

Messenger of Divine Mercy

Publication of the Marian Helpers Association in Great Britain

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Dear Marian Helpers

One of the most important elements of St Faustina's mystical experience of Divine Mercy is **Trust in God**. Jesus unceasingly encouraged her to trust in his mercy, to trust in him in every circumstance of her life. He asked to sign the painted image with these words, *Jesus I trust in You*. Why is the trust so crucial that Jesus asks us so many times? What is the meaning of this trust?

Although we don't think about it, our daily life is based on trust. When we enter the bus going to work, we trust that a driver has the proper qualifications to operate the vehicle and can take us safely to our destination. When we go to the doctor, we trust we can get the proper help from him.

When we put our savings to the bank, we trust that they will not defraud us.

But how often our trust could be destroyed by, what we call today, fake news or simple lies. Could you imagine if someone who hates drivers or doctors, who wanted to destroy their reputation, started spreading gossip about them? Your trust is undermined. Similarly, between family members and friends. How often our lack of trust is built on gossip or someone's lies. Without trust our life would become a nightmare. If we don't trust anyone we become more and more isolated and paralysed by fear.

When I lead Divine Mercy Retreats in the parishes, one of the themes is *the meaning of the Image of Merciful Jesus*. After explanation of the elements of the Divine Mercy Image like Jesus' gaze, his blessing hand, two rays from his heart, I put this provoking question: *Is it easy to say the words we can find at the bottom of this image? Just simple words, Jesus, I trust in You*. You could be sure that all of us answer, Yes, Father, it is not difficult. Even many of us would say that we love these words. We feel that there is something wonderful in these words a kind of profession of our faith and hope in God, especially when we are happy and satisfied. But is this true when things are not going according our expectations and plans? When a cross in our life seems to be too heavy and the way to carry it too long? When all voices around and within me are whispering that I don't deserve it, that it's not fair. Where then is our trust in God? Then we can see what is truly in our heart.

When Jesus asked St Faustina to sign the Divine Mercy Image with words *Jesus, I trust in You*, he invited us to put all our trust in him. Through original sin we believed in Satan's words that God doesn't love us. That He is against us. As we don't trust in God we live in fear and loneliness.

What is God's answer to the broken trust in his love? He sent his Son Jesus Christ to convince us that we are loved by Him. When we looked at the Divine Mercy Image we can see Jesus who suffered on the cross, who died and was buried and through his resurrection destroyed death bringing us God's forgiveness. Jesus brings into our heart trust in God.

The words *Jesus, I trust in You*, are as my signature, my agreement to enter into deep relationship with him. Relationship based on trust. I see, Jesus how much You love me. I see how much You suffered for me (Your pierced hands, feet and heart) and You forgive my sins (hand with blessing). You come to me with words of pardon and peace to pour on me the graces through your sacraments (two rays from Your heart: purifying water – baptism and confession and nourishing blood – the Eucharist). I see through this Image that the trust in God that was broken by my sin is now rebuilt and I want to answer to You: Jesus, I trust in You. Trusting in You, I am not in fear anymore because I am in Your merciful hands.

May God bless you

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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FROM THE LIFE OF THE CHURCH

To council and to instruct
Catechesis of the Holy Father, Pope Francis
General Audience - St Peter's Square, 23 November 2016 2

FAITH AND LIFE

Essence of Divine Mercy (6) The Biblical Story of Divine Mercy Divine Mercy in the Prophets <i>Dr Robert A. Stackpole, STD</i>	4
The Case for a New Doctor of the Church Saint Maria Faustina Kowalska (4) New light on the mysteries of the faith	6
Trust <i>It's the vessel for drawing graces</i>	10
Reflection and prayer on Trust <i>From the Diary of St Faustina, Divine Mercy in My Soul</i>	13
Graces received <i>Through the intercession of St Faustina</i>	14
Divine Mercy Depository <i>Publications and religious items</i> <i>Instruct the ignorant and counsel the doubtful</i>	15
The Mystical Temple of God - Chapter 21 - part 4 <i>The Restoration of the Mystical Temple</i> <i>St Stanislaus Papczynski</i>	16
Graces Received <i>Through the intercession of St Stanislaus Papczynski</i>	17

FROM THE APOSTOLATE

<i>Recent Retreats and Pilgrimages</i>	18
<i>Upcoming Events</i>	20
Welcome to the New Members <i>Introduction to the Divine Mercy Devotion</i>	21

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To council and to instruct

POPE FRANCIS GENERAL AUDIENCE

St Peter's Square - Wednesday, 23 November 2016



Dear Brothers and Sisters,

Now that the Jubilee is over we shall return to usual, but there are still some reflections on the works of mercy, and so we shall continue with this. Today's reflection on the spiritual works of mercy concerns two works which are firmly linked: **council the doubtful and instruct the ignorant**. That is, those who are uninformed. The word ignorant is too strong, but it means teaching those who do not know something. They are works which can live either in a dimension that is simple, familial, available to everyone, or — especially the second, that of teaching — on the most organized, institutional level. For instance, let us consider how many children still suffer from illiteracy, the lack of education. This is incomprehensible: in a world where technological-scientific progress has come so far, there are illiterate children! It is an injustice. How many children suffer from a lack of education. It is a condition of grave injustice which undermines the very dignity of the person. Without education, one easily falls prey to exploitation and various social disadvantages.

The Church, over the course of centuries, has felt the need to be committed to the area of education, since her mission of evangelization carries with it the responsibility of restoring dignity to the poorest.

From the first instance of a "school" founded here in Rome in the second century by Saint Justin - so that Christians might better know Sacred Scripture - to Saint Joseph Calasanctius - who opened the first public schools in Europe that offered free education - we have a long list of saints who, in various eras, brought education to the most disadvantaged, knowing that through this path they would be able to overcome poverty and discrimination.

How many Christians, lay people, consecrated brothers and sisters, priests have given their own lives to teaching, to the education of children and young people. This is great: I invite you to give them a big round of applause! [The faithful applaud.] These pioneers in education fully understood this work of mercy, and created a way of life in order to transform society itself. With ordinary work and few facilities, they were able to restore dignity to many people! And the education that they gave was often also work-oriented. Let us think about Saint John Bosco, who prepared young boys from the street to work, with the oratory and then with schools, offices. From this arose many different professional schools, which enabled them to work while being educated in human and Christian values. Education, therefore, is truly a unique form of evangelization.

The more education increases, the more people gain assurance and knowledge, which we all need in life. A good education teaches us the critical method, which also includes a certain kind of doubt, the kind used for asking questions and verifying the results achieved, with a view to greater knowledge.

