Marian Fathers, London, 2015

The Consecrated Life, deeply rooted in the example and teaching of Christ the Lord, is a gift of God the Father to his Church through the Holy Spirit. By the profession of the evangelical counsels the characteristic features of Jesus

- the chaste, poor and obedient one - are made constantly 'visible' in the midst of the world and the eyes of the faithful are directed towards the mystery of the Kingdom of God already at work in history, even as it awaits its full realisation in heaven.

Vita Consecrata, Pope St John Paul II

On Consecra



30 November 2014 – 2 February 2016 is the year for Consecrated Life. This is the year to celebrate consecrated life. But what is consecrated life?

Jesus is our model and the Christ

We all refer to Jesus Christ, as if Christ was the family name of Jesus, Mary and Joseph. But Christ is not the surname of the Holy Family. Christ comes from the word *chrism* – Latin, meaning to anoint – Jesus is the Anointed One. To be anointed makes you special, set apart for some purpose. In biblical terms to be anointed meant you were dedicated to God. This could be done to objects, to priests (see: Deuteronomy and Leviticus regarding objects and priests), to kings (Saul, David). This anointing with oil at the hands of another means that the one anointed belongs totally to God.

Jesus Christ, the Anointed One par excellence, was anointed with the Holy Spirit at the baptism in the river Jordan when the Holy Spirit descended in the form of a dove and the voice from heaven publically claimed Jesus:

“This is my Son, the Beloved; Listen to Him”.

So, the foremost example of consecration is Jesus Christ Himself. He is the Christ, the Anointed One. He belongs totally to God. He is, in His very essence, consecrated, anointed by God.

If you are reading this you have probably been baptised, but probably as a child and so it is unlikely that you remember what happened. If you have attended a baptism recently you may have noticed that apart from the water poured ‘In the Name of the Father, and of the Son and of the Holy Spirit’ there are also two anointings. In confirmation one is anointed, and again, when we receive the sacrament of the sick we are anointed. As such we are claimed by God, and we voluntarily join our will with the will of the Father. We become part of His family; we are set apart, we belong to the kingdom of God, we belong to Him totally.

As we know this consecration of our whole being, turned to Christ, to be Christ-like, has to be lived, ‘fleshed out’ one may say. And as Our Heavenly Father has made us all different to be in communion with each other, so He calls us to live out our consecration, our belonging to Him, in different ways. There are principally two ways that this first consecration to God may draw one on. For simplicity’s sake I refer to them as the Married Life, and the Consecrated Life.

It is noteworthy that these 2 states of life whilst seemingly at odds, relate and refer to each other. It is beautiful that the time dedicated to two synods contemplating the Family falls within the year for consecrated life. It is as if one may not look at one without contemplating the other. Jesus Himself introduced the notion of the wonder of the calling to consecration for the sake of the kingdom when His disciples were shocked at His teaching on marriage – that it is indissoluble. (Mt 19:1-12)

To live the Consecrated Life in this radical way is to be called and set apart in a totally extraordinary way. It is to live like Jesus Himself in chastity, poverty and obedience; the life that one can discover in the Gospels. As a sign of the heavenly reality to come, many are impelled by love of Christ to renounce the temporal loves of a family, spouse, and children, and follow Christ. It is as if they have discovered the biggest most beautiful secret: that Christ is enough. You may have met some old sisters who are humble and happy and discovered this truth. They are radiant. And people are drawn to them. This is what heaven will be like; to love God, to be loved by God and love All.

ated Life

A brief history

Following Christ, as proposed in the Gospel, is the "ultimate norm of religious life" and the "supreme rule" of all the institutes. One of the earliest names for monastic life is "evangelical life."

Since the earliest Christian times this living of the evangelical counsels of poverty, chastity and obedience manifested itself in different ways adapting to the needs of the Church.

During the first three centuries of Christianity the Gospel was lived most prominently by those who chose to cling to the truth even when threatened by or receiving death and becoming martyrs.

Following this desire - to live the Gospel perfectly and enter heaven - some of the early Christians moved into desert places to live a more penitential and heaven-focussed life. These were the first hermits, those living the *eremitical* or solitary life.

St Antony the Great (c.251 - 356) was the first great leader of this movement of desert fathers and mothers. One day he heard the words of Jesus:

If you wish to be perfect, go and sell what you own and give the money to the poor, and you will have treasure in heaven; then come, follow me (Mt 19:21.)

And he did just that; sold everything, entrusted his sister to the care of a group of Christian virgins living a primitive form of religious life and went into the desert for Christ.

