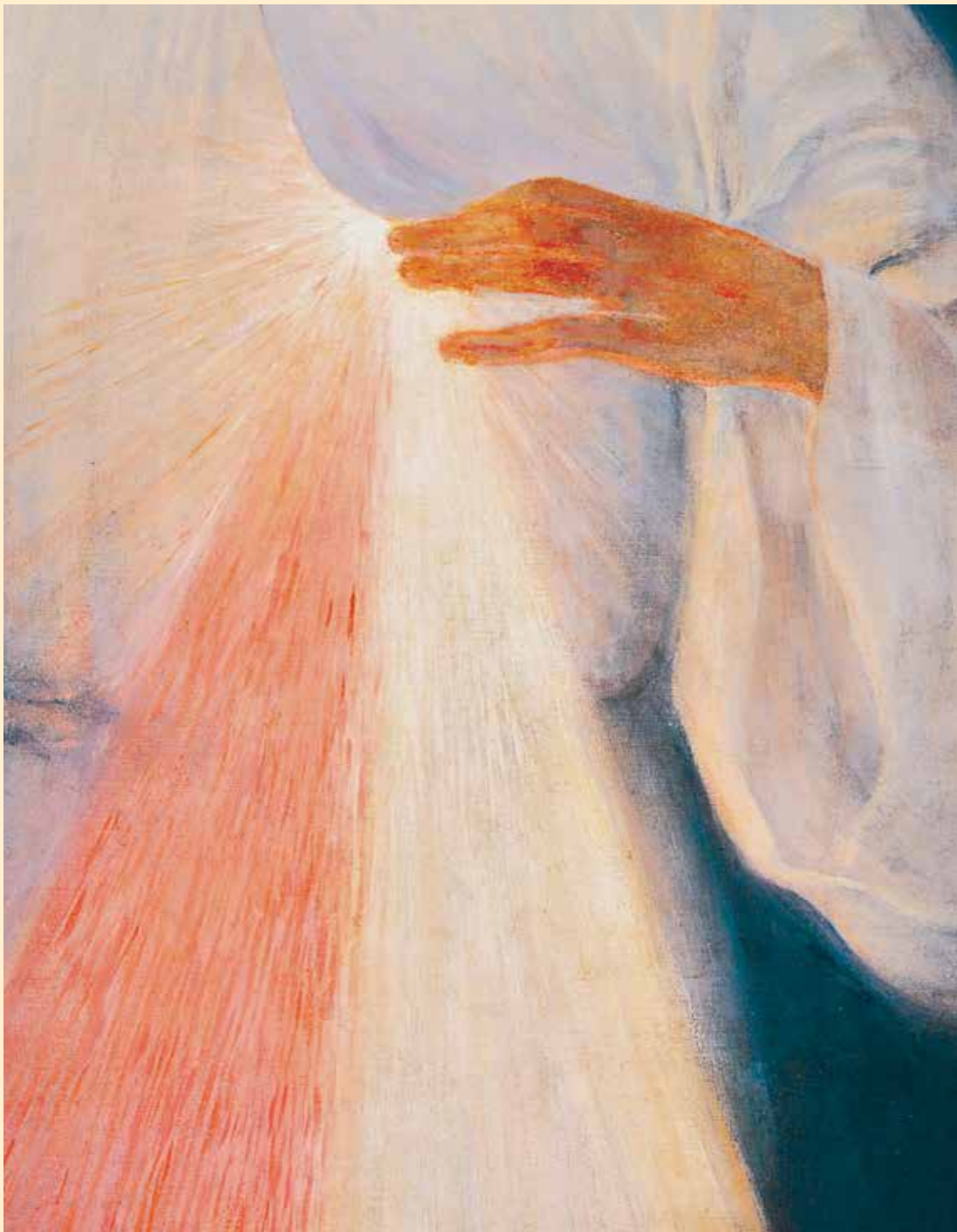


# Messenger of Divine Mercy

Publication of the Marian Helpers Association in Great Britain

Winter 4 [81] 2018





## *Through His wounds we are healed*

Isaiah 53:5

Dear Marian Helpers,

One of the most common intentions of prayer that we receive here at the Divine Mercy Apostolate is the petition for good health for ourselves, for our family and for our friends. We often hear humble requests asking for prayers for the sick. We see much suffering amongst those enduring illness and pain. Yet we also see much love and care in those who ask for prayers for their loved ones. When we pray for the sick, we profess our faith in God, in whose hands is our life. We turn

to him; we trust in his love and mercy.

The sickness in our life can have many causes. Sometimes illness is a consequence of unwise previous actions or an unhealthy lifestyle. Sometimes illness is inherited from our family. But there are a great many other causes, most of which we neither know nor understand.

When one is suffering from illness, their first reaction could be question to God and ask, "Why did this happen? What wrong have I done? Why do you punish me this way?"

The Devil will use this time of suffering to set us against God. Tempting us, he puts thoughts into our heart, leading us to question, "Where is your God in this sickness?" But a time of sickness can be a blessed time too, a time when our faith is scrutinised. Very often physical suffering forces us to stop, and as a consequence we have more time with ourselves. We can search for what is in our heart. We can ask ourselves, "Are we faithful to God only in time of happiness and prosperity?"

In the lives of many saints, a time of suffering became pivotal moment for their conversion, for instance Saint Ignatius of Loyola. Through his suffering he began to see the emptiness and fragility of his previous life. His experience of the love and mercy of God during this experience never left him. Suffering became a turning point in his life and brought to us amazing fruits.

In other saints, illness was an occasion to unite with Christ. In St Faustina's Diary (740) we can read: *O Saviour of the world. I unite myself with Your mercy. My Jesus, I join all my sufferings to Yours and deposit them in the treasury of the Church for the benefit of souls.* For many years she was suffering from TB. St Faustina's illness was a great occasion to make small sacrifices for sinners, for the salvation of souls. Looking at our own sickness through the experiences of the saints, can give our reality a completely different dimension.

As we read in the Gospel (Matthew 4: 23-2), Jesus went round ... *teaching in their synagogues, proclaiming the Good News of the kingdom and curing all kinds of diseases and sickness among the people.* So, we can bring to Jesus all who are suffering from diseases and painful complaints of one kind or another, the possessed, epileptics, the paralysed...  
to be cured by him.

May God bless you

A handwritten signature in black ink that reads "Fr John, MIC". The signature is written in a cursive, flowing style.

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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# Pray God for the living and the dead

## POPE FRANCIS GENERAL AUDIENCE

St Peter's Square - Wednesday, 30 November 2016



Dear Brothers and Sisters,

With today's catechesis we shall conclude the cycle dedicated to mercy. Although the catecheses are finished, mercy must continue! Let us thank the Lord for all of this and let us keep it in our heart for consolation and comfort.

The final spiritual work of mercy requires us to **pray for the living and the dead**. We can also place this alongside the last corporal work of mercy, which calls us to **bury the dead**. The latter may seem a curious request; and although, in certain regions of the world which are living under the scourge of war, with bombings day and night which sow fear and claim innocent victims, sadly this work is timely. The Bible gives a fine example in this regard: that of the elderly Tobit, who, risking his life, would bury the dead in spite of the king's prohibition (cf. Tob 1:17-19, 2:2-4).

Today too, there are those who risk their lives to bury unfortunate victims of war. Thus, this corporal work of mercy is not far from our daily existence. It makes us ponder what happened on Good Friday, when the Virgin Mary, along with John and several women were

near Jesus' Cross. After his death, Joseph of Arimathea - a rich member of the Sanhedrin, who had become a follower of Jesus - came and offered his tomb, newly hewn out of the rock, for Him. He personally went to Pilate and asked for Jesus' body: a true work of mercy performed with great courage (cf. Mt 27:57-60)! For Christians, burial is an act of compassion, but also an act of great faith. We bury the bodies of our loved ones, in the hope of their resurrection (cf. 1 Cor 15:1-34). This is a rite that firmly endures and is heartfelt in our people, and which has a special resonance in this month of November which is dedicated in particular to prayer for the departed.