However, the work of mercy of counselling the doubtful is not about this kind of doubt. Rather, it is about expressing mercy towards those who doubt, alleviat-

ing that pain and suffering which comes from the fear and anguish caused by doubt. It is therefore an act of true love, whereby support is given to someone in their weakness which has been provoked by uncertainty.

I think that some of you might ask me: "Father, but I have many doubts about the faith; what should I do? Don't you ever have doubts?". I have many... Of course, everyone has doubts at times! Doubts which touch the faith, in a positive way, are a sign that we want to know better and more fully God, Jesus, and the mystery of his love for us. "Still, I have this doubt: I seek, I study, I consult or ask advice about what to do". These are doubts which bring about growth! It is good, therefore, that we ask questions about our faith, because in this way we are pushed to deepen it.

Doubts, however, must also be overcome. For this, it is necessary to listen to the Word of God, and to understand what he teaches us.

An important path that really helps with this is catechesis, in which the proclamation of the faith is encountered in the concreteness of individual and community life.

And there is, at the same time, another equally important path, that of living the faith as much as possible.

Let us not make of faith an abstract theory where doubts multiply. Rather, let us make of faith our life. Let us seek to practise it in service to our brothers and sisters, especially those who are most in need. And thus, many doubts disappear, because we feel the presence of God and the truth of the Gospel in love, which — without our deserving it — lives in us, and we share it with others.

As you can see, dear brothers and sisters, even these two works of mercy are not far from our lives. We can each commit ourselves to living them, to put into practise the Word of the Lord when he says that the mystery of God's love is not revealed to the wise and the intelligent, but to the little ones (cf. Lk 10:21; Mt 11:25-26).

Therefore, the most profound lesson which we are called to transmit, and the most certain way to get out of doubt, is the love of God with which we have been loved (cf. 1 Jn 4:10). A great love, free and given to us forever. God never goes back on his love! He always moves forward and waits: he forever gives us love, from which we must feel the steadfast responsibility to be witnesses, offering mercy to our brothers and sisters. Thank you.

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Instruct the ignorant Counsel the doubtful

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Essence of Divine Mercy (6)



The Biblical Story of Divine Mercy

Divine Mercy in the Prophets

by Dr Robert Stackpole STD

In the Biblical concept Divine Mercy is expanded. First, there is the promise that God's mercy will be showered not only upon the Israelites, but one day upon all the Gentile nations as well. Secondly, the People of Israel are encouraged not only to believe in Divine Mercy and to call upon the Lord, but also to be merciful, that is, to live mercifully.

The prophet Isaiah, for example, continually encourages the Israelites to trust in God's mercy:

"Then a throne will be established in steadfast love [hesed] and on it will sit in faithfulness in the tent of David one who judges and seeks justice and is swift to do righteousness."

Isaiah teaches them that they must wait patiently for God's mercy to manifest itself, even as He has waited patiently for their conversion (38:10):

"Therefore the Lord waits to be gracious to you; therefore He exalts Himself to show mercy to you. For the Lord is a God of justice; blessed are all those who wait for him."

When the Lord does pour out His mercy upon Israel, however, He will do so in abundance (40: 29-31):

"He gives power to the faint, and to him who has no might He increases strength. Even youths shall faint and be weary, and young men shall fall exhausted. But they who wait for the Lord shall renew their strength. They shall run and not be weary. They shall walk and not faint."

Isaiah also prophesies the coming of the Suffering Servant of the Lord, the Messiah, who will obtain mercy for all by his sufferings (Is 53: 3-6):

"He was despised and rejected by men; a man of sorrows and acquainted with grief; and as one from whom men hide their faces He was despised, and we esteemed Him not. Surely He has borne our griefs and carried our sorrows; yet we esteemed Him stricken, smitten by God and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; upon Him was the chastisement that made us whole, and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord has laid on him the iniquity of us all."

Finally, through the work of the Suffering Servant, the Messiah, Israel is to fulfil the full scope of her vocation: to bring the salvation of the Lord to all the Gentile nations. In Isaiah 49:6, the Lord says:

"It is too light a thing that you should be my servant to raise up the tribes of Jacob and to restore the preserved of Israel; I will give you as a light to the nations, that my salvation may reach to the end of the earth."

The theme of Divine Mercy recurs throughout the prophets. Through the Prophet Jeremiah, for example, the Lord promised the joyful return of Israel from exile (31:3):

"I have loved you with an everlasting love, therefore I have continued my faithfulness [hesed] to you."

In other words, God's love is the root of His mercy; because He loves, He is merciful to Israel.

The prophet Joel repeats the refrain about the Lord's mercy that we have already seen so often, stemming from Mt. Sinai (Joel 2:12-13):

"Yet even now, says the Lord, return to me with all your heart, with fasting, with weeping, and with mourning; and rend your hearts and not your garments. Return to the Lord your God, for He is gracious and merciful, slow to anger and abounding in steadfast love ..."

The prophet Jonah speaks in a similar manner (Jonah 4:2):

"I pray thee, Lord, is not this what I said when I was yet in my country. That is why I made haste to flee to Tarshish; for I knew that Thou art a gracious God and merciful, slow to anger, and abounding in steadfast love ..."

Indeed, throughout the entire history of Israel, and especially in the era of the prophets, at every major event or crisis point, it was the mercy of the Lord that the Israelites remembered, and on the basis of which they made their prayerful appeals. For example, here is the opening line of the prayer of King Solomon at the moment of the dedication of the Great Temple in Jerusalem (I Kings 8:23):

"O Lord God of Israel, there is no God like Thee, in heaven above or on earth beneath, keeping covenant and showing steadfast love [hesed] to Thy servants who walk before Thee with all their heart ..."

Here is the cry of the Jews for mercy when they were languishing in exile in Babylon (Bar 2:11-3:8):

"Hear, O Lord, and have mercy, for we have sinned before Thee. For Thou art enthroned forever, and we are perishing forever."

The elderly Tobit also exalts God's mercy, in expectation of His blessings upon His scattered people (Tobit 13:4-5):

"Make His greatness known there [before all nations], and exalt Him in the presence of all the living; because He is our Lord and God, He is our Father forever. He will afflict us for our iniquities; and again He will show mercy, and will gather us from all the nations among whom you have been scattered."

Finally, here are the words of the renewal of Israel's covenant with God after the return of the Jews from exile to the Holy Land (Neh 9:31):

"Nevertheless, in Thy great mercies Thou didst not make an end of them nor forsake them; for Thou art a gracious and merciful God."