Over time it was recognised that living in community was better for most people than being on their own. Gradually Christian monastic-style communities developed in Egypt, under Pachomius (c.292-348)

From this moment on monastic tradition takes Scripture formally as its rule of life: the first Rules are simply practical without any pretence of spiritual content because the only rule of life for the monk is Scripture. *We take care to read and learn the Scriptures*, wrote Orsiesius (ca.305-390), a disciple and successor of Pachomius, *and to consecrate ourselves incessantly to meditating on them... The Scriptures guide us to eternal life.*

St Basil the Great (c.330-379) the great master of Eastern monasticism, when he wrote the *Asceticon*, destined to become the manual of monastic life (still in use today) refused to call it a Rule. His point of reference is the *Moralia* - a collection of biblical

texts commented on and applied to situations of life in the community. For St Basil the life of the monk is defined through the Word of God, the God always present, who examines hearts and minds.

In the West, one hears an echo in St Benedict (c.480 - 543). For St Benedict the rule is obedience to the Word of God - as revealed in the Scriptures - "*Let us listen to the voice of God that speaks to us every day...*"

Listen my son : for it is in listening that we become sons and disciples, in welcoming the Word that we ourselves become word for the other. (Rule of St Benedict, Prologue 1)

Monasticism and the Rule of St Benedict was terribly important as society was again in a moment of great upheaval following the collapse of the Roman Empire.

By the thirteenth century, as society became more city-based and the monasteries more remote, God inspired Sts Dominic and Francis and what we now know as the Mendicant Orders. Their radical living of the Gospel shook up the established and settled order, proclaiming the Gospel as a living life-breathing possibility.

St Dominic (1170 - 1221) was a living Gospel, proclaiming what he preached. For St Francis (1181- 1226) the rule is "the life of the Gospel of Jesus Christ"; for St Clare of Assisi: "To observe the holy Gospel of our Lord Jesus Christ."

For the Carmelites, the fundamental precept is "meditating on the Law of the Lord day and night", in order to translate it into concrete action: "all that you do, do it in the Word of the Lord."

St Ignatius of Loyola (1491-1556) and the Jesuits appeared during the ferment of the Reformation and Counter Reformation to be a living witnesses of obedience to the Church and able defenders of the Faith of the Gospel.

Bl Charles de Foucauld (1858-1916), went out into the desert to follow Christ, and inspired the Little Brothers and Little Sisters of Jesus.

In our own times we have witnessed the life of Blessed Mother Teresa of Calcutta and her witness to Christ and his Gospel in her service and love of the most destitute and abandoned.

"We must build something new. Something new that is old, that is the authentic Christianity of the first disciples of Jesus. We have to take up the Gospel word for word." Little Sister Magdelaine of Jesus, foundress of the Little Sisters of Jesus.

Prayers

*The harvest is rich but the labourers are few,
so ask the Lord of the harvest to send labourers into his harvest.
(Mt 9:38)*

For Vocations by Pope St John Paul II

Lord, Jesus Christ, Good Shepherd of our souls, You who know Your sheep and know how to reach the human heart... Stir the hearts of those young people who would follow You but who cannot overcome doubts and fears, and who in the end follow other voices and other paths which lead nowhere. You who are the Word of the Father, the Word which creates and saves, the Word which enlightens and sustains hearts - conquer with Your Spirit the resistance and delays of indecisive hearts. Arouse in those whom You call the courage of love's answer: "Here I am, send me."

Lord Jesus, as you once called the first disciples, let your sweet invitation continue to resound: Come follow me!
Give young men and women the grace of responding quickly to your voice.

Awaken in our community a missionary eagerness. Lord, send workers to your harvest and do not allow humanity to be lost for the lack of pastors, missionaries, and people dedicated to the cause of the Gospel. Mary, Mother of the Church, the model of every vocation, help us to say "yes" to the Lord who calls us to co-operate in the divine plan of salvation. Amen.