Praying for the dead is, first and foremost, a sign of appreciation for the witness they have left us and the good that they have done. It is giving thanks to the Lord for having given them to us and for their love and their friendship. The Church prays for the deceased in a particular way during Holy Mass. The priest states: "Be mindful, O Lord, of thy servants who are gone before us with the sign of faith, and rest in sleep of peace. To these, O Lord, and to all that sleep in Christ, grant we beseech thee a place of refreshment, light and peace" (Roman Canon). It is a simple, effective, meaningful remembrance, because it entrusts our loved ones to God's mercy. We pray with Christian hope that they may be with him in Paradise, as we wait to be together again in that mystery of love which we do not comprehend, but which we know to be true because it is a promise that Jesus made. We will all rise again and we will all be forever with Jesus, with Him.

Remembering the faithful departed must not cause us to forget to also pray for the living, who together with us face the trials of life each day. The need for this prayer is even more evident if we place it in the light of the profession of faith which states: "I believe in the Communion of Saints". It is the mystery which expresses the beauty of the mercy that Jesus revealed to us.



The Communion of Saints, indeed, indicates that we are all immersed in God's life and live in his love. All of us, living and dead, are in communion, that is, as a union; united in the community of those who have received Baptism, and of those who are nourished by the Body of Christ and form part of the great family of God. We are all the same family, united. For this reason we pray for each other.

How many different ways there are to pray for our neighbour! They are all valid and accepted by God if done from the heart. I am thinking in a particular way of the mothers and fathers who bless their children in the morning and in the evening. There is still this practice in some families: blessing a child is a prayer. I think of praying for sick people, when we go to visit them and pray for them; of silent intercession, at times tearful, in the many difficult situations which require prayer.

Yesterday a good man, an entrepreneur, came to Mass at Santa Marta. That young man must close his factory because he cannot manage, and he wept, saying: "I don't want to leave more than 50 families without work. I could declare the company bankrupt: I could go home with my money, but my heart would weep for these 50 families the rest of my life". This is a good Christian who prays through his works: he came to Mass to pray that the Lord give him a way out, not only for him but for the 50 families. This is a man who knows how to pray, with his heart and through his deeds, he knows how to pray for his neighbour. He is in a difficult situation, and he is not seeking the easiest way out: "let

them manage on their own". This man is a Christian. It did me good to listen to him! Perhaps there are many like him today, at this time in which so many people are in difficulty because of a lack of work. However, I also think of giving thanks for the good news about a friend, a relative, a co-worker: "Thank you Lord, for this wonderful thing!". This too is praying for others! Thanking the Lord when things go well. At times, as Saint Paul says, "we do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words" (Rom 8:26). It is the Spirit who prays in us. Therefore, let us open our heart, to enable the Holy Spirit, scrutinizing our deepest aspirations, to purify them and lead them to fulfilment. However, for us and for others, let us always ask that God's will be done, as in the Our Father, because his will is surely the greatest good, the goodness of a Father who never abandons us: pray and let the Holy Spirit pray in us. This is beautiful in life: to pray, thanking and praising the Lord, asking for something, weeping when there are difficulties, like that man. But let the heart always be open to the Spirit, that he may pray in us, with us and for us.

Concluding these catecheses on mercy, let us commit ourselves to pray for each other so that the corporal and spiritual works of mercy may become ever more the style of our life. The catecheses, as I said at the beginning, end here. We have covered the 14 works of mercy, but mercy continues and we must exercise it in these 14 ways. Thank you.

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

## Pray for the Living and the Dead Bury the Dead

### PRAY FOR THE LIVING AND THE DEAD

Contact your local diocese or parish to get involved with a local ministry of intercessory prayer on behalf of the living and the dead. Many parishes have an annual Mass on or around All Souls Day (2nd November) to help parishioners remember deceased loved ones. Most parishes also publish lists of those who are asking for our prayers, and those who are recently deceased or whose anniversaries occur around this time.



# Essence of Divine Mercy (7)



## The Biblical Story of Divine Mercy

### Divine Mercy in the New Testament by Dr Robert Stackpole STD

As we shall see, there is no brand-new teaching - nor a new definition of Divine Mercy to be found in the New Testament - but there is an incomparable manifestation of the very depths of God's merciful love for us through the incarnation, life, death and resurrection of His Son, Jesus Christ. As Fr Woroniecki writes:

The centre became not so much the doctrine itself, but rather the person of Christ, his life, his example, and above all His sacrificial death on the cross showing the world how far the Mercy of God extended for humanity's sake.

This, indeed, is the underlying question that the New Testament answers for us with regard to Divine Mercy: Just how far will God go to pour out His merciful love upon mankind? As far as Bethlehem and Calvary, giving Himself without reservation to us, in human flesh - that is how far He will go!

#### The Gospels

Let us look first at the many gospel passages where the writers emphasize the compassion of Jesus, His tenderness for the lost and the broken, a tenderness which manifests His merciful love.

1. Christ's compassion for human physical needs. Matthew 15:32:  
"I have compassion on the crowd because they have been with me now three days, and have nothing to eat; and I am unwilling to send them away hungry, lest they faint on the way."
2. Christ's compassion for human emotional and social needs. Luke 7:13:  
"And when the Lord saw her [the widow of Nain], He had compassion on her and said to her, 'Do not weep.' And He came and touched the bier, and the bearers stood still. And He said, 'Young man, I say to you, arise.'"
3. Christ's compassion for the outcast, the marginalized. Matthew 20:34:  
"And as they went out of Jericho a great crowd followed Him. And behold, two blind men sitting by the roadside, when they heard that Jesus was passing by, cried out, 'Have mercy on us, Son of David!' And Jesus stopped and called them saying, 'What do you want me to do for you?' They said to him, 'Lord, let our eyes be opened.' And Jesus in pity touched their eyes, and immediately they received their sight and followed him."
4. Christ's compassion for those needy in every respect. Mark 1:40:  
"And a leper came to Him, beseeching Him, and kneeling said to Him, 'If you will, you can make me clean.' Moved with pity, He stretched out His hand and touched him, and said to him, 'I will; be clean.' And immediately the leprosy left him, and he was made clean."
5. Christ's compassion for those sincerely seeking to do God's will. Mark 10:17-22:  
"And as He was setting out on His journey, a



man ran up and knelt before Him and asked Him, 'Good teacher, what must I do to inherit eternal life?' And Jesus said to him.... 'You know the commandments: Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor your father and mother.' And he said to Him, 'Teacher, all these have I observed from my youth.' And Jesus looking upon him loved him and said to him, 'You lack one thing; go, sell what you have, and give to the poor, and you will have treasure in heaven; and come and follow me.'

6. Christ's compassion for those hungry for the Word of God. Mark 6:34:  
"As Jesus went ashore He saw a great throng,

and He had compassion on them, because they were like sheep without a shepherd; and He began to teach them many things."

7. Christ's tender compassion for His people and His country. Luke 19:41-42:  
"And when He drew near and saw the city He wept over it, saying, 'Would that even today you knew the things that make for peace! But now they are hidden from your eyes. For the days shall come upon you, when your enemies will cast up a bank about you and surround you, and hem you in on every side, and dash you to the ground, you and your children within you, and they will not leave one stone upon another in you, because you did not know the time of your visitation.'"
8. Christ's tender compassion for human grief and mortality. John 11:32-36:  
"Then Mary, when she came where Jesus was and saw Him, she fell at His feet, saying to Him, 'Lord if you had been here, my brother would not have died.' When Jesus saw her weeping, and the Jews who came with her also weeping, He was deeply moved in spirit, and troubled: And He said, 'Where have you laid him?' They said to Him, 'Lord, come and see.' Jesus wept. So the Jews said, 'See how He loved him.'"

What are the gospel writers trying to tell us through passages such as these, where the tender compassion of Jesus is shown for people suffering from all kinds of afflictions? They are trying to tell us that merciful, compassionate love was a consistent and abiding characteristic of the whole life of Jesus of Nazareth, the Son of God. And this tells us something very important about the God who sent Him, the God whose very self-manifestation or "Word" made flesh, Jesus truly is. **TBC**

*Robert Stackpole (B.A. in History, Williams College, Massachusetts in 1982; Master of Letters in Theology, Oxford University, England in 1988) was an ordained Anglican pastor before becoming a Catholic in 1994. After his conversion, he obtained a Doctorate in Theology from the Pontifical University of St Thomas Aquinas in Rome (the "Angelicum") in 2000. In 1997 he began work as the Research Director, and later Director of the John Paul II Institute of Divine Mercy based in Stockbridge, Massachusetts. In that capacity, he has been a speaker at many conferences, and the author and editor of numerous journal articles and books on the Divine Mercy message and devotion.*



# The Case for a New Doctor of the Church:

## New light on the mysteries of the faith

### Part 5



### Fresh insights into the mysteries of the faith

*The series of articles was prepared by several renowned experts in the writings and spirituality of St Faustina, namely: Robert Stackpole, STD, director of St John Paul II Institute of Divine Mercy; Very Rev. Kazimierz Chwalek, MIC, provincial superior of the Congregation of Marian Fathers of the Immaculate Conception; and Rev. Seraphim Michalenko, MIC, vice-postulator of the Cause for the Canonization of St Maria Faustina Kowalska.*

#### Fresh insights into the mysteries of the faith

In addition to her major contribution to the renewal of the doctrine of God's merciful love, and her remarkable synthesis of the various schools of Catholic spirituality, Sr Faustina also made several distinctive contributions to the theological patrimony of the Church.