We can sum up the message of Divine Mercy in the Old Testament with the words of Pope John Paul II from his encyclical *Dives in Misericordia* (section 4):

"Thus, in deeds and in words the Lord revealed His mercy from the beginnings of the people which He chose for Himself; and in the course of its history,

this people continually entrusted itself, both when stricken with misfortune and when it became aware of its sin, to the God of mercies..."

The Old Testament encourages people suffering from misfortune, especially those weighed down by sin - as also the whole of Israel, which had entered into covenant with God - to appeal for mercy, and enables them to count upon it: it reminds them of His mercy in times of failure and loss of trust. Subsequently, the Old Testament gives thanks and glory for mercy every time that mercy is made manifest in the life of the people or in the lives of individuals...

Thus, it is easy to understand why the psalmists, when they desire to sing the highest praises of the Lord, break forth into hymns to the God of love, tenderness, mercy, and fidelity...

TBC

Those who
trust in the Lord
shall renew their
strength. They shall
run and not be
weary. They shall
walk and not faint.

Is 40:31

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The Case for a New Doctor of the Church:

New light on the mysteries of the faith

Part 4



The works of mercy

The extraordinary mystical depth of St Faustina's writings

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.

The works of mercy

A renewed faith in God's mercy, and a transforming experience of God's merciful love ought to lead us to a deeper commitment to be merciful to others. The practice of the works of mercy, therefore, both spiritual and corporal, were the goal and fruit of St Faustina's spiritual life, as well as a gospel command: "Be merciful, even as your Father is merciful" (Lk 6:36). Sister Faustina knew very well that it is only hearts that have been transformed by the mercy of Jesus Christ that are fully equipped to share it with others, and so she prayed constantly for the gift of a merciful, compassionate heart:

O Jesus, I understand that Your mercy is beyond all imagining, and therefore I ask You to make my heart so big that there will be room in it for the needs of all souls living on the face of the earth ... and the souls suffering in purgatory. ... Make my heart sensitive to all the sufferings of my neighbour, whether of body or of soul. O my Jesus, I know that You act toward us as we act toward our neighbour. ... Make my heart like unto Your merciful Heart (Diary, 692, cf. 163, 742, 1317 and 1688).

As a result, Sr Faustina was noted in her community for her special care for the poor who came to the convent seeking food, for the sick and infirm, and for the dying. She was also especially beloved by the destitute girls whom the sisters trained and educated at their



Saint Maria Faustina Kowalska

religious houses. One time she even experienced an apparition of the Lord Jesus himself under the guise of a hungry beggar seeking food, a young man who had come to the convent door when she was serving there as portress. Afterward, Jesus said to her:

My daughter, the blessings of the poor who bless Me as they leave this gate have reached My ears. And your compassion, within the bounds of obedience, has pleased Me, and this is why I came down from My throne — to taste the fruits of your mercy (Diary, 1312, cf. Mt 25:31-46).

Saint Faustina wisely divided the duty to be merciful to others into three forms - by prayer, by word, and by deed. At our Saviour's command, she correctly priorities them as a basis for a plan of action:

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

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

At the heart of her teaching on the works of mercy, therefore, remains the profound hope that it is Jesus living in us and through us who can enable us to follow the Merciful Way:

I want to be completely transformed into Your mercy and to be Your living reflection, O Lord. May the greatest of all divine attributes, that of Your unfathomable mercy, pass through my heart and soul to my neighbor (Diary, 163).

The extraordinary mystical depth of her writings

In his book *Memory and Identity* (2005), St John Paul II bore witness to the special intimacy of Faustina's relationship with God:

[Saint Faustina] was chosen by Christ to be a particularly enlightened interpreter of the truth of Divine Mercy. For Sister Faustina, this truth led to an extraordinarily rich mystical life. She was a simple,



Sister Faustina's desk

uneducated person, and yet those who read the Diary of her revelations are astounded by the depth of her mystical experience.

Now translated into over twenty languages, St Faustina's Diary has been read and cherished by millions of the Catholic faithful around the world, and it is recognized in the Roman Breviary as "among the outstanding works of mystical literature."

One of the main reasons that her diary has had such a profound impact upon the People of God is that it is an experiential narrative that covers all of the stages of the spiritual journey: purgative, illuminative, and unitive. Moreover, it does so in simple language that is clear and comprehensible by all. In short, here is a personal testimony to a living experience with the God of merciful love, a transformative experience that is available to all who are willing to open their hearts to Him with trust.

Among the many features of her mystical life, perhaps three stand out above all the rest.

First, at a crucial moment of her life journey, on the occasion of the taking of her first religious vows, she had a vision of all the many sufferings she would have to endure, both physical and spiritual, in order to be a faithful apostle of Divine Mercy (Diary, 135). Faustina

CORPORAL DEEDS OF MERCY	SPIRITUAL DEEDS OF MERCY
• Feed the hungry	• Teach the ignorant
• Give drink to the thirsty	• Pray for the living & dead
• Clothe the naked	• Correct sinners
• Shelter the homeless	• Counsel those in doubt
• Visit the prisoners	• Console the sorrowful
• Comfort the sick	• Bear wrongs patiently
• Bury the dead	• Forgive wrongs willingly

responded to this vision with a total, trustful surrender of herself to God's plan. This act of entrustment echoed the even greater surrender of our Lady at the moment of the Annunciation: "Do with me as You please. I subject myself to Your will. ... I beg You, O Lord, be with me at every moment of my life" (Diary, 136; cf. Lk 1:38). By this act of consent St Faustina manifests the biblical truth that at the foundation of the spiritual life is the complete surrender in faith to God's gracious will. And this trustful surrender issued in a profound deepening of her mystical union with God:

I felt that His Majesty was enveloping me. I was extraordinarily infused with God. I saw that God was well pleased with me and reciprocally, my spirit drowned itself in Him. Aware of this union with God, I felt I was especially loved and, in turn, I loved with all my soul. A great mystery took place during adoration, a mystery between the Lord and myself. ... And the Lord said to me, You are the delight of My Heart. ... At that moment I felt transconsecrated. My earthly body was the same but my soul was different; God was now living in it with the totality of His delight. This is not a feeling, but a conscious reality that nothing can obscure (Diary, 137).

Second, St. Faustina renews the teachings of Holy Scripture (Jn 6:44-45), and Sacred Tradition (at the ecumenical Council of Trent, and emphasized especially in the writings of St Augustine and St Bernard of Clairvaux), that in our relationship with God, the initiative lies always with his grace. In other words, no one can turn to God for saving help or do anything at all toward salvation, unless prompted, strengthened, and assisted to do so every step of the way by God's prevenient grace.