For Consecrated Persons

God our Father, we thank you for calling men and women to serve in your Son's Kingdom as sisters, brothers, religious priests, consecrated virgins, and hermits, as well as members of Secular Institutes. Renew their knowledge and love of you, and send your Holy Spirit to help them respond generously and courageously to your will. We ask this through our Lord Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen

Prayer of St Therese of Lisieux

O my God! I offer Thee all my actions of this day for the intentions and for the glory of the Sacred Heart of Jesus. I desire to sanctify every beat of my heart, my every thought, my simplest works, by uniting them to its infinite merits; and I wish to make reparation for my sins by casting them into the furnace of its merciful love. O my God! I ask of Thee for myself and those whom I hold dear, the grace to fulfil perfectly Thy holy will, to accept for love of Thee the joys and sorrows of this passing life, so that we may one day be united together in heaven for all eternity. Amen

Prayer of St Ignatius of Loyola

Teach us, good Lord, to serve you as you deserve;
to give and not to count the cost;
to fight and not to heed the wounds;
to toil and not to ask for any reward, save that of knowing that we do your will.

Prayer of St Teresa of Avila

Let nothing disturb you,
Let nothing frighten you,
All things are passing:
God never changes
Patience obtains all things
Whoever has God lacks nothing;
God alone suffices.

More material regarding the year of consecrated life may be found as follows at:

Catholic Truth Society Bookshop - 020 7834 1363

and online:

www.ctsbooks.org

www.vatican.va

A Consecrated Life

A Marian Life

Fr Joseph G Roesch MIC
is a Vicar General of the Marian Fathers in Rome, Italy
where Fr Joe assists the Superior General.
He has been heavily involved in establishing the
Marian's mission in the Philippines, and was the host
for the EWTN series: *Cenacle of the Divine Mercy*.

from the marians

I grew up in Staten Island, NY, the second oldest of five children. I often went to daily Mass. I was an altar server, and my family often prayed the Rosary together.

I first thought about the priesthood as a young boy, looking into a minor seminary in grammar school and again while in high school. But I chose not to go into either one. I went to University in Philadelphia, then worked as an actor for a couple of years. I had been drifting from my faith, but the prayers of my parents and a small book on the little children of Fatima and the sacrifices they made brought me back to the Sacrament of Reconciliation and to a deeper practice of the faith. For a while I continued to work as an actor while attending daily Mass, going to Adoration, praying the Rosary and the Chaplet of The Divine Mercy, and reading the Scriptures. The Lord gave me many graces to break away from old vices, and I had a hunger for prayer and for spiritual reading.

Thoughts of the priesthood continued to come back to me. A tape of a charismatic conference spoke to my heart. There was a word of prophecy on it that said, "If you continue to ignore My call, I will have to get others to do My work for me." When I heard those words, it was like a blow to my chest. I felt they were directed at me and that I had been avoiding the call of the Lord for a long time. I felt compelled to answer the call. I wanted to join a religious community that had something to do with Mary, since I had grown up in a large family and I thought the diocesan priesthood might be lonely.

A thought came into my head, "What about the Marians?" I had no idea who the Marians were but I found them through an advertisement in the *Catholic Digest*. I wrote to them, and I felt relief that I had finally done something about my vocation, yet I asked myself, "What have I done?" There was a temptation to pull back from the step I had taken. I corresponded with a Marian in Stockbridge, Mass., but the first Marian that I met was Portuguese. I met him in Fatima during a pilgrimage that I made there. He asked me my age, which was 24 at that time. He said, "Join now! Twenty-three is too soon and twenty-five is too late!" (I think he said that to everyone!)

I surrendered my heart to Jesus and Mary at Fatima. I was given the grace to let go of all of my fears.

People such as myself, who belong to religious communities, are part of the Consecrated Life of the Church. My life is consecrated to the Lord through my profession of the three vows of poverty, chastity and obedience. I have discovered in this way who I am, and who God is calling me to be. God has consecrated me and set me apart to do His work in the world. We religious belong to the Lord full time. So we can serve those who can't devote the same amount of time to prayer, contemplation, study, etc. During this year dedicated to the Consecrated Life, Pope Francis has called upon us to wake up the world!

These are confusing times when it can be difficult to discern right from wrong and what is true, good and beautiful from what is sinful and degrading. By living the Consecrated Life to the full we radiate the light of heaven enabling the Church and the world to discern rightly, to find the paths which will lead us all closer to the Lord.

Our Marian Helpers can be enriched by our charism which has the mystery of the Immaculate Conception at its center. This mystery announces that the grace of God always comes first. God is always preparing the way for the unfolding of His plan. Mary received the extraordinary grace of the Immaculate Conception so that she would be an apt mother for our Lord. God's grace is always available to us. Let us each seek God, making Him the centre of our lives. He calls us all to become saints. I have discovered that everything is possible for God if we will only say yes to His call.