For example, in his exhaustive study of her *Diary* for the Holy See, Fr Rozycki pointed to St Faustina's reflections on the virtue of mercy in the Heart of Jesus as a unique insight:

It is evident to every believing Catholic that the infinite Mercy of God is inexhaustible. The greatest sins, not only of an individual person but those of the entire world, will neither exhaust it, nor ever equal it. Likewise, the Divine-human mercy of the Heart of Jesus is inexhaustible. Jesus speaks of it in revelation: "It [Divine Mercy] increases through giving itself" (*Diary*, 1273). At first glance this is an extraordinary argument, but in reality it is profoundly theological. It refers to the universally accepted contention of moral theology that all virtues grow through performance of those acts to which they incline. Consequently, we find no basis for the exhaustion of the Divine-human Mercy of the Heart of Jesus. In the whole history of Catholic theology, no one has given a deeper reason for the inexhaustibility of the Divine-human Mercy of the Heart of Jesus.

In addition, St Faustina wrote that Jesus had insisted: God is not only merciful to sinners; in a sense, he is even more merciful to sinners than he is to the just. In fact, he has a special compassion for sinners, precisely because they are most in need of his mercy.

Jesus said to her:

Let the greatest sinners place their trust in My mercy. They have the right before others to trust in the abyss of My mercy. ... Souls that make an appeal to My mercy delight Me. To such souls I grant even more graces than they ask (*Diary*, 1146; cf. 598, 1182, and 1275).

In his submission to the Holy See, Fr Rozycki compared this teaching in St Faustina's *Diary* to an often neglected aspect of the Gospel when he wrote:

Mercy, for its part, hastens with assistance especially to all those who need it more, particularly those whose misery is the greatest. For when giving assistance, inviolable moral law requires that priority be given to those who need it more. The Lord Jesus applied this principle to God the Father when he said 'I tell you that there will be more joy in heaven from the conversion of one sinner than from ninety nine of the righteous who need no repentance' (Lk 15:7).

Third, Sr Faustina believed that it had been revealed to her that in some way the fullness of Christ's self-offering to the Father was already made present at



# Saint Maria Faustina Kowalska

the Lord's Supper on Holy Thursday in the Cenacle. The implication is that the Lord's Supper was not just an episode or a part of his saving work, but the real and essential summary of it all - just as each Mass that we celebrate today is not a mere episode or aspect of Christ's saving work, but a re-making present of the whole Paschal Mystery for our salvation (*Catechism*, 1391 and 1416). Moreover, the Lord's Supper, like the Eucharist today, manifests the true meaning of the sacrifice of Christ on the Cross: the voluntary and loving self-offering of the Son of God for our salvation, and its communal benefits, as the source and summit of the life of the New Covenant community. Faustina wrote:

At the moment of Consecration, love rested satiated - the sacrifice fully consummated. Now only the external ceremony of death will be carried out - external destruction; the essence [of it] is in the Cenacle (Diary, 684).

## Response to objections

Some aspects of the devotion to the Divine Mercy given to the Church through St Faustina have at times engendered controversy. While we do not have the space to respond in depth to all of them here, suffice it to say that the Holy See would not have canonized St Faustina if any portion of her writings or revelations had been deemed heretical.

The two objections raised most often to her writings are (1) that the promise Jesus allegedly made of an extraordinary grace offered to communicants on Divine Mercy Sunday, "the complete remission of sins and punishment" (Diary, 699) cannot be harmonized with the Catholic understanding of the sacraments in general, or of the conditions for obtaining divine forgiveness in particular, and (2) that we cannot offer the "divinity" of Jesus Christ to the Father in the Chaplet.

Let us look briefly at these in turn.

1. Theoretically, one can receive the complete remission of sins and punishment any time from the sacrament of Confession followed by Holy Communion, if all are undertaken with the pure love of God. But how many of the faithful ordinarily receive these sacraments with such a pure disposition?

Usually, the intentions of the penitent-communicant

are more mixed, including fear of God as well as love, and, to some extent, with continuing attachment to their sins. As a result, while their sins are forgiven, there remains a measure of temporal punishment due to sin (see *Catechism*, 1472-1473). Of course, this temporal punishment can be completely taken away through a plenary indulgence, granted by the Church, for the devout performance of certain designated good works (such as the recitation of prayers, giving of alms, visiting of a shrine, etc.) but, again, if these works are undertaken by a soul with any attachment to sin whatsoever, then the indulgence is only partial, not plenary. The complete remission of sins and punishment, *ex opere operato*, is ordinary only available to the soul at baptism. What Jesus Christ evidently has promised to the world, through St Faustina, is that a complete renewal of that baptismal grace - the complete remission of sins and punishment - is also available to the faithful through the reception of Holy Communion in a state of grace, with trust in God's mercy, on Divine Mercy Sunday.

Of course, this immediately raises the question of whether it is proper to the nature of the Eucharist to be the source of such an extraordinary measure of grace. The answer is clear from the teachings of St Thomas Aquinas and of the Magisterium itself. St Thomas declares very clearly:

Moreover, not only are all the other sacraments ordered toward the Eucharist, but they produce their proper grace only in virtue of their relationship to the Eucharist. The Eucharist alone has of itself the power to confer grace, while the other sacraments confer grace only in virtue of the desire (*votum*) which their recipients have of receiving the Eucharist also. (ST, III, 79, I).

Following St Thomas on this matter, the Church teaches that all the other sacraments are directed towards the Eucharist and draw their power from it. In the *Constitution on the Sacred Liturgy* from the Second Vatican Council, for example, we read:

Especially from the Eucharist, grace is poured forth upon us as from a fountain.

And, in the *Catechism of the Council of Trent*, pastors are urged:

to compare the Eucharist to a fountain and the other sacraments to rivulets. For the Holy Eucharist is truly and necessarily to be called the fountain of all graces, containing, as it does, after an admirable manner, the fountain itself of celestial gifts and graces, and the Author of all the sacraments, Christ our Lord, from whom, as from its source, is derived whatever of goodness and perfection the other sacraments possess.

The question also arises whether it is ever proper and just for a soul to receive the complete remission of sins and punishment without perfect contrition for sin. The answer is evident: this extraordinary outpouring of grace occurs at almost every adult baptism. As St Thomas Aquinas tells us in his *Scriptum super Sententias* (d.2, q.1, quæ. 2):

Since in Baptism we are baptized into the death of Christ, as Romans 6 teaches, the baptized person receives the full effects of Christ's Passion and Death. In other words, our Saviour's merits completely remit our sins and all the punishment due to them.



2) Theologians who object to the wording of the Chaplet ("I offer You the Body and Blood, Soul and Divinity of Your dearly beloved Son") have the same difficulty with a similar prayer offered by the angel at Fatima. How can we offer the divine nature back to God? How can we offer to God the Father anything but the sacred humanity of His Son?

Two replies are possible here.

The first is that at the resurrection of our Lord, Christ's human nature was transformed and fully glorified or "divinized" by the Holy Spirit, so that when we say that we offer His "divinity" to the Father, this is shorthand for the offering of His "divinized humanity."

Another possible response would be that when we offer the "divinity" of the Son to the Father, this is shorthand for the offering of the person of the divine Son in his sacred humanity (that is, in his human "Body, Blood and Soul").

In any case, liturgical language of the offering of the person of the divine Son in His sacrifice on the Cross to the Father is entirely in accord with the Catholic tradition of prayer and worship.

For example, Eucharistic Prayer #1 in the Roman Missal states:

We offer to You, God of glory and majesty, this holy and perfect sacrifice: the bread of life and the cup of salvation.