This was powerfully expressed in Our Lord's words to Sister Faustina recorded in Diary, entry 1485:

"Be not afraid of your Saviour, O sinful soul. I make the first move to come to you, for I know that by yourself you are unable to lift yourself to me."

The third notable feature in her mystical life is that it marks the capstone of a remarkably "synthetic" spirituality. In other words, St Faustina draws upon almost every major stream of the Catholic heritage of spiritual wisdom, uniting them all in a total response of love to the merciful love of God.

For example, the Franciscan tradition of creation spirituality is evident in her special relationship to nature: we find a story (preserved in her family) of the day she led the cows out to pasture all by herself as a young girl early one Sunday morning, and brought them safely back on a path through the fields without damage to the crops; and we have accounts of truly miraculous yields of fruits and vegetables from the understaffed convent garden that she supervised. Sister Faustina captured in poetic verse her love for the divine beauty and mercy shining through all of creation in the great canticle she wrote to the merciful Creator, recorded in her Diary, entry 1750.

The Dominican tradition of theology and spirituality finds expression in St Faustina's understanding of Divine Mercy as the greatest attribute of God, manifest in all his works (e.g. Diary, 301) It is also evident in her understanding of God's work of creation as an overflow of the selfless generosity of God (e.g. 1741; cf. Catechism 293), and in her prayers for an enlightened intellect to help her grow in the knowledge and love of God (376, 605, 1030, 1474).

The Jesuit tradition of spirituality is also present in the writings of St Faustina. This is hardly surprising, given that her religious order actually based its constitutions on those of the Society of Jesus, and that several of her spiritual directors were Jesuits. Jesus himself led her on a Jesuit-style mediational retreat (Diary, 1752-1779), and she also fully embraced the Jesuit emphasis on a "holy indifference" to everything save the will and glory of God (374, 462, 678, 952, 1265).

The Carmelite spirit finds a major echo in St Faustina's writings too. Fr Jan Machniak has shown that her accounts of her dark nights of the soul, and her experiences of mystical union with God, closely parallel the teachings of St John of the Cross on these phenomena of the spiritual life. In addition, the way she expresses herself to God with total honesty breathes the very spirit of St Theresa of Avila, for example, when Sr Faustina asked God to give his special graces



The exercise books where Sister Faustina was writing her Diary

to someone else so that they would not be wasted (Diary, 53; cf. her brutally honest “conversations” between God and a sinful soul, a despairing soul, and a soul striving for perfection, recorded in Diary, 1485-1489).

Most of all, we find in St Faustina a remarkable union of two streams of Catholic spirituality that have been especially helpful to multitudes of the faithful over the past few centuries: the “Little Way” of St Therese of Lisieux, and devotion to the Heart of Jesus.

The Little Way is the way of spiritual childhood, the way of complete childlike trust in God. As we have already seen, this was a central feature of the life of St. Faustina (Diary, 72, 148, and 1529). Jesus said to her:

Although My greatness is beyond understanding, I commune only with those who are little. I demand of you a childlike spirit. ... The greatest sinners would achieve great sanctity, if only they would trust in My mercy (Diary, 332, 1784).

As we have already seen, Sr Faustina was noted in her community for doing her little duties each day (whether baking bread, working in the kitchen or the garden, or serving as portress at the convent door) with great love and devotion. But her following of the Little Way went far beyond this. For she actually attained a deep contemplative union with God even in the midst of a very busy, active life. In this way she serves as an example to so many today who face a similar challenge: the challenge of finding God, and opening their hearts to Him, in the midst of the hectic pace of the modern world.

As for devotion to the Sacred Heart, Sister Faustina mentions the Heart of Jesus over 200 times in her Diary - including some of the most important passages in her

writings. Clearly, the merciful Heart of Jesus was the main object of her trust and devotion:

Hail, most merciful Heart of Jesus
Living Fountain of all graces,
Our sole shelter, our only refuge;

In You I have the light of hope (Diary, 1321).

Her devotion to the Sacred Heart is especially evident in the “Novena to the Divine Mercy” dictated to her by Christ, and recorded in entries 1209-1229. In this Novena, our Lord specifically asks her on each day to “bring to My Heart a different group of souls, and ... immerse them in the ocean of My mercy” (Diary, 1209). Moreover, a prayer that St Faustina composed that focuses on the Heart of Jesus has become one of the most popular prayers from her Diary among the Catholic faithful, and is now customarily recited at 3 p.m. each day, the “Hour of Great Mercy”:

“O Blood and Water, which gushed forth from the Heart of Jesus, as a fount of mercy for us, I trust in You” (84).

Saint John Paul II drew special attention to this aspect of St Faustina’s spirituality in his homily on Divine Mercy Sunday in 2001:

The Heart of Christ! His “Sacred Heart” has given men everything: redemption, salvation, sanctification. St Faustina Kowalska saw coming from this heart that was overflowing with generous love, two rays of light which illuminated the world. “The two rays” according to what Jesus Himself told her, “represent the blood and the water” (Diary, 132).

The blood recalls the sacrifice of Golgotha and the mystery of the Eucharist; the water, according to the rich symbolism of the Evangelist St. John, makes us think of Baptism, and the gift of the Holy Spirit (cf. Jn 3:5; 4:14).