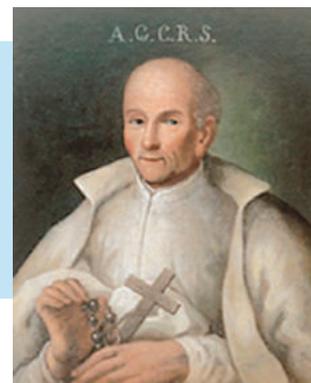


From the writings of Bl Stanislaus Papczynski (1631 - 1701)

Mystical Temple of God

Chapter 13

The Ministers of the Mystical Temple



Our five senses may not inappropriately be called the ministers of the Mystical Temple. But as two of them, Hearing and Sight, have been reserved for another allegorical interpretation, we have placed here only three: Touch, Taste, and Smell.

And so, first of all, Touch, if it performs its function properly, is of great service in advancing the beauty and strength of our Temple: the hands with honest works provide all that is necessary for the body, by nourishing it, supporting it and keeping it safe; they also benefit the mind, by exercises, and by praiseworthy and devout occupations, or when we read approved books, or when we write what is useful and salutary, or when we distribute alms, or serve our neighbor out of love. For we include under touch whatever our hands perform. Yet we wish to be far from what can defile the body or soul, so that each of us can boast with the royal Psalmist, King David, singing: "I will wash my hands in innocence and walk round your altar, LORD" (Ps 26:6). For when our hands refrain from any deed that is not good, then they conserve the cleanliness of the heart, which is the altar of the Mystical Temple, indeed thus defend it, as the defenders do with city walls.

Our hands...with these is formed the sign of the cross, that puts unholy thoughts to flight, and shuts up entirely the access of the devil to us. Touch then is very beneficial and a most necessary minister for the Mystical Temple, provided it is on guard against what ought not to be touched.

Taste is settled in the mouth: therefore we can attribute to it whatever is done by the mouth. You could call this the holiest minister, if its only taste is for the praise of God alone. David aspired to this singing: "Let my mouth be filled with praise, that I may sing your glory, your greatness all the day long" (Ps 71, 8). But if you also avoid food that is superfluously seasoned, and not only superfluous, and avoid luxurious drink, and not only too much of it, your taste will better serve reason. I do not insist that you get accustomed to hard, coarse bread, or that you sprinkle it with ashes (what, however, some of the Saints did in a most holy manner), that

it may have no taste. Nor do I want your honey to be mixed with gall; but I do boldly advise you this: do not take delight in these gifts, but rather bless and love Him who gives you food and drink at the right time, not that you live to eat, but that you eat to live; not that you enjoy, but that you use the gifts of God, remembering however the abstinence and fasting of Christ, remembering the gall and vinegar that was given to His Majesty to drink, when He was thirsting on the cross for your sake. And yet, indeed do not do this alone, but also remove from others, when you can, the opportunity of sinning with their taste. This servant performs his duty badly, when he eats and drinks continually, when he drinks heavily, and guzzles, day and night.

Finally, Smell might seem to some to be the least necessary minister for our Temple, if we did not know that its proper task is to prevent worthless smells. In these deplorable times I doubt whether this minister keeps watch at his post before the gates of our Temple; indeed I believe that [absorbed in sound sleep] he is badly snoring. For we are so given to perfumes that we steep even our clothes with them, and not just the entire head, kerchiefs and sleeves. Alas! What sort of men are we, who expose our noses to nothing except what has a pleasant smell? Christians, I beg you, awaken your Smell, that is in so ugly a manner buried; awaken it; so that it may prevent worthless fragrance from the Temple of God, unless you wish to fall down or to be thrust down to where there is a hideous and everlasting stench, where more than one Cincinnatus, with his badly smelling Cyprian powder, laments: Ah! Curses on my curls, curses on my hair, my disgrace, which I have often combed with an effeminate hand!

Apply yourself to this holy pursuit with all your strength, so that these three ministers of your soul and body, Touch, Taste and Smell, may make you the sort of men about whom that famous saying of King David can be appropriately understood and declared: "They have noses and yet do not smell. They have hands but do not feel; and no sound rises from their throats" (Ps 115:6-7).

Graces received through the intercession of Blessed Stanislaus Papczynski

Graces received for daughter and son

I am writing to tell you about two graces received from God through the intercession of Blessed Stanislaus Papczynski.

First, my daughter had been sick with a chronic illness for the last three years. I asked Blessed Stanislaus daily for his intercession. She found a very compassionate neurologist in Boston who listened to her and validated her symptoms. He prescribed a medication that has turned my daughter's life around.