In other words, we offer what has just been consecrated, and is no longer bread and wine, but now the "bread of life" and the "cup of salvation," that is, the Body and Blood, Soul and Divinity of Jesus Christ.

In Eucharistic Prayer #4:

We offer You His Body and Blood, the acceptable sacrifice which brings salvation to the whole world. Lord, look upon this sacrifice which You have given to Your Church; and gather all who share this one bread and one cup into the one Body of Christ, a living sacrifice of praise.

"Body and Blood" here are clearly just liturgical shorthand for the fullness of the mystery of the real presence of Jesus Christ in the Eucharist ("body and blood, together with the soul and divinity," according to *Catechism*, 1374).

In short, while these are profound mysteries indeed, it is not at all clear that St Faustina's recorded revelations from our Lord lead the faithful astray regarding either the *Feast of The Divine Mercy*, or the *Chaplet*.

TBC

**Let the greatest sinners place their trust in My mercy.**



# IN TIMES OF SICKNESS

*What does the Bible and the Teaching of the Church say about health, sickness and healing? Can believers expect health and (if necessary) receive healing? Is it God's plan to eliminate disease and sickness?*

*Through His wounds we are healed*

Isaiah 53:5

## FROM THE SCRIPTURES

Jesus went round the whole of Galilee teaching in their synagogues, proclaiming the Good News of the kingdom and curing all kinds of diseases and sickness among the people. His fame spread throughout Syria, and those who were suffering from diseases and painful complaints of one kind or another, the possessed, epileptics, the paralysed, were all brought to him, and he cured them.

Matthew 4: 23-25

Going into Peter's house Jesus found Peter's mother-in-law in bed with fever. He touched her hand and the fever left her, and she got up and began to wait on him. That evening they brought him many who were possessed by devils. He cast out the spirits with a word and cured all who were sick. This was to fulfil the prophecy of Isaiah: He took our sicknesses away and carried our diseases for us.

Matthew 8:14-17

If any one of you is in trouble, he should pray; if anyone is feeling happy, he should sing a psalm. If one of you is ill, he should send for the elders of the church, and they must anoint him with oil in the name of the Lord and pray over him. The prayer of faith will save the sick man and the Lord will raise him up again; and if he has committed any sins, he will be forgiven. So confess your sins to one another, and pray for one another, and this will cure you; the heartfelt prayer of a good man works very powerfully.

James 5:13-16

There is no weakening on our part, and instead, though this outer man of ours may be falling into decay, the inner man is renewed day by day. Yes, the troubles which are soon over, though they weigh little, train us for the carrying of a weight of eternal glory which is out of all proportion to them. And so we have no eyes for things that are visible, but only for things that invisible; for visible things last only for a time, and the invisible things are eternal.

2 Corinthians 4:16-18

## FROM THE CATECHISM OF THE CATHOLIC CHURCH

Illness and suffering have always been among the gravest problems confronted in human life. In illness, man experiences his powerlessness, his limitations, and his finitude. Every illness can make us glimpse death.

(CCC, 1500)

Illness can lead to anguish, self-absorption, sometimes even despair and revolt against God. It can also make a person more mature, helping him discern in his life what is not essential so that he can turn toward that which is. Very often illness provokes a search for God and a return to him.

(CCC, 1501)

1505 Moved by so much suffering Christ not only allows himself to be touched by the sick, but he makes their miseries his own: "He took our infirmities and bore our diseases." But he did not heal all the sick. His healings were signs of the coming of the Kingdom of God. They announced a more radical healing: the victory over sin and death through his Passover. On the cross Christ took upon himself the whole weight of evil and took away the "sin of the world," of which illness is only a consequence. By his passion and death on the cross Christ has given a new meaning to suffering: it can henceforth configure us to him and unite us with his redemptive Passion.

(CCC, 1505)

1509 "Heal the sick!" The Church has received this charge from the Lord and strives to carry it out by taking care of the sick as well as by accompanying them with her prayer of intercession. She believes in the life-giving presence of Christ, the physician of souls and bodies. This presence is particularly active through the sacraments, and in an altogether special way through the Eucharist, the bread that gives eternal life and that St Paul suggests is connected with bodily health.

(CCC, 1509)



However, the apostolic Church has its own rite for the sick, attested to by St James: "Is any among you sick? Let him call for the elders [presbyters] of the Church and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven." Tradition has recognized in this rite one of the seven sacraments. (CCC, 1510)

Life and physical health are precious gifts entrusted to us by God. We must take reasonable care of them, taking into account the needs of others and the common good. Concern for the health of its citizens requires that society help in the attainment of living-conditions that allow them to grow and reach maturity: food and clothing, housing, health care, basic education, employment, and social assistance. (CCC, 2288)

## FROM THE ROMAN MISSAL FOR THE SICK

Father, your Son accepted our sufferings to teach us the virtue of patience in human illness. Hear the prayers we offer for our sick brothers and sisters.

May all who suffer pain, illness or disease realize that they are chosen to be saints, and know they are joined to Christ in his suffering for the salvation of the world, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.  
Amen.

## FROM PASTORAL CARE FOR THE SICK General Introduction

The concern that Christ showed for the bodily and spiritual welfare of those who are ill is continued by the Church in its ministry to the sick. This ministry is the common responsibility of all Christians, who should visit the sick, remember them in prayer, and celebrate the sacraments with them.

The family and friends of the sick, doctors and others who care for them, and priests with pastoral responsibilities have a particular share in this ministry of comfort. Through words of encouragement and faith they can help the sick unite themselves with the sufferings of Christ for the good of God's people.

Remembrance of the sick is especially appropriate at common worship on the Lord's Day, during the general intercessions at Mass and in the intercessions at Morning Prayer and Evening Prayer. Family members and those who are dedicated to the care of the sick should be remembered on these occasions as well.

# Prayers for the Sick

## BEFORE SURGERY:

God of compassion, our human weakness lays claim to your strength. We pray that through the skills of surgeons and nurses your healing gifts may be granted to .....

May your servant respond to your healing will and be reunited with us at your altar of praise. Grant this through Christ our Lord.

## FOR A CHILD:

God our Father, we have anointed your child ..... with the oil of healing and peace. Caress him/her, shelter him/her, and keep him/her in your tender care.

We ask this in the name of Jesus the Lord.

## FOR A YOUNG PERSON:

God our healer, in this time of sickness you have come to bless ..... with your grace. Restore him/her to health and strength, make him/her joyful in spirit, and ready to embrace your will. Grant his through Christ our Lord.

## IN EXTREME OR TERMINAL ILLNESS:

Lord Jesus Christ, you chose to share our human nature, to redeem all people, and to heal the sick. Look with compassion upon your servant ..... Support him/her with your power, comfort him/her with your protection and give him/her the strength to fight against evil. Since you have given him/her a share in your own passion, help him/her to find hope in suffering, for you are Lord for ever and ever.

## GENERAL:

Lord Jesus Christ, our Redeemer, by the grace of your Holy Spirit cure the weakness of your servant ..... Heal his/her sickness and forgive his/her sins; expel all afflictions of mind and body; mercifully restore him/her to full health, and enable him/her to resume his/her former duties, for you are Lord for ever and ever.

## IN ADVANCED AGE:

God of mercy, look kindly on your servant who has grown weak under the burden of years. Fill him/her with the strength of your Holy Spirit. Keep him/her firm in faith and serene in hope, so that he/she may give us all an example of patience and joyfully witness to the power of your love.

We ask this through Christ our Lord.



# WHEN SOMEONE IS ILL

## A guide to Pastoral Care of the Sick

**It is God who forgives all your guilt,  
who heals every ill everyone of your ills,  
who redeems your life from the grave,  
who crowns you with love and compassion.**

Psalm 102

The sickness and incapacity of any member of the Church is not a matter only of private interest. The Church is the Body of Christ and we are all members of that Body: *If one member suffers, all suffer together with it; if one member is honoured all rejoice together with it.* I Corinthians: 12.26

At the same time people have a right to a certain amount of privacy. It will always be a matter for each person concerned to agree to what and how information about their condition is made available to, for example, the Parish priest and how widely that information might be shared – for example in public prayers in the parish.

The Church desires to accompany any of her members through the trials of sickness with the comfort and encouragement that can be offered by prayer and the sacraments.