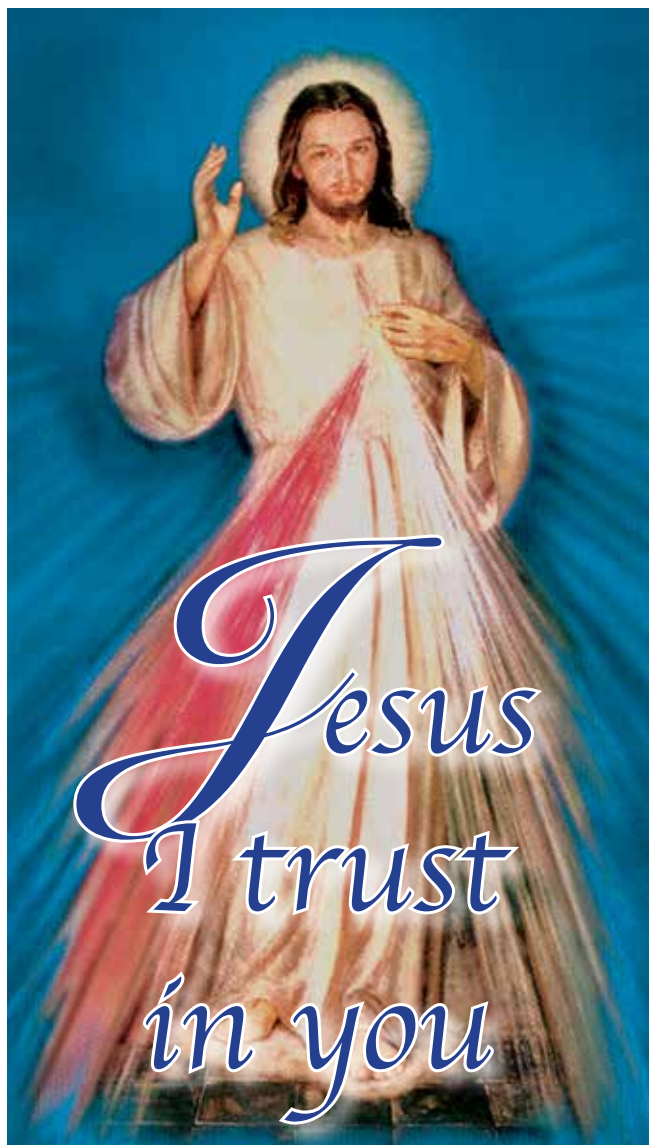


Through the mystery of this wounded Heart, the restorative tide of God’s merciful love continues to spread over the men and women of our time. Here alone can those who long for true happiness find its secret.

In short, St Faustina recapitulates in her Diary most of the main streams of Catholic spiritual tradition. In this way her writings help to renew all of them at once in the life of the People of God.

TBC

T R U S T



Why is trust in Jesus so important in understanding Divine Mercy? Because it is our response to God's great mercy. Our part is to trust in Him. In fact, the image of The Divine Mercy bears the inscription "Jesus, I trust in You!" inviting us to answer this call. In her Diary entry 1578, St Faustina records our Lord's revelation:

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. On the other hand, I am sad when souls ask for little, when they narrow their hearts.

What is trust?

Trust is our faith, hope, and love in action. Trust is an action verb that takes in all three. It combines the past focus of our faith in what Jesus did, the present "now" dimension of His love for us, and the future dimension of hope because of what He has prepared for us in heaven.

Trust, then, means to believe in Jesus, to love Him, and to hope in Him. It means to be totally absorbed in Jesus as our Lord and Saviour, to rely completely upon Him. We desire to have His mind and thoughts, His will, His power, His Heart, and His total trust in the Father. To sum up, when we really trust in Jesus, we can say with the Apostle Paul: "It is no longer I that live but Christ who lives in me" (Gal 2:20).

How do I trust?

The Blessed Virgin Mary is our great example here as the model disciple of the Lord. We see her at the Annunciation completely abandoning herself to God's will when she was asked to be the Mother of the Son of God.

The eminent Polish theologian Fr Ignacy Rozycki produced a brilliant essay on *the Diary of St Faustina* entitled "Essential Features of the Devotion to The Divine Mercy." In the section of his essay on Divine Mercy Sunday, he explained that one's focus should be on receiving the sacraments worthily and completely trusting in Jesus. Through this condition, it's as if the slate is wiped clean, and one is given a completely fresh start in life. He wrote, "All graces and benefits, even in their highest degrees, are accessible on this day to everyone, as long as they are asked for with great trust."

Completely trust in Jesus

Trust in Jesus is the essence of the message of mercy. When we go to a public fountain, we can draw water from it as long as we have a vessel or container of some kind to put the water in. If our vessel is small, we can only bring back a little water; if it's large, we can bring back a lot. And anyone with a vessel can draw water from the fountain. The water is there for us, and no one is excluded. All we need is a vessel.

So it is with God's mercy. In repeated revelations to St Faustina, Our Divine Saviour makes it clear that the fountain is His Heart, the water is His mercy, and the vessel is trust:

It's the vessel for drawing graces.

I have opened My Heart as a living fountain of mercy. Let all souls draw life from it. Let them approach this sea of mercy with great trust (Diary, 1520). On the cross, the fountain of My mercy was opened wide by the lance for all souls — no one have I excluded! (Diary, 1182). I am offering people a vessel with which they are to keep coming for graces to the fountain of mercy. That vessel is this image with the signature: "Jesus, I trust in You" (Diary, 327).

In the Diary of St Faustina, we hear Our Lord reminding us that we can depend upon His love ... that He alone is worthy of our trust:

I never reject a contrite heart (Diary, 1485). Sooner would heaven and earth turn into nothingness than would My mercy not embrace a trusting soul (Diary, 1777).

But there is more to trust than just believing that God is trustworthy. We have to act upon that belief. Trust involves a turning back to God, a real conversion of our whole lives to God, repenting of our sins and forgiving others. Trust is a living faith.

Trust means that we agree to let God be God, instead of trying to be God ourselves. (Trust is the antidote to the first sin of Adam!) It means that we agree that God can write the script of our lives, instead of insisting on our own script. It means that we agree with the great pledge we make in the Our Father: "Your will [not mine] be done on earth as it is in heaven." It means that even in our moments of agony we agree with the cry of Jesus in the Garden, "Not my will, but Yours be done" (Lk 22:42).

ABC of Mercy

God is Mercy itself, and we are called to practice the ABC of mercy:

**Ask for His Mercy,
Be merciful to others,
Completely trust in Jesus.**

As we do, our trust in Jesus is the vital ingredient. We don't simply ask for mercy, nor do we simply try to be good to other people. We ask with complete trust, and Our Lord fills us with grace so that we can be merciful as our Heavenly Father is merciful.

I am Love and Mercy itself. When a soul approaches Me with trust, I fill it with such an

abundance of graces that it cannot contain them within itself, but radiates them to other souls (Diary, 1074).

Some tips for growing in trust

✦ Prayer: Jesus I Trust in You

To grow in trust, especially when you are in difficulty, try repeating over and over again, from the heart: "Jesus, I trust in You!" Make it a cry of the heart to the Lord in your immediate need. Be mindful that Jesus is Divine Mercy Incarnate - the One who stands at the door of our hearts, waiting for us to open them even a little bit (see Rev 3:20 and Diary, 1486, 1507). Then, He, in his great mercy, will do the rest.

✦ Divine Mercy Image

We can also be mindful that we are called to sign the image of The Divine Mercy with the words "Jesus, I trust in You!". This image of Jesus is a vessel with which we are to keep coming to Him for graces in our need (see Diary, 327). So, in quiet moments throughout your day, gaze upon the image of the Merciful Saviour. Carry the image with you on a prayer card, which you can



keep in your wallet or purse. Frame a print of the image and place it in your home and office. Look for a decal or magnet, so you can display it on the fridge or the dashboard of your car. Further, look for an image of The Divine Mercy that you can use as a screensaver on your computer.