The other grace was for my son. He had been given notice that he was no longer needed at his company. I made a novena to Blessed Stanislaus, and on day nine, my son was given a different position within the company.

RMF

A Home to Call Our Own

I was in a homeless shelter with a newborn baby, and I was unable to find proper housing for us. I asked Blessed Stanislaus Papczynski for his intercession because I was starting to lose my strength and hope.

My prayers were answered! My daughter and I were able to get into a programme, and now we have a home to call our own. I truly believe it was Blessed Stanislaus' intercession that led to this grace.

AB

Return to Health

Last May, I came down with pneumonia. By June, my illness had taken its toll, and I was suffering from depression, insomnia, anemia, and high blood pressure. In desperation, I turned to Blessed Stanislaus to help me. I prayed daily as the doctors scheduled me for another round of tests. I continued to pray after having a number of lab tests run. Two weeks after the tests, all the results came back normal. I quickly returned to health. I want to thank Blessed Stanislaus for my good health.

JG

Freed from Jail

I believe Blessed Stanislaus interceded for my son. In January, I received a call that my son was in jail.

It felt as though someone had put a spear through my heart. I cried and asked Blessed Stanislaus for his intercession. Later that night, I got another call that said my son was now free from jail. Blessed Stanislaus answered me when I needed him the most.

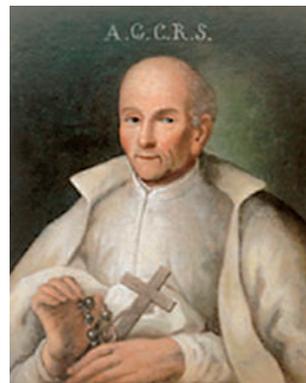
EM

Sold

My son's house was for sale for three years. A friend gave me an issue of the magazine containing a letter that mentioned a house selling. I asked Blessed Stanislaus to intercede for us in March. The house was sold in May.

MC

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.

Day of Great Grace...

My daughter, tell the whole world about My inconceivable mercy. I desire that the Feast of Mercy be a refuge and a shelter for all souls, and especially for poor sinners. On that day the very depths of My tender mercy are open. I pour out a whole ocean of graces upon those souls who approach the fount of My mercy. The soul that will go to Confession and receive Holy Communion shall obtain complete forgiveness of sins and punishment. On that day are opened all the divine floodgates through which graces flow. Let no soul fear to draw near to Me, even though its sins be as scarlet. My mercy is so great that no mind, be it of man or of angel, will be able to fathom it throughout all eternity. Everything that exists has come from the very depths of My most tender mercy. Every soul in its relation to Me will contemplate My love and mercy throughout eternity. The Feast of Mercy emerged from My very depths of tenderness. It is My desire that it be solemnly celebrated on the first Sunday after Easter. Mankind will not have peace until it turns to the Fount of My mercy. (Diary, 699)

What Graces Are Available? How Can We Receive Them?

Jesus made specific promises about the Feast of Divine Mercy that He wishes to fulfil. St Faustina recorded these promises of specific, extraordinary graces in three places in her Diary:

Whoever approaches the Fountain of Life on this day will be granted complete forgiveness of sins and punishment (Diary, 300).

The soul that will go to Confession and receive Holy Communion will obtain complete forgiveness of sins and punishment (Diary, 699).

I want to grant a complete pardon to the souls that will go to Confession and receive Holy Communion on the Feast of My mercy (Diary, 1109).

In order to receive the fullness of the graces promised one must receive Holy Communion worthily on Divine Mercy Sunday (or at the Vigil celebration) by making a good confession beforehand, remaining in a state of grace, and trusting in His Divine Mercy.

Thus, we may discover the true value of Confession and Holy Communion as miracles of mercy. The Eucharist is Jesus, Himself, the Living God, longing to pour Himself as Mercy into our hearts.

A plenary indulgence may also be obtained by fulfilling the usual conditions.

Ways To Open Hearts To The Special Graces Of The Day

There are many ways that may enable you and others to live this special day of Divine Mercy with greater fervour, here are some suggestions:

The Sacrament of Reconciliation

One is especially encouraged to attend confession during Lent. By attending confession oneself and praying for openness to the grace of confession for others one can encourage those around us to partake of this promise of Jesus. It is also wonderful if additional priests may be available to hear confessions for any who would like to take advantage of this moment of grace, but have not had the opportunity beforehand.

Prayers of the Faithful

You may wish to include special petitions in the Prayers of the Faithful. Your Parish Priest will be able to guide you.