Three sacraments in particular are regularly celebrated with the sick:

- **The sacrament of Penance**

Often the experience of serious illness, as well as the experience of having time on one's hands means that people have the opportunity to reflect on their lives. Sometimes this will encourage them to seek the forgiveness of God for what has been sinful in their lives, and to know his faithfulness and mercy in the celebration of this sacrament.

- **The sacrament of Anointing of the Sick**

This sacrament was formerly known as Extreme Unction and celebrated as close as possible to the time of death, but now a sacrament which is celebrated as soon as serious illness begins and repeated as necessary during the illness.

- **The sacrament of the Eucharist**

Sometimes Mass might be celebrated in the home of the sick person. More commonly Holy Communion will be brought from the parish celebration of Mass and ministered to the sick person (and sometimes also to Catholic members of the family or friends) by the priest or commissioned ministers of Holy Communion.

Precisely how the priest and the parish will respond to the sickness of any member of the parish will depend on the resources they have to draw on, and the circumstances of the person concerned. However the following notes will give a guide.

***If someone is seriously ill but can confidently expect to be well within two or three weeks***

Ask for prayers to be said for them. The parish may have the practice of including the names of sick people in the Prayer of the Faithful (Bidding Prayers) or have a Prayer Requests board in the church.

The priest may be able to visit, but more commonly visits will be paid by the sick person's personal friends within the community.

If it is not possible for the person to attend Sunday Mass then a request may be made for Holy Communion to be brought to their home. For someone who has had the practice of taking part in daily Mass arrangements for more frequent reception of Holy Communion at home might also be possible.

***If someone is seriously ill and/ or is housebound for more than two or three weeks***

In addition to the points noted above:

The Sacrament of the Anointing of the Sick is a sacrament for anyone whose health is seriously impaired, not only for the dying. It is a sacrament that is commonly ministered a number of times during an illness, sometimes because the illness worsens, or because the sick person would benefit from the spiritual encouragement it gives them.

The Sacrament of Penance (Confession/ Reconciliation) can be celebrated in the home. The experience of sickness can often prompt in the person who is incapacitated the desire to make confession and receive absolution. The topic will often be best first raised by the priest during his visit, rather than by friends or family members.

In addition to the need for the sacraments and prayer, someone who is ill and house bound will often value other forms of pastoral care – perhaps the opportunity of a visit and a chat and cup of tea with another parishioner, perhaps some help with shopping or the care of the garden. Organisations such as the Society of St Vincent de Paul, Knight of St Columba and Legion of Mary have a proud tradition of offering this sort of support.

### ***If someone is seriously ill and in hospital or a nursing home***

In addition to the points noted above:

It is important that any desire to see a Catholic chaplain is made known to the administrators of the hospital/ nursing home. Current regulations mean that this information cannot be given by the hospital/ nursing home to a chaplain without the explicit permission of the patient. This is a matter that should be addressed as part of the admission procedures, but if it has been overlooked at that time it can be dealt with later.

In a hospital the ministering of the sacraments (e.g. Holy Communion, Penance or Anointing of the Sick) is the responsibility of the chaplain.

### ***If someone is dying***

In many cases, by the time death is imminent the sick person will have received the sacrament of Anointing several times and will have been receiving Holy Communion weekly. So no longer do the 'Last Rites' have the same significance they had previously. That said the Church urges that those who are dying should receive Holy Communion as Viaticum, and this will often be accompanied by a final celebration of Penance and Anointing of the Sick. Viaticum, food for the journey, may be received more than once, according to the needs of the dying person.

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### **PRAYER TO OUR LADY, HEALTH OF THE SICK**

*My dearest Mother Mary, I confidently invoke you as the Health of the Sick. You are the loving Mother especially of those who are blessed with a cross, particularly illness. I humbly plead for this favour: (Mention your request).*

*Mother of Perpetual Help, I beg you to present my petition to your Divine Son. If you will pray for me, I cannot be refused, for your prayers before God are powerful. With childlike trust I abandon myself to God's holy Will concerning my request.*

*Mother of Mercy, I love you; I put all my confidence in you. I offer to God through your hands every suffering that I must bear, with all the love of my heart. Make every pain an act of love for God, an act of atonement for my sins, and meritorious for the salvation of souls, especially for my own soul. Teach me patience and resignation to the holy Will of God, in imitation of you, dear Mother of Sorrows.*

*V. Pray for us. Our Lady Health of the Sick.*

*R. That we may be made worthy of the promises of Christ. Let us pray. Grant us, Your servants, we beg You, Lord God, that we may be blessed with health of soul and body, and by the glorious intercession of the Blessed Virgin Mary, Health of the Sick, be freed from the sorrows of this present life and enjoy everlasting bliss.*

*We ask this through Christ our Lord. Amen*

# Saint Faustina and the Suffering

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

O Saviour of the world. I unite myself with Your mercy. My Jesus, I join all my sufferings to Yours and deposit them in the treasury of the Church for the benefit of souls (Diary, 740)

Suddenly I heard the bell in the next room, and I went in and rendered a service to a seriously sick person. When I returned to my room, I suddenly saw the Lord Jesus, who said, **My daughter, you gave Me greater pleasure by rendering Me that service than if you had prayed for a long time.** I answered, "But it was not to You, Jesus, but to that patient that I rendered this service." And the Lord answered me, **Yes, My daughter, but whatever you do for your neighbour, you do for Me.** (Diary, 1029)

On April 14, I felt so bad that I barely managed to get up to assist at Holy Mass. I felt much worse than I did at the time they sent me for treatment. There was wheezing, and there were rattling noises in my lungs and strange pains. When I received Holy Communion, I don't know why, but it was as if something were urging me to this prayer, and I began to pray in this manner: "Jesus, may Your pure and healthy blood circulate in my ailing organism, and may Your pure and healthy body transform my weak body, and may a healthy and vigorous life throb within me, if it is truly Your holy will that I should set about the work in question; and this will be a clear sign of Your holy will for me." (Diary, 1089)

When for a whole month I had been enjoying good health, it occurred to me that I did not know which was more pleasing to the Lord—my serving Him in illness or in the robust health for which I had asked Him—and I said to the Lord, "Jesus, do with me as You please," and Jesus returned me to my previous condition. (Diary, 1125)

When one's health is poor, there is much one has to

bear. For when one is ill, but not in bed, one is not considered to be ill. For many reasons, therefore, there are constant occasions for sacrifices, and sometimes big ones. I understand now that only in eternity will many things be revealed. But I also understand that if God demands a sacrifice, He does not withhold His grace, but gives it to the soul in abundance. (Diary, 1341)

For a month now, I have been feeling worse. Every time I cough, I feel my lungs disintegrating. It sometimes happens that I feel the complete decay of my own



corpse. It is hard to express how great a suffering this is. Although I fully agree to this with my will, it is nevertheless a great suffering for nature, greater than wearing a hairshirt or a flagellation to the point of blood. I have felt it especially when I was going to the refectory. It took great effort for me to eat anything because food made me sick. I also started at this time to suffer from pains in my intestines. All highly seasoned dishes caused me such immense pain that I spent many nights writhing in pain and in tears, for the sake of sinners. (Diary, 1428)

But while I was saying the chaplet, I saw Jesus just as He is depicted in the image. The rays which issued from Jesus' Heart enveloped the sick man, and the powers of darkness fled in panic. The sick man peacefully breathed his last. When I came to myself, I understood how very important the chaplet was for the dying. It appeases the anger of God (Diary, 1565)

**Pray as much as you can for the dying. By your entreaties [that is, insistent prayers], obtain for them trust in My mercy, because they have most need of trust, and have it the least. Be assured that the grace of eternal salvation for certain souls in their final moment depends on your prayer.** (Diary, 1777)



# MERCY TAKES ROOT

## Marians in India



Marians established a mission in India eight years ago, and it continues to grow. This move marked a profound expansion of our Congregation's efforts to spread the Divine Mercy message to the world.



May 18 is always a special day at the Marians' Divine Mercy Seminary in Karamathur, Tamil Nadu, India. Our Marian novices profess their vows on this day, the feast day of our Founder, St Stanislaus Papczynski. This year, on the vigil, five young men entered the novitiate, where they will learn about the Marian charism in a house rented from the Jesuits in a mountainous region not far from Kerala.