✦ T.R.U.S.T.

Here's another tip: In the midst of the battle, shout the victory cheer: **T.R.U.S.T.**

**Total
Reliance
Upon
Saving
Truth**

Trust in Jesus and desire for sainthood

As we grow in trusting the Lord, the greatest desire of our heart should be the call to sainthood. Our desire is to live forever with Jesus in heaven and to do His will during our life here on earth. This is the universal call to holiness for all baptized Christians. It is the strong and clear mandate given in the Dogmatic Constitution on the Church *Lumen Gentium*, one of the main documents of the Second Vatican Council.

We have seen in Faustina's great desire to be a saint the fulfilment of this mandate. By canonizing her, the Church has established her as a model of sanctity for us. The central message of St Faustina's life is her complete trust in Jesus. Her great trust enabled her to attain her goal of sainthood. In her Diary, she teaches us that the desire for holiness, when combined with complete trust in God's mercy, makes sainthood accessible to all of us. All God needs is "a bit of good will" from us. Then, He will do the rest:

O my Jesus, how very easy it is to become holy; all that is needed is a bit of good will. If Jesus sees this little bit of good will in the soul, He hurries to give Himself to the soul, and nothing can stop Him, neither shortcomings nor falls — absolutely nothing. Jesus is anxious to help that soul, and if it is faithful to this grace from God, it can very soon attain the highest holiness possible for a creature here on earth. God is very generous and does not deny His grace to anyone. Indeed He gives more than what we ask of Him (Diary, 291).

Perseverance

We are called to persevere in our trust in the Lord, especially when we suffer or face setbacks in life. Whether the anguish was physical or spiritual, Faustina continued to trust and embrace suffering in the spirit of Jesus. The Lord told her:

Both the sinner and the righteous person have need of My mercy. Conversion, as well as perseverance, is a grace of My mercy (Diary, 1577).

Our perseverance is based on our trust in the Lord and His provision for us. After all, everything that the merciful God has arranged for us to experience at every moment is the best and holiest thing possible. Therefore, we should rejoice and give thanks, with an active abandonment to God's will, not just a passive submission. In that spirit, we then do the best we can in each and every vicissitude. As we do this, we can entrust all our concerns to the merciful Heart of Jesus and to the Immaculate Heart of Mary, Mother of Mercy.

I am stretched out on the cross, and I feel distinctly that strength is flowing to me from Your Cross, that You and You alone are my perseverance.

(Diary, 1580)

**Those who sincerely say :
"Jesus I Trust in You"
will find comfort in all
their anxieties and fears.**

St John Paul II

Shrine of Divine Mercy in Cracow, Poland on June 7, 1997



Saint Faustina and the TRUST

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

St Faustina:

*And so, trusting in Your mercy,
I walk through life like a little child,
Offering You each day this heart
Burning with love for Your greater glory. (Diary, 2)*

St Faustina:

*O my Jesus, because of my
trust in You,
I weave thousands of
garlands, and I know
That they will all blossom.
And I know that they will all
blossom
When God's sun will shine on
them. (Diary, 4)*

St Faustina:

*I trust in Your words
because You are Truth and
Life. In spite of everything,
Jesus, I trust in You in
the face of every interior
sentiment which sets itself
against hope. Do what You
want with me; I will never
leave You, because You
are the source of my life."
(Diary, 24)*

St Faustina:

*O Blood and Water, which
gushed forth from the Heart
of Jesus as a fount of mercy
for us, I
trust in You! (Diary, 84)*

Jesus:

***I am offering people a vessel with which they are to
keep coming for graces to the fountain of mercy. That
vessel is this image with the signature: "Jesus, I trust
in You."***
(Diary, 327)

Jesus:

***The graces I grant you are not for you alone, but for
a great number of other souls as well... And your
heart is My constant dwelling place, despite the
misery that you are. I unite Myself with you, take
away your misery and give you My mercy. I perform***

***works of mercy in every soul. The greater the sinner,
the greater the right he has to My mercy. My mercy is
confirmed in every work of My hands. He who trusts
in My mercy will not perish, for all his affairs are Mine,
and his enemies will be shattered at the base of My
footstool. (Diary, 723)***



St Faustina:

*I have understood that at
certain and most difficult
moments I shall be alone,
deserted by
everyone, and that I must
face all the storms and
fight with all the strength
of my soul, even with those
from whom I expected
to get help. But I am not
alone, because Jesus is with
me, and with Him I fear
nothing. I am well aware
of everything, and I know
what God is demanding of
me. Suffering, contempt,
ridicule, persecution and
humiliation will be my
constant lot. I know no
other way. For sincere
love ingratitude; this is
my path, marked out by
the footprints of Jesus. My
Jesus, my strength and my
only hope, in You alone is
all my hope. My trust will
not be frustrated.
(Diary, 746)*

Jesus:

***My daughter, know that My Heart is mercy itself. From
this sea of mercy, graces flow out upon the whole
world. No soul that has approached Me has ever
gone away unconsolated. All misery gets buried in the
depths of My mercy, and every saving and sanctifying
grace flows from this fountain. My daughter, I desire
that your heart be an abiding place of My mercy. I
desire that this mercy flow out upon the whole world
through your heart. Let no one who approaches you
go away without that trust in My mercy which I so
ardently desire for souls.
(Diary, 1777)***

Graces received through the intercession of Saint Faustina

I felt in my soul, that after my death I would be able to obtain more from the Lord Jesus than at the present time. (Diary of St Faustina, 1614)

People from around the world rely on Saint Faustina to intercede on their behalf to Our Lord.

The Chaplet of Divine Mercy and the 9 day Novena to the Divine Mercy as recorded by Sister Faustina are phenomenal prayers.

I cannot express in words the miracles and graces I have received from these prayers. God never, ever fails to answer our prayers when we pray with a genuine heart of faith and trust in Him. I am reminded, constantly, through meditation of God's Divine Mercy, that God is not only capable, but also willing to perform His miracles in our lives. He wants to bless us and answer our prayers. The only way He can is through us believing that He will. The only way for us to believe in Him is through praying. I noticed that if I don't spend time to pray, converse with Him, then my faith in Him dwindles just as it would with any relationship. One of the many miracles that I have received and experienced, I will share with you.