Benediction

A brief moment of Exposition and Benediction at the conclusion of the Mass may help too. This allows for a personal and/or communal moment of worship and contemplation of the One whom we have received in communion.

Divine Mercy Sunday!

Veneration of The Divine Mercy Image

To *venerate* a sacred image simply means to perform some act or gesture of deep religious respect toward it because of who it represents. Here are some suggestions for parishes:

- Display the Divine Mercy Image in the sanctuary so that the parish may venerate it during the Eucharistic Liturgy.
- After the Communion Prayer, the priest may incense the Image and, kneeling before it, recite an appropriate prayer.
- Venerate the Image at the end of a Holy Hour.

Holy Hours before the Blessed Sacrament

Jesus is The Divine Mercy Incarnate and He is truly present in the Eucharist. Among the prayers that can be offered during Adoration of the Blessed Sacrament are: Vespers, the Rosary, and the Chaplet of Divine Mercy.

3 O'Clock Prayer Service

There is a great tradition of calling to mind Christ's Passion at the 3 o'clock *Hour of Great Mercy* - the hour Jesus expired on the Cross. Offering a prayer service in celebration of God's mercy is especially appropriate at this hour.

The Chaplet of Divine Mercy

Recite or sing the chaplet, which is a plea for God's Mercy on the world; a plea based on God's supreme act of mercy for us all, namely, His "sorrowful Passion."

Works of Mercy

All participants can be encouraged to perform some special work of mercy on the day itself. God's mercy is not only meant to be received with trust; it is also to be shared through love. The practice of the works of mercy, both spiritual and corporal, is the goal and fruit of devotion to Divine Mercy, as well as a Gospel command: "Be merciful even as your Father is merciful" (Lk. 6:36).

For Those Who Cannot Go To Church Due to Serious Illness

During Lent, ask for a priest to visit you to enable you to make your confession.

Ask for a Eucharistic Minister to bring you Communion. Parishes can usually arrange for Eucharistic Ministers to visit the housebound and, where possible also bring literature on Divine Mercy Sunday, Chaplet prayer cards, and rosaries.

If a visit is not possible, however, you can still participate in the celebration of Divine Mercy Sunday by making a Spiritual Communion with great trust. God will give you all the graces that He sees that you need because of your great trust.

Our Lord said to St Faustina: **The graces of My mercy are drawn by means of one vessel only, and that is trust. The more a soul trusts, the more it will receive. Souls that trust boundlessly are a great comfort to Me, because I pour all the treasures of My graces into them. I rejoice that they ask for much, because it is My desire to give much, very much** (Diary, 1578).

Act of Spiritual Communion

My Jesus,

I believe that You are present
in the Blessed Sacrament.

I love You above all things and I desire You in my soul.

Since I cannot now receive You sacramentally,
come at least spiritually into my heart.

As though You were already there,
I embrace You and unite myself to You;

permit not that I should ever be separated from You.

Amen.

The Church also made special, compassionate provisions for obtaining a plenary indulgence on Divine Mercy Sunday for those who cannot attend Mass on that day, including those who are seriously ill. It may also be possible for you to watch the celebration of Holy Mass on Divine Mercy Sunday on EWTN (check your TV listing). The Act of Spiritual Communion will be recited at that time.