On the feast day itself, three young Marians professed their first vows. Brother Inigo, MIC, has begun his theological studies in Mysore. Brother Manoj, MIC, will complete his philosophical studies in Chennai. And Br Venish, MIC, will serve at the Divine Mercy Seminary. Four other Marian seminarians renewed their vows that day and now continue their studies for the priesthood. Three of them joined the Marians in 2010, first as candidates in our minor seminary while still teenagers. They lived with Fr Antony Raja, a diocesan priest who works full-time helping the Marians get established in India. They began in a house rented from the Carmelites. The ground breaking for the Divine Mercy Seminary took place on Dec. 8, 2010, the Solemnity of the Immaculate Conception.

Candidates for the Marians are found through vocation camps and at the recommendation of their pastors, but especially through Fr Antony's activities. During their first year, they work to perfect their English

as they transition to living in a minor seminary setting. They then complete their secondary education, if need be, or they begin college or philosophical studies. Five now study theology in a Pallotine seminary in Mysore, Karnataka. Plans are underway to build a Marian House of Studies near this seminary.

Among the seminarians is Br Amal, MIC, who professed his first vows in 2017. He said, "God always takes the simplest way, just as God chose a simple Congregation through a single person, St Stanislaus Papczynski."

Brother Stephen, MIC, professed his first vows in 2016, along with Brs. Leo, MIC, and Sebasthi, MIC. Each of them recently received the ministry of acolyte as they advance toward final vows and ordination to the diaconate.

On the topic of renewing his vows, Br Jenio, MIC, said, "God, by His unconditional love, created me, and gave me the precious gift of life. In return, I desire to surrender my whole being to Him by living out the evangelical counsels in every second of my life."

Brother Sebasthi, MIC, sees his renewal of the vows of poverty, chastity, and obedience as a way to grow in holiness and conform to Jesus Christ. He also ties devotion to Mary to remembering the souls in Purgatory, as did our Founder, St Stanislaus.

Brother Leo is pleased that the Marians give him the opportunity to develop his God-given talents. He likes to make short videos to commemorate Marian celebrations. He laments that many people nowadays aren't concerned even for their own families, and he contrasts this with St Stanislaus, who concerned himself not only with the living, but also the dead. He credits his vocation to our Renovator, Blessed George Matulaitis, who said, "We should be willing to hasten to any place where there is an opportunity to do something for the greater glory of God."

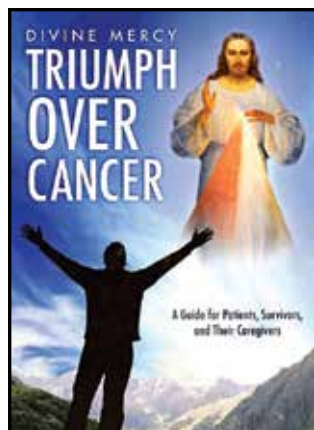
Please pray for our Indian Marians as they embrace their calling to give great glory to God.



# DIVINE MERCY PUBLICATIONS AND RELIGIOUS ITEMS

Divine Mercy For the Sick

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



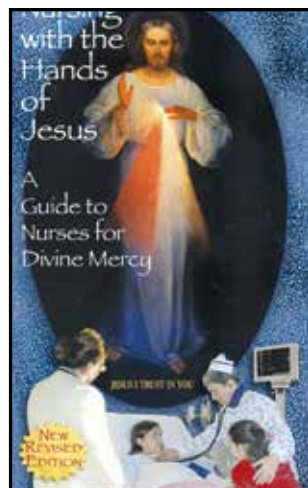
## Divine Mercy Triumph Over Cancer

by Dr Ronald M. Sobecks

How can Divine Mercy help those with cancer face the challenges and even triumph over this life-threatening disease? This cancer doctor, who is deeply committed to The Divine Mercy message, provides spiritual and practical help for cancer patients and survivors, as well as their families and caregivers. To help the reader apply his key points, he shares the personal stories of many of his patients, whose witness can inspire others who suffer to find healing through Divine Mercy.

Paperback, 267 pages  
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- Nurses for Divine Mercy
- Nurses for Divine Mercy Kit for Spirituality in Patient Care
- Spirituality in the Life of the Nurse
- Caring for the Whole Person: Body and Soul
- Spiritual Care in Emergency Situations and Death's Imminence
- Prayers for the Sick,
- Commendation of the Dying and the Dead and Scripture Readings.

Paperback, 88 pages  
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**Order Code: NTHJ**



## At The Bedside Of The Sick And Dying

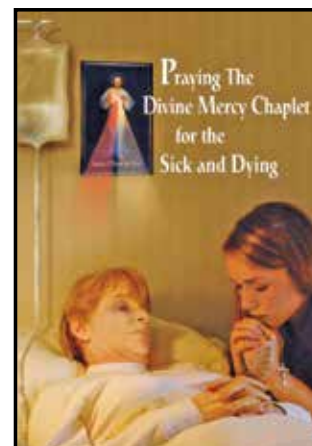
### A Guide for Parish Ministry, Family and Friends

by Bryan Thatcher, MD and Kathleen M. Wabick

Mixing Divine Mercy spirituality with practical guidance, this handy introduction to the grace-filled apostolate of praying for (and with) the sick and dying will inform, encourage, and inspire you to take up this great work of mercy.

Paperback, 84 pages  
Price £ 4.00 + £ 1.20 p&p

**Order Code: PMBK**



## Praying the Divine Mercy Chaplet for the Sick and Dying

Take advantage of Our Lord's promise of great mercy for those who are dying by praying the Chaplet for them during adoration. A great resource for those who minister to the dying: *Oh, dying souls are in such great need of prayer! O Jesus, inspire souls to pray often for the dying (Diary, 1015).*

Paperback, 48 pages  
Price £ 4.00 + £1.20 p&p

**Order Code: MPBA**

### The Divine Mercy Chaplet for the Sick and the Dying.

Pamphlet answers questions about praying the Divine Mercy Chaplet for the dying, praying

for the dying "from a distance," and the importance of praying for the dying during Adoration.

Leaflet, 8 pages,  
Price £ 0.25 + p&p

**Order Code: CSDEA**

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

# Mystical Temple of God

Chapter 21, part 5

The Restoration of the Mystical Temple



The last work of Mercy, equal nonetheless to the others, is: to **remit offenses**. If Christians were willing to do this zealously, as they should, quarrels would cease, tribunals would be abolished; frauds, deceits and many cunning devices, which vengeance at times contrives, and are for the most part unjust, would perish; many would be presented by God with the true laurel of patience. Saint Paul in times past already enjoined this on the Corinthians, when he said: "But rather brother goes to court against brother, and that before unbelievers? Now indeed [then] it is, in any case, a failure on your part that you have lawsuits against one another. Why not rather put up with injustice? Why not rather let yourselves be cheated? Instead you inflict injustice and cheat, and this to brothers! Do you not know that the unjust will not inherit the kingdom of God?" (1 Cor 6:6-9).

From this conclusion of the Apostle, a serious one indeed, I understand that he who suffers injuries is blessed; while the one who inflicts injury is unhappy. As much as the former will be exalted for disregarding vengeance, so much so the latter will be humbled by God for perpetrating injustice. It is good to forgive, but evil to irritate, offend and oppress. In forgiving I imitate Christ; in oppressing me you emulate the torturers of Christ. Therefore I encourage that injuries be remitted, and discourage that they be inflicted.

For it is beneficial for me to suffer innocently, but for you it is greatly detrimental to harass me. Ah! So you must go headlong to hell, because by your persecution you raise me to the heavens? And finally I conclude this with a most devout Father: "The patient man who grieves more over the other's malice than over his own injury, has a great and salutary purification;" [IC I, 24]

As I bring this chapter to an end I wish an increase in good works to be effected within myself and every mortal. For through these the Mystical House of God is repaired and through these the mercy of God is obtained. Our works follow us. "Assuredly on the day of Judgment" (someone said devoutly) "we shall not be asked what we have read, but what we have done; nor how well we have spoken, but in what saintly manner we have lived."

When will this be? "When the Son of Man comes in His glory" (he replies) "and all the angels with Him, He will sit upon His glorious throne, and all the nations will be assembled before Him. And He will separate them one from another, as a shepherd separates the sheep from the goats. He will place the sheep on His right and the goats on His left. Then the King will say to those on His right, 'Come, you who are blessed by my Father. Inherit the kingdom prepared for

you from the foundation of the world'" (Mt 25:31-34). O most delightful "come"! But by which virtue was it brought forth? By the works of Christian mercy. "For I was hungry" (proceeds God our Judge) "and you gave me food; I was thirsty and you gave me drink, a stranger and you welcomed me, ill and you cared for me, in prison and you visited me" (Mt 25:35-36).