My husband and I have been looking to buy a house for several years. We were told that we will not qualify for mortgage until his job hits the two year's mark in the upcoming October month. I prayed the 9 day Novena and Chaplet of Divine Mercy after I saw a house I truly wanted that was located down the street from my mum's house (my mum watches my 2 year old daughter and it would be so perfect if I could live near her). This house was a brand newly built home in an 18 house

community-completely out of our reach. During the 4th day of my Novena to Divine Mercy, I received a phone call from my agent telling me he received an urge to call the developer of the home and ask whether they would consider allowing us to buy the house under our circumstances. Long story short, the broker invited us to meet and went out of his way to provide us a way for us to get the loan approved earlier than later since I was allowed to be a joint buyer since I am the spouse. God changes circumstances and makes the impossible, possible. The details of us purchasing this house is very amazing but I cannot write it all here since it would take up pages. I just am amazed with God's endless love for me - not because I deserve it but because He loves me so much. Every time I pray the 9-day Novena, at the 4th or 5th day, I have received my graces and miracles. His love is so evident in everything that has occurred in my life and the faith to believe and see His hands in it all is an awesome grace in itself. Reading these stories only reassures me that God is listening and hears us when we call out to Him. He's so unconditionally loving and forgives us even though our offenses are great. Thank you for sharing and thank you for reading my story. God bless you.

Mai-Han



Prayer to obtain grace through the intercession of Saint Faustina

O Jesus, You inspired Saint Faustina with profound veneration for Your boundless Mercy. Grant me through her intercession, if it be Your holy will, the grace... for which I fervently pray. My sins render me unworthy of Your Mercy, but be mindful of Saint Faustina's spirit of sacrifice and self-denial, and reward her virtue by granting the petition which, with childlike confidence, I present to You through her intercession.

Our Father..., Hail Mary..., Glory...

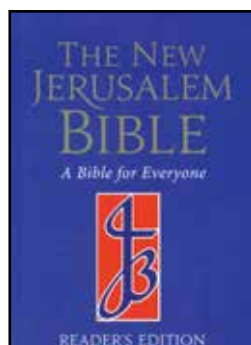
Saint Faustina, pray for us.

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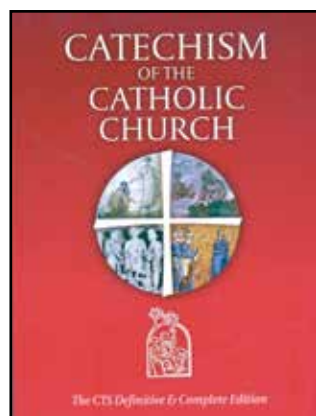
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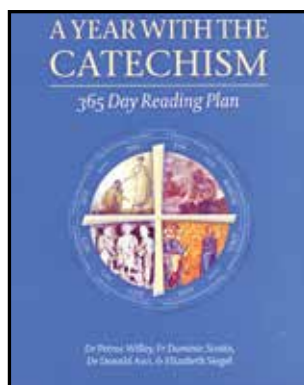
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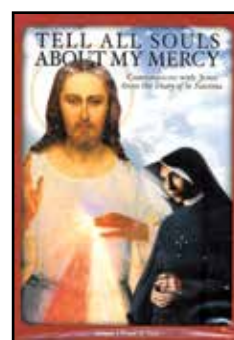


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From the writings of Saint Stanislaus Papczynski (1631 - 1701)

Mystical Temple of God

Chapter 21, part 4

The Restoration of the Mystical Temple



I do not, however, advise against admonition. For *everybody has a commandment concerning his neighbour*. Yet I do not permit connivance, since it destroys entire communities. In this regard I want charity to be joined to prudence and patience. For the Apostle also gave this injunction to Timothy: "Proclaim the word; be persistent whether it is convenient or inconvenient; convince, reprimand, encourage through all patience and teaching" (2 Tm 4:2).

For the rest, to fulfil the law of fraternal correction, it is sufficient to not approve an action, if corrections cannot be done otherwise. For who would begin to contest with the mighty about the good? Unless perhaps you have been armed with the grace of God, in which case I shall advise you to proceed to the battle and you will either die or conquer. You have great examples of great men.

Among the Hebrews there is John the Baptist, among the Latins – Boethius with Symmachus, and Martin with Gregory, among the Greeks – Chrysostom with Basil; among the English – Thomas of Canterbury with More, the other Thomas; among the Poles (passing over other nations in silence) – the glorious Bishop Stanislaus, and others of great renown. While they bravely accused others' transgressions, or made admonitions, or did not support impiety, they experienced most intense hatred, or exile, or death. Do you have so much grace? Then dare to not spare the wicked, and you will obtain the crown.

Those who are accustomed to **teach the ignorant** should consider that the following saying of the prophet refers to them: "Those that instruct so many to justice shall shine as stars for all eternity" (LV Dan 12:3).

I said little. Those who will instil a knowledge, love and fear of God in others' hearts, will come near to the titles of God's Mother. O how admirable are Christ's coworkers, who only in consideration of his love, sincerely and carefully put forth to children, especially to those who are ignorant and uncouth, or in error, all that is necessary for salvation, for leading a life in a Christian way, for avoiding vices and embracing virtues.

No work of mercy is more distinguished than this, none is more blessed. Such a task is fulfilled in schools by teachers, in our [church] schools by churchmen, in their homes by parents, informing their offspring of those things without which eternal salvation cannot be had. But most of all, those who exercise the profession of teaching Christian doctrine: when this is neglected, alas! How many souls fall into hell!

Here I give undying thanks to all those who brought me a knowledge of God and virtue, all those taught me in my ignorance. I ask Jesus not to take away the heavenly reward from

them, whether they did this by words or by good examples. May His Majesty deign to impart also to me His grace, so that I do not neglect anything in this regard. Besides, I beg Him to grant as much light and ardour to all those who have the care of souls, as they need, in order to imbue those who are committed to their faith and virtue, with all moral perfection.

And may He most of all bestow the Apostolic Spirit on preachers and parish priests, since by their hard work countless numbers of people should be lifted up to the heavens.

Finally, as an example, we make clear and assert the great mercy of the saintly Prince Ladislaus Jagiello. Indeed, as Duke of Lithuania, chosen to be King of Poland on the proviso that he would embrace the Catholic Religion, later he burned with such a great zeal to bring his people to the worship of the true God, that he personally explained the principal points of the faith to them; he spared no efforts in bringing them into the sheep-fold of Christ and so from Grand- Duke of Lithuania he became a grand Apostle. He could deservedly pray with the king-psalmist: "I will teach transgressors your ways, that sinners shall return to you" (Ps 51:15).