BOOK REVIEWS

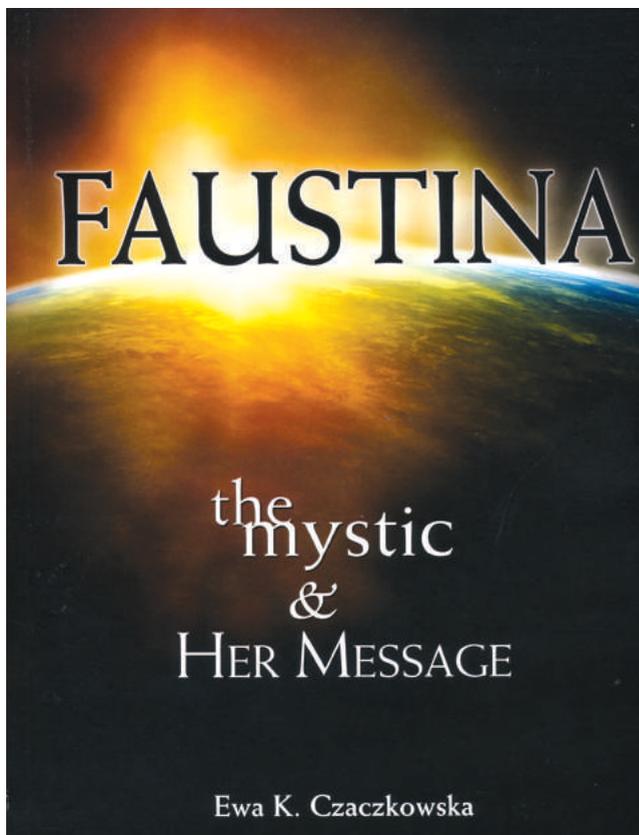
FAUSTINA

The Mystic and her Message

By Ewa K. Czackowska, Foreword By Fr Kazimierz Chwalek MIC

Marian Press, 413 PP., 28-Page Photo insert,

Special Price £19.90



St Faustina, in her relationship with God enjoyed special gifts. She was granted knowledge of God through the embrace of unifying love. It is this relationship with God that sets her apart as a mystic. As a mystic, it was a call to bring a message that the world desperately needs to hear...

This book is much more than simply another biography about St Faustina. Award-winning journalist and historian Ewa Czackowska researched the life of St Faustina with relentless vigor to discover what made her tick.

As a journalist Czackowska uncovers and reveals the big story about the mystic whose life and mission have inspired the Divine Mercy movement. And as a historian Czackowska places St Faustina firmly within the context and reality of her times.

Czackowska left no stone unturned as she visited each of the places the saint dwelled in her earthly life. At each location, not only does Czackowska give readers an understanding of how the time period and environment shaped Faustina, but also shares more personal details from the testimonies of those who knew her best.

As a result, Czackowska is able to introduce Faustina as a living, breathing human being. Unexpected elements are revealed in this future saint - she had a temper, disappointed her father, and doubted at times whether her visions of the Lord were real.

Czackowska also gives you a window into St Faustina's rich interior life. One can follow the saint's visions of heaven, hell, and purgatory in a comprehensive way. Also, gaps in her inner life that are not clarified in her Diary are addressed here, enabling a richer sense of St Faustina's spiritual life as she received many of her revelations from Jesus.

This groundbreaking biography presents a compelling, fresh, and intimate portrait of the great mystic St Faustina.

DIVINE MERCY PUBLICATIONS AND GIFTS

To purchase *Faustina* or *Trust* and for a full range of Divine Mercy gifts, devotionals and books please contact us:

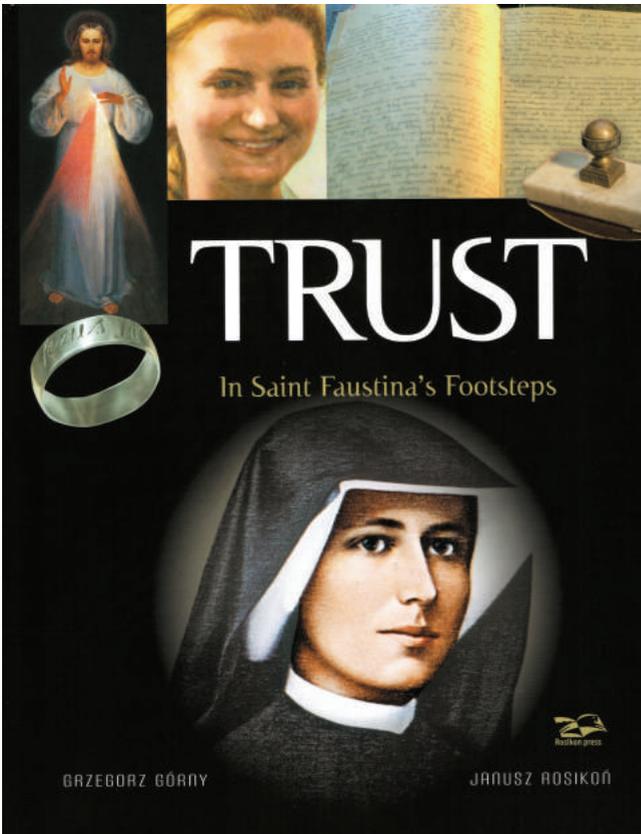
TRUST

In Saint Faustina's Footsteps

By Grzegorz Górny and Janusz Rosikon

Rosikon Press, 328 PP.

Special Price £20.00



This beautifully presented and lavishly illustrated book is a delight to the eyes, made even more extraordinary by its content - a narrative of unique beauty, fruit of the passionate work of its authors.