And so let us apply ourselves to the works of mercy, let us exert ourselves; through them we restore the Temples of God, our souls; we repair, I say, the inner man; we shall hear "blessed," and we shall possess the heavenly kingdom.

## Matthew 25:35-36

**For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.**

# Graces Received

Through the intercession of Saint Stanislaus Papczynski

## Instant recovery

Upon reading the latest issue of Marian Helper, I said a quick prayer to St Stanislaus for a chronic pain in my side. At the same time, I was planning to send for his prayercards. To my surprise, the pain completely vanished immediately.

Thank you, Fr Stanislaus.

CB

lovely prayer cards to St Stanislaus Papczynski.

I took one and held it over the affected area - my side and back - and I said the prayers over and over, asking Fr Papczynski to help me.

Within one hour, the pain started to subside. I was so grateful that I sat down and cried in thanks.

I'll never forget St Papczynski.

AC

## Favourable result to medical test

When I arrived home on Tuesday night, I found Marian Helper magazine. The first thing I always read is the "Graces Received" page.

Anyhow, I read about the favours people had gotten and thought, well, I really need something, too. Let me ask St Stanislaus.

The following day I prayed. What I asked for was a favourable result to a medical test. I did not think I would hear until at least that Friday, or maybe even the coming Monday.

Well, St Stanislaus gives very fast service! The answer was in the mail when I got home that day. The results were fine - no problems.

BH

## Sore is healed

I got St Stanislaus prayercard from the Marian Fathers and I want to thank you so much for the prayers. I asked for the help of St Stanislaus to heal a sore on my right leg. My leg healed up soon, and I know that Fr Stanislaus heard my words.

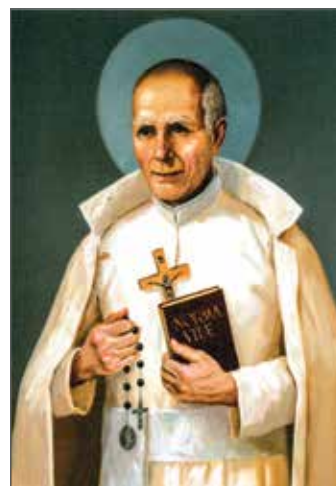
This healing was important as I am a diabetic and have to be careful. I can walk better now.

LB

## Unbearable pain subsides

I'd been home one week after a hernia operation, and the doctor said that I was OK. But then I started to have this terrible pain in my side and in my shoulder and back. This was very difficult because I live alone. The pain became so unbearable that I walked the floor all night. I tried taking some medicine, but it didn't help. I was just about to call 911 when I remembered that you had sent me some

## A PRAYER TO OBTAIN GRACES THROUGH THE INTERCESSION OF SAINT STANISLAUS PAPCZYNSKI



Saint Stanislaus, gracious intercessor before God, defender of the oppressed and patron of those in mortal danger, you always zealously served Jesus and His Immaculate Mother for the salvation of immortal souls and you took pity on every misery. Trusting in your intercession, I have recourse to you, and I ask that you do not deny me your help. By your earnest prayers, obtain for me from God the grace ... for which I beg you with trust, and help me, all my life long, to fulfil the will of the Heavenly Father.  
Amen.



# From the Apostolate...

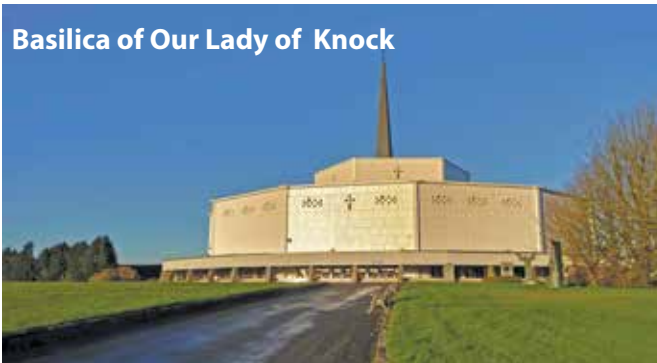
Recent events organised by the  
Divine Mercy Apostolate, Marian Fathers



## Divine Mercy Pilgrimage to Knock 15 - 20 November 2018



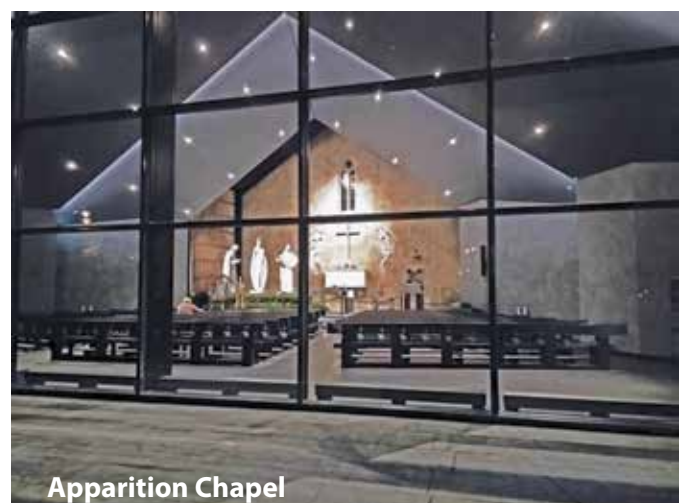
Basilica of Our Lady of Knock



Apparition Chapel



Statue of St Patrick, Croagh Partick



Apparition Chapel



# Divine Mercy Retreats November / December 2018



St Matthews Church Allerton, Bradford, 25 November 2018



Most Precious Blood and St Edmund  
Church, Edmonton, London  
24 November 2018



St Mary of the Angels  
Bayswater, London  
8 December 2018



St Joseph's Church  
Colliers Wood, London  
15 December 2018



Our Lady and St Wilfrid  
Ventnor, Isle of Wight  
16 December 2018

# From the Apostolate...

## Upcoming Events

### Divine Mercy Apostolate Retreats

#### MARIAN DAY OF PRAYER TO THE DIVINE MERCY



First Saturday  
of the Month

10.30 am - 4.30 pm

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

*Please call to check in advance*

#### THE HOUR OF MERCY

First Friday Every Month



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

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

2 minute walk from Ealing  
Broadway station

## JESUS, I TRUST IN YOU



### Divine Mercy RETREAT

*Led by Marian Fathers*

**Saturday**

**26 January 2019**

**11:00 am - 4:30 pm**

**St George's Cathedral  
Lambeth Road, Southwark  
London SE1 6HR**

#### Devotional Programme:

11:00 am Enthronement of Image of Merciful Jesus  
11:30 am Talk on Divine Mercy  
12:30 pm Holy Mass  
1:00 pm Lunch Break (*Please bring a packed lunch*)  
2:00 pm Praise and Worship  
2:15 pm Divine Mercy Talk  
3:00 pm Hour of Mercy  
3:45 pm Veneration of Image of Merciful Jesus and Relic of St Faustina  
4:00 pm Departure

#### Further information:

**DIVINE MERCY APOSTOLATE, MARIAN FATHERS**

1 Courtfield Gardens, London W13 0EY | Tel: 020 8998 0925

E-mail: [info@divinemercy.org.uk](mailto:info@divinemercy.org.uk) | [www.divinemercyapostolate.co.uk](http://www.divinemercyapostolate.co.uk) | Registered Charity No: 1075608



**All welcome - Bring your family & friends to the Merciful Jesus**

## THE WAYS TO SUPPORT OUR PASTORAL ACTIVITIES

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

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

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

### How to make a donation:

On our website: [www.divinemercyapostolate.co.uk](http://www.divinemercyapostolate.co.uk)  
click the DONATIONS tag and follow the link to Paypal.

If you would like to arrange a transfer or make a regular  
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Marian Fathers Charitable Trust – Apostolate  
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Account No: 80125997

You can also make a donation via Debit/ Credit Card  
God bless and thank you for your support

### CHRISTMAS DRAW IN AID OF DIVINE MERCY APOSTOLATE LOTTERY WINNERS

1st prize	Ticket No 00267
2nd prize	Ticket No 13643
3rd prize	Ticket No 12746
4th prize	Ticket No 02818
5th prize	Ticket No 03929
6th prize	Ticket No 13758





# DIVINE MERCY MESSAGE AND DEVOTION

The message of the Divine Mercy is simple. It is that God loves us – all of us. And, He wants us to recognise that His mercy is greater than our sins, so that we will call upon Him with trust, receive His mercy, and let it flow through us to others.