Next, it is the greatest charity **to pray earnestly to God for the freedom of the souls remaining in purgatory**, or to assist them by merciful alms as by various other means. Quite impious and foolish is he who is not moved by their torments, and does not help those who suffer when he can. The Leader, Judas Maccabees, just as vigorous as noble minded, "took up a collection among all his soldiers, amounting to two thousand silver drachmas, which he sent to Jerusalem to provide for an expiatory sacrifice. In doing this he acted in a very excellent and noble way, inasmuch as he had the resurrection of the dead in view" (2 Mc 12:43). This was done by a man who was occupied with continual wars, which usually extinguish pity, and who may well have known that the Synagogue did not have as much power as our Holy Mother the Church to apply the merits of Christ the Lord to the faithful departed. What is appropriate for us to do; for us who can obtain much from Jesus, and have such frequent incentives to bring assistance to the souls of the faithful who are destined for temporary torture? Therefore, I am greatly amazed how it is possible that a Christian does not begin to feel deeply the entreaty of these souls who cry aloud in these words: "Pity me, pity me, O you my friends!" (Jb 19:21). What about the fact that we shall have in heaven as many Patrons and helpers as many souls we have brought there, thanks to our help, from the furnace of purgatory! I do not relate many things on this subject; let it suffice to consider and follow what the Holy Spirit declared: "it is therefore a holy and wholesome thought to pray for the dead, that they may be loosened from sins" (LV 2 Mc 12:45-46).

Graces Received

Through the intercession of Saint Stanislaus Papczynski

My doctor really surprised me

I was involved in a major car accident five years ago in which my husband was killed and I sustained brain injuries. I was unconscious for a week.

While still in a coma, I was given only liquids- IV feeding. And while getting the IV's, the doctors found out that I had sugar diabetes. Since then, my sugar had been controlled by diet.

Then, a month ago, my doctor told me that he thought it was time for me to go on medication for the diabetes. I was concerned since I am very sensitive to all medications, and now live alone most of the time.

I tried the medication that my doctor thought I should be on, and I had a frightening reaction. When I called my doctor to tell him about the reaction, he told me that I should continue taking it!

Then, I had a visit with my doctor and had been praying to Fr Stanislaus Papczyński to give him guidance and wisdom. And during the visit, my doctor really surprised me. He wants me to stop the medication for a month and see a nutritionist to give me a diet plan. Thanks, Fr Stanislaus.

BW

My sister's husband returned home

I am a religious sister. But I do mostly physical work and read little except for books that are recommended for meditation or other spiritual topics.

A while ago, I ran across an article about the Saint Stanislaus Papczynski. It included a picture of him, and I was attracted to his holy, warm personality. So, I cut out the picture and put it in one of my books for spiritual reading.

Then, this year, I received bad news from my sister who was living in Vilnius, Lithuania. Her husband had taken to drinking and had left her and their four little children. She decided to come to Poland and try to rebuild her family life there, raising her children in the Catholic faith. Her husband, although they were separated, opposed the move.

When I learned about all this, I remembered the image of Fr Stanislaus that I had tucked away in one of my books. I took it out and began to say a novena to the Saint Stanislaus, fervently asking his intercession for a resolution to this difficult matter.

A few weeks later, a letter came from my sister containing the joyful news that her husband had returned home. He asked my sister's forgiveness, confessing his faults and crying tears of repentance. He stopped his drinking and promised to better himself in the future.

He also agreed to their moving to Poland. He, himself, began to make the necessary preparations for it. He has become a much better person.

A Sister of the Most Sacred Heart of Jesus, Europe

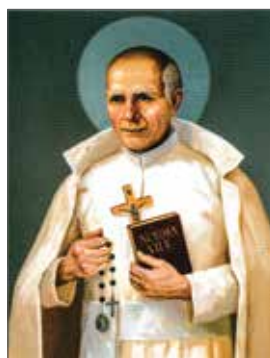
Ovarian cyst was gone

I was diagnosed with an ovarian cyst. Then, after three months of daily prayer to Fr Stanislaus, my prayers were answered. After having a sonogram this past week, I was told my ovarian cyst was gone.

Please send me a few more of his prayer cards to share with others.

CH

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.



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Marian Fathers

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366 Leagrave High Street, Luton LU4 ONG



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Brook Rd, Newbury Park, Iford IG2 7JA



Reatreat at RC Church of St Agnes - 29 September 2018
35 Cricklewood Lane, Cricklewood, London NW2 1HR



Divine Mercy Pilgrimage to Fatima **11-17 September 2018** *In Thanksgiving for 100th Anniversary of the Apparition of the Blessed Virgin Mary*



From the Apostolate...

Upcoming Events 2018

Divine Mercy Apostolate Retreats

- 8 December St Mary of the Angels RC Church
26 Moorhouse Road, Bayswater, London W2 5DJ
Time: 11:00 am - 4:30 pm
- 9 December The Shrine of the Miraculous Relic Image of Our Lady of Guadalupe
The RC Church of The Holy Child & St Joseph's
2 Brereton Road, Bedford MK40 1HU
Time: 2:00 pm - 6:00 pm
- 15 December St Joseph's RC Church
63 High Street, Colliers Wood, London SW19 2JF
Time: 11:00 am - 4:30 pm
- 16 December Our Lady and Saint Wilfrid's RC Church
Trinity Road, Ventnor, PO38 1N, Isle of Wight
Time: 2:00 pm - 6:00 pm
- 27 December Christmas Draw in aid of Divine Mercy Apostolate
1 Courtfield Gardens, London W13 0EY
Time: 3.45 pm

More info and updates: Divine Mercy Apostolate, Marian Fathers
1 Courtfield Gardens, London, W13 0EY Tel: 020 8998 092
Email: info@divinemercury.org.uk, www.divinemercuryapostolate.co.uk

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.divinemercuryapostolate.co.uk
click the DONATIONS tag and follow the link to Paypal.

If you would like to arrange a transfer or make a regular
standing order payment our bank details are:

Marian Fathers Charitable Trust – Apostolate

Barclay Bank: Sort Code 20-39-53

Account No: 80125997

You can also make a donation via Debit/ Credit Card

God bless and thank you for your support

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



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).

JESUS,
I TRUST IN YOU

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.



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

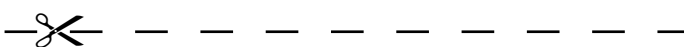
Opening hours: Monday - Friday 9 am - 4 pm

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@divinemercury.org.uk
divinemercuryapostolate.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@divinemercury.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

.....
Address

.....
Post code

.....
Telephone number

.....
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.