Trust documents a love story - God's immense love for his people and the reciprocation of this love by a humble Polish nun.

In the footsteps of Saint Faustina, author and photographer travelled to Warsaw, Krakow, Plock and Vilnius. One also meets, through St Faustina, Blessed Michal Sopocko and St John Paul II.

Recording their observations and impressions in beautiful prose and gorgeous photographs the book is vivid and alive, truly documenting an extraordinary life of trust. Extraordinary in the ordinary reality of daily life.

A perfect gift for anyone with an existing devotion to the Divine Mercy and St Faustina, it is also a comprehensive introduction to the wonder and gift that is the Divine Mercy.

This book tells of the saint's experiences. It leads the reader in her footsteps to the principal places with which she is associated. Primarily, however, it is concerned with the history and the essence of the devotion that Sr. Faustina advocated. After all, she never put any emphasis on herself; instead she always pointed to the Holy Trinity, the Creator of man's existence, the Guarantor of our freedom, and most importantly the Source of love. I hope this book will not only be an occasion to meet an extraordinary mystic, but also be an invitation to delve deeply into the infinite mystery of God's mercy.

José Cardinal Saraiva Martins : Prefect for the Congregation for the Causes of Saints (1998 - 2008)
extract from the foreword



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 Tel: 020 8998 0925
 E-mail: info@divinemercury.org.uk
www.divinemercuryapostolate.co.uk

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

10.45 am - 4.30 pm

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

Divine Mercy Word Search No. 8 *Find the words below, horizontal, vertical, diagonal and backwards*

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

DIVINE MERCY APOSTOLATE LOTTERY WINNERS 2014

CHRISTMAS

1st prize A. Lowndes
2nd prize M. Natwell
3rd prize E. Hogan
4th prize M. Kobylarska
5th prize I. Fay
6th prize R. Coghlan

Christ	Evangelical
Jesus	Counsels
Life	Poverty
Anointing	Chastity
Consecration	Obedience
Baptism	Hermits
Vocation	Virgins
Mission	Apostolic
Awake	Secular
Heaven	Religious
Rejoice	Community
Holiness	Saints

Divine Mercy Pilgrimages & Retreats 2015



All Welcome!

- 11 April Pilgrimage: *Prepare for Divine Mercy Sunday with Bishop Paul Hendricks.*
Shrine of Our Lady of Mount Carmel and St Simon Stock, The Friars, Aylesford ME20 7BX
- 18 April Day of Prayer: Our Lady of the Annunciation and St Augustine
88 Beckenham Hill Road, London SE6 3PU
- 6 June National Divine Mercy Pilgrimage
Shrine of Our Lady, Houghton St Giles, Walsingham, Norfolk NR22 6AL
- 10 - 17 June Pilgrimage: *Following in the Footsteps of St Faustina and Pope St John Paul II*
Warsaw, Częstochowa, Krakow, Wadowice, Aushwitz, Zakopane
- 4 July Day of Prayer: St George's Cathedral, Southwark
Westminster Bridge Road, Camberwell, London SE1 7HY
- 22 August Day of Prayer: St John's Cathedral, Portsmouth
Bishop Crispian Way, Portsmouth, PO1 3HG
- 31 August Pilgrimage: Aylesford
Shrine of Our Lady of Mount Carmel and St Simon Stock, The Friars, Aylesford ME20 7BX
- 13 - 17 Nov Pilgrimage: Knock
Shrine of Our Lady of Knock, Co Mayo, Ireland



For more information please contact:

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Poland

pilgrimage 10 - 17 June 2015

Following in the Footsteps of St Faustina and Pope St John Paul II

Run by the Marian Fathers of The Immaculate Conception of Our Lady

Gora Kalwaria	Shrine of Bl Stanislaus Papczynski, founder of the Marian Fathers
Warsaw	Convent of the Sisters of Our Lady of Mercy where St Faustina was received into the convent
Glogow	Birthplace of St Faustina
Swinice Warckie	Where St Faustina received Baptism and First Holy Communion
Częstochowa	Shrine of Our Lady of Jasna Gora
Krakow	Shrine of Divine Mercy, Lagiewniki, where St Faustina lived and died
Wadowice	Birthplace of Pope St John Paul II
Aushwitz	Concentration Camp
Wieliczka	Salt mine
Zakopane	Tatras Mountains resort, Divine Mercy Church run by Marian Fathers

Flight from Heathrow airport
Full board

£945

(Price based on a shared room)

For more information:

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