Thus, all will come to share His joy. This message and devotion to Jesus as the Divine Mercy is based on the writings of Saint Faustina Kowalska, a Polish nun who, in obedience to her spiritual director, wrote a diary (*Divine Mercy in My Soul*) recording the revelations she received about God's mercy. Even before her death in 1938, the devotion to the Divine Mercy had begun to spread. The message and devotional practices proposed in the Diary of Saint Faustina are completely in accordance with the teachings of the Church and are firmly rooted in the Gospel message of our Merciful Saviour. Properly understood and implemented, they will help us grow as genuine followers of Christ.

Take time to learn more about the mercy of God, learn to trust in Jesus, and live your life as one who is merciful to others, as Christ.

## THE ELEMENTS OF THE DIVINE MERCY DEVOTION

*based on Jesus' words to St Faustina*

### The Feast of Mercy Divine Mercy Sunday

***I desire that the Feast of Mercy be a refuge and shelter for all souls, and especially for poor sinners. On that day the very depths of My tender mercy are open. I pour out a whole ocean of graces upon those souls who approach the fount of My mercy. The soul that will go to Confession and receive Holy Communion shall obtain complete forgiveness of sins and punishment. On that day all the divine floodgates through which graces flow are opened ... It is My desire that it be solemnly celebrated on the first Sunday after Easter. Mankind will not have peace until it turns to the Fount of My Mercy*** (Diary, 699).

### The Image of the Merciful Jesus

***Paint an image according to the pattern you see, with the signature: Jesus, I trust in You ... I promise that the soul that will venerate this image will not perish. I also promise victory over [its] enemies already here on earth, especially at the hour of death. I Myself will defend it as My own glory*** (Diary 47,48).

***The two rays denote Blood and Water. The pale ray stands for the Water which makes souls righteous. The red ray stands for the Blood which is the life of souls ... These two rays issued forth from the very depths of My tender mercy when My agonised Heart was opened by a lance on the Cross*** (Diary, 299).

This image serves as a vessel for obtaining graces, and to be a sign which is to remind the world of the need to trust in God and to show mercy towards our neighbour. The words found in the signature beneath the image – *Jesus I trust in You* – speak of an attitude of trust.

### The Hour of Mercy

***At three o'clock, implore My mercy, especially for sinners; and, if only for a brief moment, immerse yourself in My Passion, particularly in My abandonment at the moment of agony. This is the hour of great mercy for the whole world ... In this hour, I will refuse nothing to the soul that makes a request of Me in virtue of My Passion ...*** (Diary, 1320).

From these instructions, it is clear that Jesus wants us to turn our attention to His Passion at the three o'clock hour to whatever degree our duties allow, and He wants us to ask for His mercy. We may not all be able to make the Stations of the Cross or adore Him in the Blessed Sacrament or say the Chaplet but we can always say a short prayer such as: 'Jesus, Mercy', or 'Jesus, for the sake of Your Sorrowful Passion, have mercy on us and on the whole world' or The Three O'Clock Prayer: 'You expired Jesus, but the source of life gushed forth for souls, and the ocean of mercy opened up for the whole world. O Fount of Life, unfathomable Divine Mercy, envelop the whole world and empty Yourself out upon us' (Diary, 1319).

### The Chaplet to the Divine Mercy

***Whoever will recite it will receive great mercy at the hour of death ... Priests will recommend it to sinners as their last hope of salvation. Even if there were a sinner most hardened, if he were to recite this chaplet only once, he would receive grace from My infinite mercy ... I desire to grant unimaginable graces to those souls who trust in My mercy*** (Diary, 687).

In a vision to St Faustina, Jesus revealed a powerful prayer that He wanted everyone to say – the Chaplet to the Divine Mercy. He promised extraordinary graces to those who would recite it. Prayed on ordinary rosary beads, it may be said at any time. But our Lord specifically requested that it be used as a novena on the nine days before the Feast of Mercy on the second Sunday of Easter. It is also especially appropriate to say the Chaplet during the Hour of Mercy.

### How to pray the Chaplet:

*Begin with:* Our Father, Hail Mary, Creed

*Then, on the five large beads:*

Eternal Father, I offer You the Body and Blood, Soul and Divinity of Your dearly beloved Son, Our Lord Jesus Christ, in atonement for our sins and those of the whole world.

*On the ten small beads:*

For the sake of His sorrowful Passion, have mercy on us and on the whole world.

*Conclude with (say 3 times):*

Holy God, Holy Mighty One, Holy Immortal One, have mercy on us and on the whole world.

### Spreading the Divine Mercy Devotion

***Souls who spread the honour of My mercy I shield through their entire lives as a tender mother her infant, and at the hour of death I will not be a Judge for them, but the Merciful Saviour*** (Diary, 1075).

***All those souls who will glorify My mercy and spread its worship, encouraging others to trust in My mercy, will not experience terror at the hour of death. My mercy will shield them in that final battle*** (Diary, 1540).

By these words Jesus encourages us to spread devotion to the Divine Mercy. The foundation for the worship and apostolate of the Divine Mercy is the testimony of one's own life according to the spirit of this devotion; the spirit of childlike confidence in the goodness and omnipotence of God accompanied by an active love of one's neighbour.

# JESUS, I TRUST IN YOU





# BECOMING AN APOSTLE OF DIVINE MERCY

The Divine Mercy Apostolate of the Marian Fathers as a part of the Association of Marian Helpers is a community of the Christian faithful, gathered freely in order to attain spiritual benefits and charitable activity of the Church. The purpose of the Association is:

- to promote the message and devotion to the Divine Mercy;
- to promote devotion to the Blessed Virgin Mary, the Immaculate Mother of God;
- to assist the Souls suffering in Purgatory;
- to stimulate, foster and sustain priestly and religious vocations;
- to assist the members in their striving for holiness of life and in their active participation in the mission of the Church.

Membership in the Divine Mercy Apostolate is open to all the faithful - clergy, religious, and laity - who in the spirit of the Marian Fathers, desire to more fully seek its assistance in striving towards Christian perfection.

The Apostolate accepts members on a perpetual or temporary basis and admits others to share in the spiritual benefits of the Association of Marian Helpers.

The members share in the spiritual fruits of the Holy Masses, prayers, and good works of the Marian Fathers. Through our magazine *Messenger of*

*Divine Mercy*, and various other materials, members receive information about the Marian family and are encouraged to work on their personal holiness.

Services include enrolment in the Association, novenas throughout the year, a mail order catalogue, national and overseas pilgrimages, spiritual retreats and conferences and a variety of publications which inform members about the work of the Marians while promoting message and devotion to the Divine Mercy.

If you would like to be a member of the Divine Mercy Apostolate and benefit from the membership please return the enclosed form to us. We will send you a welcome pack with detailed information.

## DIVINE MERCY APOSTOLATE

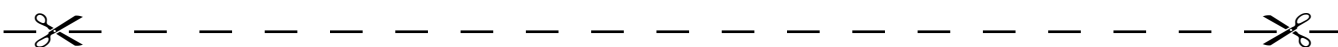
Opening hours: Monday - Friday 9 am - 4 pm

Daily Mass: Monday - Friday 2.30 pm

Hour of Mercy, Exposition, Chaplet to the Divine Mercy:  
Monday - Friday 3 pm

1 Courtfield Gardens, Ealing, London W13 0EY

T: 020 8998 0925; E-mail: [info@divinemercy.org.uk](mailto:info@divinemercy.org.uk)  
[divinemercyapostolate.co.uk](http://divinemercyapostolate.co.uk). Registered Charity No: 1075608



Request Form (please fill in and post to):

**DIVINE MERCY APOSTOLATE**

**Marian Fathers**

**1 Courtfield Gardens, London W13 0EY**

**tel: 020 8998 0925 e-mail: [info@divinemercy.org.uk](mailto:info@divinemercy.org.uk)**



*Dear Father John,*

*I would like to receive more information about becoming a member of the Divine Mercy Apostolate and the Association of Marian Helpers and also help others in deepening their devotion to the Divine Mercy.*

.....  
Name

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Address

.....  
Post code

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Email

***I would like to receive the quarterly magazine MESSENGER OF DIVINE MERCY.***

***The magazine is free of charge to the members of the Divine Mercy Apostolate.***